

their Saddles, leaped backwards out of them, and turning out their heads, scolded themselves againe in their Saddles and shot, as the former, three times. Others laid themselves backwards on their running Horses, and taking their tayles, put them into their mouths, and yet forgot not their ayme in shooting. Some after every shot drew out their Swords, and flourished them about their heads, and againe sheathed them. Others sitting betwixt three Swords on the right side, and as many on the left, thinly clothed, that without great care every motion would make way for death, yet before and behind them touched the Marke. One stood upon two Horses running very swiftly, his feet loose, and shot also at once three Arrows before, and againe three behind him. Another sitting on a Horse neither bridled nor saddled, as hee came at every Marke arose and stood upon his feet, and on both hands hitting the Marke, fate downe againe three times. A third sitting on the bare Horse, when hee came to the Marke lay upon his backe and lifted vp his legges, and yet missed not his shoot. After all this they ranne with like swiftnesse (for all these things, which, where is the Vaulter that can doe on his Imaginarie Horse standing still? these did running) and with their staves carried away those Markes, as triumphing over their innocent Enemy. One of them was killed with a fall, and two fore wounded in these their Feats of Agility. They had an old graue man which was their Teacher. If I haue long detain'd thee in this Spectacle, remember that the Race of Mamalukes should not be forgotten, the rather, because their name is now razed out of the World; and this may seeme an Epitaph on their Sepulchre, after whom none perhaps are left able to doe the like, nor in all *Franciscus Medicus* his Triumphant Pandects to be paralleled.

The end of the eighth Booke.



PEREGRINATIONS.
AND DISCOVERIES BY LAND OF
ASSYRIA, ARMENIA, PERSIA, INDIA,
ARABIA, AND OTHER INLAND
COUNTRIES OF ASIA, BY

Englishmen and Others; Moderne
and Ancient.

THE NINTH BOOKE.

CHAP. I.

A briefe Compendium of the Historie of Sir ANTHONY SHER-
LEYS Travels into Persia: And employed thence Ambassadors to
the Christian Princes; * penned by himselfe, and recommen-
ded to his Brother Sir ROBERT SHERLEY,
since that sent on like Ambassage by the
King of Persia.

§. I.

The Causes of his going to Persia, and strange Accidents
in the way.



Nmy first yeares, my friends bestowed on me those Learnings which were fit for a Gentlemans ornament, without directing them to an Occupation, and when they were fit for agile things, they bestowed them and me on my Princes Service, in which I ran many courses, of diuers Fortunes, according to the condition of the Warres, in which, as I was most exercised, so was I most subiect to accidents: With what opinion I carried my selfe (since the causes of good or ill must be in my selfe, and that a thing without my selfe) I leave it to them to speake; my places yet in authoritie, in those occasions were cuer of the best; in which, if I committed error it was contrarie to my will, and a weaknesse in my judgement; which notwithstanding, I cuer induttriated my selfe to make perfect, correcting my owne over-sights by the most vertuous Examples I could make choice of: Amongst which, as there was not a Subiect of more worshipfull vertue, for such Examples to grow from, then the ever-living in honor and condisene estimation, the Earle of Essex: as my reuerence and regard to his rare Qualities was exceeding, so I desired (as much as my humilitie might answer, with such an eminencie) to make him the patterne of my ciuill life, and from him to draw a worthy modell of all my actions. And as my true loue to him, did transforme mee from my many imperfections, to be, as it were, an imitator of his vertues; so his affection was such to mee, that hee was not onely contented, I should doe so; but in the true Noblenesse of his minde gaue mee liberally

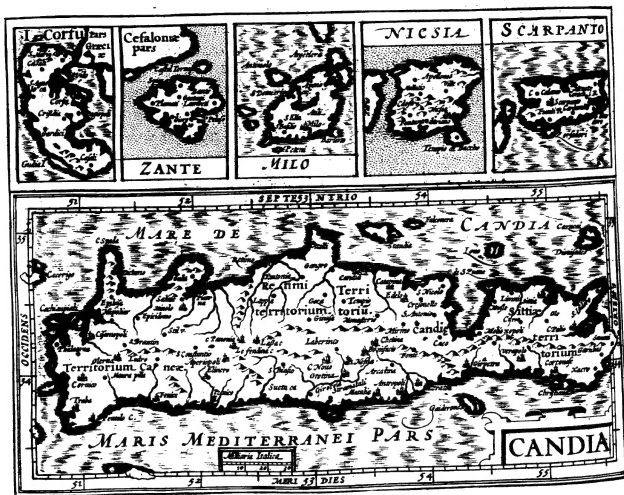
* This Son-
marie is also in
his own words,
but many
things which
perayne rather
to his
minde th: a
bodies travels,
in discourses of
causa, &c. are
left out not for
want of words,
but of roomer:
this works look-
king another
way: he stu-
dious may
reade the Au-
thor himselfe,
the Hist: we
haue extractd

Earle of Essex.

Likelihood of
was betwixt
the Pope and
Cesare, for the
Dutchy of Fer-
rara.

the best Treasure of his mind in counselling me; his fortune to helpe me forward, and his verie care to beare me vp in all those courses, which might give honour to my selfe, and unworthy the name of his friend: in so much, that after many aduises, into which (peradventure) he provoked my owne blacknesse. The Duke of Ferrara dying, and leaving *Dow Cesare d'Este* Inheritor of that Principallitie, who by his birth could indeed challenge nothing iustly being a Bastard; notwithstanding, in the worlds opinion, hee was most likely to haue bene established in that succession, through the long continuance of the government in that name. The Earle holding opinion, that the Dukes greatest needesse at the first must be of encouragement, and Captaines sent me presently (though the least amongst many) accompanied with diuers Souldiers of approved valour, and procured the Count *Maurice*, Generall of the States Army, to write him Letters of as much comfort, as could be given from so brave a Prince, and so famous an Estate: and though my iourney was vnder-taken in the dead of Winter, and so famous an Estate: and though yet before I could arrive in *Italy*, I found the Duke given ouer to quieter resolutions, and *Ferrara* yielded to the Pope himselfe (satisfying himselfe with *Modena & Reggio*, of which he now beareth the Title. Which when I had advertised the Earle of, as he who neuer had his own thoughts limited, within any bounds of honorable and iust ambition. So he also desired, that those whom he had chosen into a neeressence of affection, should also answer both his owne conceit of them, and satisfie the world in his election of them: wherefore, not willing I should returne, and turne such a voyce as was raised of my going to nothing; as unwilling that I should by a vaine expence of Time, Money and Hope, be made a come to us, and (through him) to my enemies: I proposed vnto me (after a small relation, which I made vnto him from *Venice*) the Voyage of *Perusia*. Having with these Advertisements received strength to my owne mind, large minnes, and Letters of fauour and credit to the Company of Merchants at *Allegro*.

HONDIVS his Map of Candie.



I embarked my selfe at *Venice* for *Allegro*, in a *Venetian* ship, called the *Morizell*, the foure and twentieth of *May*, 1599. Five and twentieth daies the ship was sayling betwene *Malmocke*, the Port of *Venice*, and *Zant*: in which space one of the worst in the Ship a Passenger to *Cyprus*, vied most scandalous speeches of her Maistie, which being brought vnto me, not onely moued with the dutifull zeale which a Subject oweth to his Prince; but euen with that respect which euery Gentleman oweth to a Lady. I commanded one of my people to give him a listeward for so vile a trouble: which was no sooner done, but the Ship was all in an vppore. And though the cause of the ad was iust, and so vnderflood by diuers principall Merchants, which went to *Zant*, and that the punishment was nothing proportionable to the delict of the fact; yet through the instigation of one *Hugo de Tofio*, a *Portugall* Factor, which was going to *Ormus*, (though they shewed all to be finished, because they durst doe no other, yet) when we were to haue departed in the Ship from *Zant*, they would no more receive vs, so that we were forced to hire a Carramoffall to carrie vs to *Candy*, where we received most honorable entertainment, (the Duke of *Candy* vnder the name of *Venice*, the commanding of Strangers further being a thing to vsuall, that the Duke desired to shew the Magnificence of the great *Signorie* to vs, that came first, and peradventure should bee the last for a long time.

From thence in the same Carramoffall we departed to *Cyprus* and *Paphos*, where wee found nothing to answer the famous Relations given by ancient Historiographers of the excellency of that Land, but the name onely. (the barbarousness of the *Turke*, and Time, hauing defaced all the Monuments of Antiquitie) no shew of splendor, no habitation of men in a fashion, nor possessions of the ground in a Principallitie; but rather Slaves to cruell Masters, Prisoners shut vp in diuers prisons: so grievous is the burthen of that miserable people, and so deformed is the state of that Noble Realme. Nevertheless, the Redemption of that place and people were most facile (being but four thousand *Turkes* in the whole Land.)

From *Paphos* we went to the *Salines* in a little hired Barke, where we found the *Morizell*, in which wee came to *Zant*. The *Portugall* and his Complices presently went on shore to the *Sabbat* of the place, (for so is called the Governour there) and told him diuers Pirates who had loit their ships, were come into the Harbour in a small Boat, amongst whom were some Boyes and Youths, worth much Money, besides, I know not what Jewels and Treasure we had amongst vs, with the which he would give him a good present also, if he would send some of his Souldiers and take vs. At this Oration of his, were present certaine *Armenian* Passengers, who had knowne vs in the ship, which moued with the enormities of so vile an ad (that Christians should sell and betray Christians to *Turkes*, and that vpon no cause of offence, which they were enemies of, we should be persecuted with such a kind of inhumane crueltie) with all speed possible hired a Boat themselves for *Alexandretta*, came with it vnto vs, provided vs is victuals for vs, and the Masters themselves to lofe no time; and beseeching vs, with teares in their eyes, to the remembrance with all speed possible, relating vnto vs the desperate Treason conspired against vs, and our imminent perill. Wherefore we instantly changed the Boat, and perceiving a Frigate farre off, rowing towards vs for halfe, left most of our things behind vs, and yet could not make lo much speed, for that the *Turkes*, which were in the Frigate, and chased vs, beliewing

that without your vs, and had peradventure overtaken vs, if the night had not ended their chasing vs, and our dangers.

This Boat in which we were, was an ordinary Passenger betwene *Cyprus* and *Alexandretta*, a small way off, onely a night and a halfe sayling, and halfe a daies sayling: So that by reason the Master was vntake to mistake his way, much lesse so iust contrary as hee did, towards two daies in the night, we met another passage-Boate, put off from *Famagusta*, holding the course which we intended. The night was faire, with the shining of the Moone and Star-light; yet, by reason of the difference in sayling, wee first lost sight of that Boate, then by our different course, the Master of ours, in stead of *Alexandretta*, going for *Tripoly*, which certainly was a week of God to preserve vs. The other Boate, at break of the day, being taken at the entrance of the Port of *Alexandretta*, by certaine *Turkish* Pirates, who put all to the sword that was in it, and hearing of vs, we had rowed so farre into the Riuer *Orontes*, before they could recover vs, that they durst no further prosecute that prey. There we found a goodly Country, repleat euen naturally with all the blessings the earth can give to man, for the most part vntaken these and there (as it were) sprinkled with miserable Inhabitants, which in their Italian the wretchednesse they had to lue, rather then any pleasure in their luing.

From thence we went our Interpreter to *Antiochia*, to procure vs Horses to bring vs thither, which he returned within two daies after, and with them were proceeded thither, full of great courage we should escape from thence. The *Turke* hauing given certaine kales to trade in, out of which vs was vntakefull for any to conuerse; so it must needs be an vntakeable perill for so great a company, when the same great Providence, which at first defended vs from the former hazards, gave vs the good hap to meete with two *Lanciers*, *Hungarish* vntaggates, who vnderstanding that we were Christians, compelled against our dispositions into that place, our intention to be a visitation of *Ierusalem*, and withall, our feare of some great prejudice by our being arrived out

A strange delirance,
Wickednesse
of a *Portugall*.

Another delirance.

not to my selfe) yet to so many, which he did imagine were impawne: in that misfortune by my meanes. And though it were true, that hee came upon the motion of an honest, pious, and charitable heart; yet I was so fearfull of an Italian Merchant, that I did rather imagine him to be the type, then lightly to have beene an instrument of his preuention. Therefore agreeing with him in the complement only, I answered determinately in the rest; that I knew no iust cause of perill, therefore I feared none; and if there were any curious eyes vpon me, because of the number of my companie, the Carauan comming, they should see good vnde of them all; and vntill that time I would haue patience with their looking and taping. Him I thanked for his kindnesse, and offered my selfe largely vnto him, as though I had lea^d lippled him; though in truth I did most; and most vniuilly. For, two dayes after he returned to me againe, and as a man moued in his very soule with compassion, told me, that within ten dayes the Carauan of *Ad-lyppo* would arrive: in the meane time, he desired me not to cower my selfe longer from him, who I should see truly with me well, not so much for my person (which he could know little) but because his conceit was, that I would not haue hazarded my selfe in such a journey, but for some great end, which he did beleue well of; and besides, in charitie to a Christian, and so many Christians with me: saying, that there was a Carauan of Persian Pilgrims, arrived two dayes since from *Macca* without the Towne, who were forced to take that way (though the longest) by reason of the Plague, which raigned very exceedingly in those places, by which they should haue passed. Hee was not ignorant of my wants, for which hee also had provided; and taking me by the hand, beseeched me againe to beleue him, and to goe presently with him to the Carauan: and an amazement, with a thousand diuers thoughts spread vpon mee. When I came there, hee brought me to a *Vistorio*, of whom hee had already hired Horses, Camels, and Mules for mee; and I found a Tent pitched by his seruants: and then opening his Gowne, hee deliuered mee a bag of *Chiquins*, with these very words: The God of Heauen blese you, and your whole companie, and your enterprize, which I will no further desire to know, then in my hope, which perswadeth me that it is good; My selfe am going to *Cheue*, whence if I returne, I shall little need the repayment of this counsaile, which I haue done you with a most free heart; if I die by the way, I shall leaue need it: but if it please God to direct both our fates with good providence, that we may meet againe, I assure my selfe, that you will remember mee to be your friend; which is enough, for all that I can say to a man of your fort. And almost, without giuing me leaue to yeele him condigne thanks (if any thanks could be condigne) for so great and so noble a benefite, hee departed from mee. And as I heard afterward from him by Letters from *Ormus*, hee received much trouble after my departure, through his honourable desire to perswade the kindnesse which hee had begun. For, imagining that by the continuall spies, which came to my house, that my sight could not be secret: hee had no sooner left mee in the Carauan, but that hee changed his lodging to mine, saying that I had done the like to him; and went to the *Cady*, telling him that I was sick, desiring his Physician to visite mee, knowing well enough that the *Cady* had none, but only to giue colour to my not appearing in the Towne. The *Cady* answered, hee was forrie for my sicknesse, and would send to the *Balla* for his Physician, which *Ad-lyppo* Signior *Victorio Speciera* (for so was this honourable *Florentine* called) would by no meanes hoping, as hee said, that my sicknesse would not be so great, as would require the trouble of his Highnesse. By this meanes five dayes passed before I was mislead; and when I was once iustified to be gone, fiftie *Lamianes* were sent after mee, to bring mee backe againe: the Carauan hauing diuided it selfe by the way, whereof one part went a visitation of a *Santon* in the Deserts of *Samarone*; and the other passed the right way for *Persia*, by the Mountaines, gouerned by a Prince of the *Samandins*, called *Cobabegane*. The *Lamianes* hearing of them to be pall, and thinking that all had beene so, they returned: and that noble-minded *Florentine* was forced to pay fiftie hundred Crownes, to make his peace with the *Balla*.

Santon Pilgrims
image
condict.

My frailetie gaue mee a continuall terror, during those thurtie dayes, in which wee wandered with that companie of blinde Pilgrims through the Deserts: not knowing what God had wrought for my securitie, and those which were with mee; by that good man, Signior *Victorio*. At the end of which wee arrived in the King of *Persia* *Damascus*, hauing first passed a great tract of good and ill Countries, the Deserts places of the fruitfull parts were vied by certaine people, called *Conduites*, liuing in Tents, knowing no other fruit of the earth, but what belonged to the subsistence of their Carrell, vpon the Mille, Butte, and Flisk, of which they liue, ruled by certaine particular Princes of their owne, which giue partly an obedience to the *Turke*, and part to the *Persian*, as they are neere the Confinnes of the one or the other. Yet in that implicite of liuing (not being without that contagion of all Mankind, and of all States, ambition of getting superiouritie, and larger Dominion) some Warres daily grow in amongst them, even to the extirpation of a whole Nation: as we sawd freshly, when we passed by one of those Princes, called *Haderbegane*, all whose people were deuoured by the sword, or carried away captiue: by called *Cobabegane*; and himselfe remained ouerly with some twentie folkes, in certaine poore Holes in a Rocke.

The precise summe, which I received of the *Florentine*, I set not downe, to prevent the scandal of diuers, who measuring euery mans mind by the straightnesse of theirs, will beleue no so, which doth not symbolize with themselves: but so much it was, that being thirtie dayes vpon the way to the Confinnes, then thence from the Confinnes to *Caspine*, where we attended one month the Kings arrival; it was not only sufficient to giue vs abundant meanes for that time, but to clothe vs all in rich appaill, fit to present our felices before the presence of any Prince, and to send extraordinarily in gifts, by which wee intimated firre into the fauour of those, which had the authoritie of that Prouince, during our abode, and expectation of the Kings comming: in which time we were well vsed, more by the opinion, which they had, that the King would take satisfaction by vs, then by their owne humours; being an ill people in themselves: and only good by the example of their King, and their exceeding obedience vnto him. The Gouverneur visited mee once; *Marganabegane*, Master of the Kings house, (whom I had won vnto me by Presents) came oftentimes to see mee: besides (as it seemed) being more inwardly acquainted with the Kings inclination, fitted himselfe more to that, then others did, which knew it lesse.

¶ II.

Of Ahas King of Persia, his Person, Vertues, Perils, Escapes, Advancement, Government, and Conquest.

And now that I am in *Persia*, and speake of the Kings absence: since hee is both one of the mightiest Princes that are, and one of the excellentest, for the true vertues of a Prince, that is, as he hath bene; and hauing come to this greatnesse, though by right yet through the circumstances of the time, and the occasions, which then were, solely his owne worthinesse, and vertue, made way to his right: besides, the fashion of his government differing so much from that which wee call barbarousnesse, that it may iustly serue for as great an *Idea* for a Principallitie, as *Platoes* Commonwealth did for a Government, of that sort. I hold it not amisse, to speake amply first of his Person, the nature of his People, the distribution of his Government, the admiration of his Iustice, the condition of the bordering Princes, and the causes of those Warres, in which hee was then occupied; that by the true expression of those, this discourse may passe with a more liuely, and a more sensible feeling. His Person then is such, as well-vnderstanding Nature would fit for the end proposed for his being, excellently well shaped, of a most well proportioned stature, strong, and aduise; his colour somewhat inclined to a man-like blacknesse, is also more blacke by the Sunnes burning; his furniture of his mind infinitely royall, wise, valiant, liberrall, temperate, mercifull, and an exceeding louer of Iustice, embracing royally others vertues, as farre from pride and vanitie, as from all vnprinciples signes, or acts; knowing his power iustly what it is; and the like acknowledgement will also haue from others, without any gentillious adoration; but with those respects, which are fit for the maiestie of a Prince, which foundeth it selfe vpon the power of his State, generally loose, and awfull terror. His fortunes determining to make proofe of his vertue, drave him (in his first yeeres) into many dangerous extremities; which hee overcoming by his vertue, hath made great vfe of, both in the excellent encrease of his particular vnderstanding, and general tranquillitie, strength of his Country, and propagation of his Empire. For the Lawes, and Customes, or both, of that Kingdome, being such, that though the King haue a large encrease of Iustice, the first-borne onely ruleth; and to auoide all kind of cause of ciuill dissention, the rest are not inhumanely murdered, according to the vfe of the *Turkish* government, but made blinde with burning Blisens: and haue otherwise all fort of contentment and regard for Princes children. *Xa-Tamas* King of *Persia* dying without Iliue, *Xa-Adams*, his brother was called blinde to the Kingdome; who had Iliue, *Sultan Hamaze Mirza* weddeth, who succeeded him, and this present King called *Ahas*.

The eldest Sonne of the King remained at the Court of his Father, administering all that, which his Fathers defect of light vnabled him to doe. *Ahas* the second Sonne, twelue yeares of age vnder the government of Tutors, held the Prouince of *Taske*; and (as Courts are full of Rumours, and supposition neuer wanteth in Princes, especially which haue such imperfections, as they are compelled to take knowledge of) the vertues of *Ahas*, by which hee bound to him the hearts of his Princiuals, spread themselves further, and so to the Courts; where they were increased to such a condition, as altered the Father, and Brothers reioysing in them, to an opinion that his winning of the affections of the people, proceeded not from any other worthinesse, but artifice; which had the intent of it breaching to the Crowne; which tooke such hold in the Fathers minde, worne with age and griefe, and sore with his late misfortunes, that hee resolved secretly his death: The newes of which being brought to *Ahas*, speedily by the meanes of secret friends; not onely to himselfe, but to his Gouverneurs (which as they were the greatest of the

our necessities, our honour, and our justice calling vs against the Turke, and since with all these considerations
 so good an opportunity: he must be the maine end of which we will determine: and because I see to prepare
 vs to that end amongst many other circumstances, the sending to the Princes Christian hath bene in
 treated as one of the most necessarie: we shall doe well in the generall end: & which we must
 make of this interruption of time, to doe also that. For though it be true, that their interstices
 will ever make such a proposition acceptable: yet where there is a preffer of such a condition, as be-
 areth with it a kind of Obligation, as it is of more honourable fashion for vs, so it addeeth grace and repa-
 ration and more strength to it, or any such like purpose. For neither will I relie so much upon my own
 power, or fortune, or the present benefits which I mean to bestow upon these of Constantin, that I will for-
 get I have offended them, and to atone my selfe with all the best advice I can, against the further wrong
 king of any fortune. Neither will I so much preiudicate the opinion, which I desire the world (without
 cause of offence) should hold me, and my Masters, as that my enterprise should not have a good
 ending by the success, and best weighed counsell, and perfect concurrence made betweene my fortune will
 iudging of my counsell, and all proper occasions. As for Mirza Antonio (for so hee ever called mee)
 what bee vs, to me you all must know, and my estimation of him: which I assure my selfe to be grounded
 upon a good and true iudgement, since he hath bene the first and only propounder of the mainest point
 of all other, which doth or may concerne me most. So for that matter of sending, in which there is more
 diversity of opinions about the forme of circumstance, then essentiall matter of iustitice, I will remem-
 ber to his fidelitie and true affection to me, to dispuse as hee shall in these two great wrongs in a wide world,
 find meetest for my honour, and convenience, and certaintie for the effecting. Yet this must I not say
 him, which hath not yett bene thought of that a great Prince, as I am, must receive a deniall in warre,
 and I had rather not know them at all, then with knowing them to be also offended by them, though (this
 I say also) that he cannot be iudged to have authority to command their wills, therefore must be blame-
 less in all, except in the lightness of his imagination, upon which slender occasion hee ought not, for the
 credit of his owne iudgement, to have formed a Counsell. Before I could frame one word or replie,
 he rote, and having talked a little while alone with Xa-Thomas Colibogae, he called my Interpreter,
 and held him some quarter of an houre in a very earnest speeche: which was, to command
 him (as he afterwards tolde mee) not to let me know what his Master had said against mee, nor
 my selfe, nor to let mee know that hee was so much concerned for mee, as hee seemed to be. I
 discharged him to animate mee to lose his People, and also to confirme (inall hee could) my af-
 fection and well hearted intention to his owne service. And we parted with a mutuall heart
 of great satisfaction. Many daies after, when I would begin to enter into a new discourse
 of these deliberations, he would presently turne himselfe to speake of other matters. In this fashion
 more then one month passed, in which I had no comfort of my desire, but only that which
 Xa-Thomas Colibogae and Oliver Di Chan gave me, and the Kings exceeding favour which ra-
 ther encreased then decreased towards me.

In this time (as though all the strength of that ill spirit, who ever rayseth the veteraill
 of his skill and power to prevent all good purposes had conspired to overthrow the well pro-
 ceeding of this good business). There came newes to the Court, that a Mahomet Aga Generall
 of the Janicaries of Bagdad was entred into the Kings Goines, as Ambassadour from the Turke,
 with a rich Present, and all marvellous honourable traine: And that thole of Ormus had stayed by
 force sixteen flaves which were sent by the Great Mogore to the King: with nine other which
 Oliver Di Chan had bought in thole parts, and the Merchants for their more securitie had sent
 them with thole of the Kings. This raised the courages of thole which opposed themselves to the
 mayne business, alienated mightily the hearts of Oliver-Chan, & Xa-Thomas Colibogae from all,
 and exasperated the King himselfe much against him, that his odiousne speeche was no crier
 but that he would shortly learne to have a respect unto him, in which did so exceedingly fill my
 which very soule with perplexitie and anxietie, that I fell into a very dangerous sicknesse, in which
 the King neuer stayed day to visite me kindly, and finding that the recollection of thole
 things did aggravate both the griefe of my mind, and vniquer of my bodie, he forbode that any
 in my presence should speake more of it, but only comfort me with all sort of discourse of re-
 creation, with Royall and so gracious a regard, that hee flewed apparently enough, that few
 accidents could dispoise his mind from any reasonable contentment which hee might see mee.
 In the meane time Mahomet-Aga arrived at the Court, whom the King sent his Master and
 Cornicheba to meet, accompanied with a thousand Horie of the principall of the Court, and
 of the Citie. These (no question) gave him large instructions, and as large hopes, which if he
 had guided also rightly, he might have done his Master great service, and himselfe infinite honour:
 but through his owne too hable greedinesse, assurance, and desire, he presented himselfe whilest
 he staid first beyond that which was indifferently good, then beyond that which was better,
 and at the last beyond all reasonable (and I thinke his owne) hopes. For first being proudly con-
 fident upon the greatness of his Master, then upon the difficultie of the King of Persias pre-
 sent estate, to be moued to offend so potent a Neighbour, then upon so great and strong a faction
 in the Court; besides, hearing heard by them that the Kings minde was altered from thole of
 the Ormus, and that Oliver-Chan also was then likewise alienated from his first certaintie through the
 particular wrong done unto himselfe. Hee left the right way of moving by degrees to great a
 tumult.

Sir Antonie
 sicknesse.

business to carrie it even without agitation or danger: And as though with knowing the cir-
 cumstances he had attained the end, hee overthrew his Masters intention, his own honour, and
 almost lost his life, if the Kings infinite clemencie had not either despised or pittied his error.

The day of his audience was honoured with all the Princes of the Kings Court, and my selfe
 being too weak through my long sicknesse, the King commanded that my brother should be
 present also; where after a magnificent oration of his Masters potency in all conditions of force,
 he tolde the King, That he was sent to admonish him to remaine constant in the service with his Master,
 to require restitution of thole Courtines which without licence had abandoned their possessions to his
 Masters Princes, and contrarie to the termes of amitie were entertained by him. That his Master
 10 also demanded the restitution of Constantin to the former government, in the alteration of which, though he
 knew his Greatnesse and Majestie violated, yet he could yield so much from what hee ought to doe to the
 King of Persias yeres and heat of valour; that hee would content himselfe with that satisfaction. Then
 he desired him to force his nature, and cover this vaine glimmering of fortune with iudgement and good
 counsell; which ever would advise him to maintaine and preserve his estate, rather with more then violent
 counsells. This his Master demanded of him to obliterate (by the facile granting of it) all greater
 injuries; which his Majestie to consider well of the Demand, the condition of the Demander and his
 own: Denials euer to such Potentates being received for mayne offences; that it was euer a
 will determination to yield to the authority of Time, and necessity, and to avoid by that good
 12 to strike faile against insupportable tempests, it many times hapning, that the too great valour of
 men vied with too great confidence is bitterly periculed, and sometimes oppressed with an un-
 happy course of fortune; against the current of which, when once through error it breaketh
 forth, no humane force or wit can make any resistance. And because all men for the most part
 are blind in discerning the iudgement of good or ill counsells, from that in their end, celebrating them
 when they prosper with a false argument from the successe: His Majestie should give a great
 example of true wisdom, not to be so much overcome with the present delights, or future hopes, extra-
 14 dined to thole first prosperous success, as we to be able to lift up his eyes to see the clouds, which hee
 had raised by some of them: which if they were not prevented, would break forth into extreme tem-
 pests. To conclude, he said that his Majestie must bee so farre from thinking to weaken his Master by
 coming and by arising, and so to keepe his Armes farre from him; that hee must resolve (such course
 30 to be firme: and to execute apparently and presently onely) Principally, and like himselfe, so that either
 hee must procure himselfe a Friend, or declare himselfe an Enemy. The first would merit any private grace,
 which should be no sooner deserved then attained; the other would give glorie and honour to the Victor,
 ever deare and benefit to the winner, preceptious and thankfull to the loser. And not speaking of the in-
 mediateness of his Master, God himselfe would iudge the first worst Infringer of an Amicitie sworn to his
 great Name.

The King without any thing moving from his accustomed grauitie, tempering the Iustice of
 his iudgement with the true magnanimitie of his minde, answered him to this effect. That as
 40 the greatness of riches and Treasure were often pernicious to Princes; so were abundance of men, and
 the possession of Dominions, to such as were too weak to govern them: therefore that extolling the Ma-
 jestie of his Master (which might breed wonder and terror in thole who were not capable of his
 greatness), was no manner of him to decline from any part of that which belonged to his owne great-
 ness. He had received the Courtines (appoynted by the tyrannye of cruel Ministers) into his protecti-
 on, and as their coming to him proceeded of their owne will, so their returne from him should be vo-
 luntarie, and not through his constraint. Constantin had been unjustly taken from an Emperor, and would re-
 50 store the lawfull Prince, who should receive the benefit from his munificence: and not from any point of
 the Turkes injustice. But wherefore should hee bee bound to give a stricter account of his actions to the
 Turke, then became equal Princes to ake the one of the other; as though the Lawes of ruling had but
 one Moderator, before whose Tribunal they should be all presented? Turis belonged to his Predecessors;
 60 he did Sieram, so did Dieberch; and what Justice had his King to detaine them? If none other but by
 the potencie of his Armes; the same point of Justice hee had also to performe what hee had already got-
 ten: and to vindicate all that hee unjustly detained from him. If hee will break the Truce made be-
 twene my Father and him, and continued by my Brother and mee, upon so manifest vniuersall Causes; as
 the Truce was neuer professedly provoked against our State by his Predecessors: how himselfe has through
 70 some strange accident, error, or our disunion: so believe that it will now break forth to his owne destru-
 ction. Yet I doe not denie but that I had rather, both to preserve what I haue, and to recover what my
 Ancestors haue lost, by equitie then blood; and by force of Reason, rather then of Armes: which if I
 cannot, I will certainly amende by vertue what I haue erred in by crueltie. My power and glory is yet
 80 farre from decay, and more increased through the merit of Modestie, which was neuer yet decayed by
 the greatness of his haue bene among men: and is esteemed by God himselfe. The thing of his breaking or abusing
 would not decaye Oaths, which as they were made to God; so the iudgement of their breaking or abusing
 could not be in God, and his memory, care and power. For the Mahomet Aga himselfe, though hee had
 forfeited the Priviledges of an Ambassadour, by exceeding under that Title a contrary Office: I
 90 should (said hee) presently and condignly punish you, both the memory of your present Treason into which

The proud
 willie deli-
 vered by the
 Turke Amba-
 sador to the
 King of Persia.

Sigüey, Sonnent out cut of the Towne with three or foure thousand Horles. Also the *Grand* *Sigüey* had another young Sonne borne of two monethes old. The fifth day of Aprill 1582, we departed from the Gulfe nere vnto *Turraque*, being imbarked in a Barken laden with Wines and other goodes, and came to the Riuer of *Danubio*. The fourth day in the morning, the wind came vpo to the East North-east with very Roemie weather: and the lame day we returned to a Towne called *Sigüey*, which is a good Harbour. And heree are many Wind-mills, and great store of Wine. And to the East of the Harbour are three Ilands: and heere they scall *Orzeres*. Also the Turke doth much use of the Gallies. And this foule weather some of our company wept, and some cryed out: for our Iordalle flp with the wind, and we were in great danger because they could not of long time get down their maine sail. And when that we had in the Blacke Sea, began vpon Saturday morning about one of the clocke, being the fourth day of Aprill, as I said before, and continued vntill Tuesday in the morning being the tenth day, with very great Snow and Cold, as if it had bin at Christmas. The twelfth day we fet saile from *Sigüey*, and the lame night came to an anchor vnder a Cape of Land, where is a Cafal called *Emonna*. The thirteenth day from *Emonna*, and this night we passed by a great Citie called *Varna*, which lyeth within a very great Gulfe, which is a very good Harbor. The fourteenth day in the morning we passed by a Citie called *Culcoeca*, which standeth vpon the Cape of a Land, and hath to the Eastward two small Pillars, and nere vnto them a great Iune much like a man. The fiftenth day in the morning, we returned to the Citie called *Varna*, and the fourteenth day toward night, we fet saile from this Citie. The nineteenth day in the morning, we entered into a mouth of the Riuer *Danubio* called *Lycifuma*. And at the entering in of the Riuer to the Southward is a Breack, and the depth is on the North-side, but there is neuer above eight foor water.

He taketh ship
to goe by the
Blacke Sea, vpon
the River Dan-
ubius.
Sijfopoli.

Enallagma
Vern.
Caliceo

Epidemia.

The mouth of
Saint George,
Delchs.

The River of
Kelle.
A small Island,
Saxe.

Tennarra, is al-
so called Res,
by the Valla-
chians.
Apparell.

* The order of making Cations:

They make
Caviare of
three forms of
fish.

Towne of *TOMANTTA* are certaine Merchants of *Sio*, that are Lords of the same; and in times past it hath beene a faire Towne: But the *Tartars* haue two or three times spoyled it, and once they carried away fiftie persons out of it, and the Countries neere adioyning. And about the yeare of our Lord 1530. the *Turks* subdued this Country and a great part of *Hungarie*; and all as they say, by the Treason of the Prince of *Transilvania*.

May.
They land
their goods.
They take
their journey
again to land.

The sixth day we departed from *Felchen*. The eighth day in the morning, we came to a little Towne called *Hium*, which lieth under the Woods side. The same day at night we passed againe over the River of *Praw*; and the next morning came to a Caffell, called *Patwinea*; and here one of our *Managers* Horles were againe taken. The tenth day we came to a Caffell called *Suawra*, where we passed againe over the *Prati*. The eleventh day in the morning, we came to *Tua*, and here the Toll-master is a Greeke, and is called *Nicola Neureddo*. To the South of *Tovia* is the Caffle with a paire of Gallies before it, and round about it is a wall of great trees

This is like the
West Indian
sacification.

E. Apparelli

of Steffen
Leue.
Charm.

the *Camienitz* the
frontier town
of Poland upon
the *Turke*.
Apparell.

His Journey
thorow Poland
to Dantrik, and
comming to
Hull by Sea, is
omitted.

In this Towne all Merchants Strangers pay Customs for their goods two and an halfe pence per *do* *rs.* the Women in *Caminetia* goe with their Coates clofe bodied, and the nearer bodie gathered red like a Frocke : and vpon their heads fine Cloth like a Call ; and vpon that along piece of white Lawne, that hangeth downe to the ground, and vpon that a blacke Veluet Hat. Their Girdles are litle with great fads of Silver and Gold : and they are very faire women, but not very tall. They are very much in love with the English, and they are very much in the morning they drink much burnt Wine, and afterward Meade. And thereare very few boozies in the town, but they sell Beere and Meade, and the Borrow-maffers litle Wine. And if a Gentelwoman goe abroad, all her men goe before her, and the Gentlemen ride before, and their men behind. The womens Garments are very long ; and in the Villages by the way, the Maides goe with their haire hanging downe behind them, and a Garland vpon their heads; and they vfe to dance much so that they are very much in love with the English. They wear their haire playd, and bound up vpon their heads, and with a blacke band of Veluet. The three and twentieth day we took our Iourney from *Caminetia*, &c.

60

Ccccccc 3

CHAP. IIII.

Observations of Master JOHN CARTWRIGHT in his Voyage
from Aleppo to Hispahan, and backe againe: published by
himselfe, and here contrasted.

§. I.

of Euphrates, Orpha, Caracem, the Curdi, Armenians, Bithlis,
Van, and Arrarat.



* A Caravan
Is a great many
of Camels laden
not much
wheeler out
Carriers here
in England.
Tudic a Vil-
lage of note.
The Valley of
Sal.
1520 A.D. 13.

Euphrates.

Time and
manner of go-
ing downe the
River.

Bar.
Mesopotamia.
Orpha.

* See page 13.

Having rested in Aleppo two monethes and better, Master John Midland and my
selfe tooke our leave of the Consill and Merchants, with a full intent and pur-
pose to trauell vnto the great Citie Labor, in the Great Mogors Country in the
East Indies: lodging all that night on a thimne Turkish Carpet in Woods-caine,
where the Caravan was assembled, to the end that we might bee with the
foremost: for delay in such trauell doth produce great and inevitable danger. From
Aleppo we spent three dayes Iourney vnto the banks of Euphrates, passing by many Villages
not worth the naming, and fertile Plaines, labouring with all sort of provision necessary for
man life. One of those Villages is a Village of note vnto this day, called by the Country
people *Tudic*, where the *Isma* keeps a Monument in remembrance of the great Synagogue holden
there in the years from the Creation 3498. Nere vnto this Towne is the Valley of Sal
memorable for that great overthrow which *David* gaue the *Aramites*, when hee led of them in
one battell eighteen thousand men. Here also *Campion Gamus* the Great Sultan of Egypt fought
that deadly and mortal battell with *Selimus* the first, the Great Turkey: where hee lost his life
being trodden, without regard, to death, both by his owne Scouldiers and pursuing Enemies.

Being arrived on the banks of Euphrates, we found it as broad as the *Thames* at *Lambeth*; but
in some places it is narrower, in some broader, running with a very swift streame and current,
almost as fast as the River of *Trom*. At this place doth this River beginne to take his name, be-
ing here all gathered into one Channell, whereas before it cometh downe from the Lake
Chulder-Gul in *Armenia*, in manifold armes and branches, and therefore is called by the Coun-
try people, by a name which signifieth a thousand heads. Here it is that Merchants vse to passe
downe by Barke vnto *Babylon*, thereby to avoid and shunne the great charge and wearisomnesse
of trauell through the Desert of *Arabia*. Which passage they make sometimes in fiftene dayes,
sometimes in twentie dayes, and sometimes in thirtie dayes, answerable to the filling and falling
of the River: and the best time to passe thither is either in April or October, when the Ri-
ver doth swell with abundance of Raine. The Boates are flat-bottomed, because the River is hal-
low in many places, so that when they trauell in the Month of Iuly, August and September,
they find the River at so low an ebbe, that they are faine to carry with them a part Boat or two,
to lighten their owne, if they should chance to fall on the shoales. Every night after Sun-set,
they fasten these Boates to a stake, the Merchants lying aboard, and the Mariners vpon the
shoares, as neere as they can vnto the same. In this passage downe the River, you shall meet with
diuers troupes of *Arabians*, who will barter their provision of Dyer (for they care not for mo-
ney) as Hennes, Kids, Lambe, Butter, and fowre Milke, for Glasses, Combes, Corall, Amber,
Knives, Bread and Pomegranates, Pils, wherewith they vse to steepe their Goats skines, in
which they Churne with all. All of them, as well Women, Children, and Men are very good
Swimmers, who sometimes wile swimme to the Barke side with Vessels full of Milke vpon their
heads. These people are very thurthill, and therefore in your passage downe good watch must
be kept. But to returne where we left, we were constrained by the deepeesse of the River to
ferrie ouer our whole Caravan, which consisted of a thousand persons, besides Camels, Horses,
Mules, and Asses, by reason of which multitude we spent a whole day in transporting ouer
the said Caravan. The gaires of which transportation yielded the Feriman a Slingaether, which is
five pence English vpon a Beatt.

Being ouer the abovesaid River, we arrived at *Bar* and entered into the famous Province
of *Mesopotamia*: The Turkey doe call it *Diarbeck*. This Province of it life is most fruitful, but
by the Turkish Warres much murthered and wasted: neuertheless, there are some Cities of great
importance. About two dayes Iourney from *Bar*, we came to *Orpha*, a Citie of great account
and estimation, which many suppose to haue bene the famous Citie *Ediffe*. As yet there re-
mained certain Monuments of *Baldwin* in *Latine* letters. The aire of this Citie is very health-
full, the Country fruitful, only wood excepted, and therefore in feed thereof, they burne
the dung of Camels and other beasts, dried in the Sunne. This Citie is build four-square, the
Wall

Weft part standing on the side of a rockie Mountaine, and the East part trendeth into a spacious
Valley, replenished with Vineyards, Orchards, and containe in circuit three English miles: and for
the gallanties of the site, it was once reckoned the Metropolitane seat of *Mesopotamia*, howe-
soever it is now translated to *Caracem* or *Caracem*. There is in this Citie a Fontaine full of
filles; so wiled to hand, that they will receive any substance that shall bee offered vnto them:
both *Isma*, *Armenians*, and *Turkes* reported vnto vs, that this Fontaine was *Levies* Well,
and that here hee leued his Vnle *Laban* twise fowre yeeres, for faire and beautifull *Rachab*.
The gates of this Citie were much battered, a little before our coming by *Eldagur*, the *Sera*.
The Rebels his followers; hee drew the Citizens to a composition of fittie thousand
Chickin, and so departed. Memorable also is this Citie, then called *Garrat*, for the great bat-
tall which was fought before it betweene the *Romans* and the *Parthians*, when *Marcus Crassus*
was Generall on the one side, and *Surenas* on the other side.

At this Citie having paid our Customs, which is a Doller-on, a summe of goodes, our Caravan
was licensed to depart: at our ordinary house, which was thence of the clocke in the after-
noone, we set forward towards the ancient Citie *Amida*, now called *Caracem* or *Caracem*.
These dayes Iourney from *Orpha*, traueiling sometimes ouer rough and craggy Mountaines, and
sometimes through most delightfull Playnes and Valleys: amongst which there is one of note,
enimoured about with a Pale of Mountaines, in such wise that there is but one entrie and pas-
sage: where * *Aladeules* is said to haue had his Paradise.

At the end of five dayes trauell, we arrived at *Caracem*, which is to say, The blacke Citie,
either for the stone wherewith it is built, being like vnto let in colour, or for the fertilitye of
the soyle round about it, which is of a dusky colour. This Citie is seated vpon a mannelous
high Rocke, and containeth in circuit very neere five miles; and thought to be sufficiently forti-
fied by nature, yet is it enuironed with a double wall: the outward is somewhat decayed, but
the inward is well repaired, being fenced with great store of Artillerie. It is governed by a *Bele*,
who commandeth ouer twise *Sensacks*, and thirtie thousand *Tymariots*; and is now become
the Metropolitane Citie of *Mesopotamia*. There were murthered from this Citie, when *Amur*
the third invaded *Perfia*, in the yeere 1578, twelue thousand Soldiours, the Captaine being well

checked by Generall *Masfapha* for bringing so few. The Soldiours of this Citie for the most
part are Archers, not of any courage, but very effeminate, and accustomed to the vie of the *Sei-*
matars. During our abode at this place (which was fourteene dayes) we lodged in a very fine
Caesin built of free-stone; for which lodging we payed to the Master of the Caesin five Shaughees,
a piece: all which time nothing fell out worthe obseruation, but the cruel execution of a
petie malefactor, who having beene pilfered away certaine small wares, was mounted on a Cal-
lell, with his armes spread abroad, hauing two fockets-holes bored in his shoulder-blades, into
which were set two flaming torches, dropping continually on his skin to his greater torment,
and in the end, hauing carried him in this pittifull manner through the principall streets of
the Citie, they brought him to the place of execution, and there ganchd him on a great Iron
hook, suffering him so to hang till he died. Passing through the South-gate of this Citie, we
payed to the Porter of the gate a Shaughee vpon a beatt, defending from the Citie into a
most fertile and fruitful Plaine, where are many Gardens and Orchards, and places of great
refresment.

Through this Plaine runneth the great River *Euphrates*, with a very swift current; and is
brooke here sometimes of the yeere at the *Thames* at *Londen* Bridge, but now was much dried up
by reason of the heate in Summer, making thereby many llands and demi-lands, where the
Citizens of *Caracem* during the Summer season doe vse to pitch their Tents, to enioy the fresh-
ment of the Aire and River: but in the Winter it swelleth so abundantly ouer the flat llands
and banks, that neither man nor beast is able to passe out: to auoid which inconvenience,
there is, a mile distant from the Citie, a stone-bridge of twentie arches, made ouer the said Ri-
uer. This euening we pitched two miles from the Citie, and stayed all that night of purpose
for some Merchants that were behind. Here we exchanged our Camels, and in read of them
tooke Mules, a creature farre more fit to traueill ouer craggy Rockes and Mountaines then Ca-
mels: for now we were within a few dayes Iourney, to passe ouer the high Mountaines of *Arme-*
nia, called in Scripture the Mountaines of *Ararat*: which trauell with Camels is needously
laborious, but very dangerous, if the ground should prove moist or slabby; for then being la-
den with great burdens, they cannot goe onwards, neither are they able to passe with their
huge burdens, through the streight passages which are in those Mountaines.

Two dayes Iourney from *Caracem*, we rested at the foot of a great rockie Mountaine, being
one of the Heads out of which *Tygrus* floweth, and runneth downe with a swift current to *Bab-*
lon, and so discharge a safe life in the *Euphrates* Gulfe. Strangely doth it issue out of three Rockes
situated hanging, that a man as he passeth vnder them, would imagine them to be reaching
fall on his head. And for the strangenesse of the site, the *Turkes* haue builded three Bridges in
the midst of those Rockes, to passe from one vnto another, thereby to behold Natures wilcome

Gen. 24. 13-72.
The Scythians
the walls of
Orpha 1662.
Let the Geo-
grapher vie his
owne liberie
to give you the
Author.

* See hereof
in M. Paleolog
before that
of the Siege
of *Monte*,
which this *A-*
ladules imma-
ged, if the re-
port be true.

A most cruel
execution.

Euphrates.

One of the
Heads out of
which *Tygrus*
floweth.

Three Bridges;

in framing them so wonderful. We went to view the fame, but through the huge over-falls, which came farre off within thofe Mountaines, and the steepneffe of the fame, together with the hideous noife, and whifling murmuring, wee found not fo great contentment about, as wee did beneath.

Gall-trees.

The next day we spent ouer many high Mountaines, on the top whereof grew great quantities of Gall-trees, which are somewhat like our Oaks, but leffer and more crooked: on the be-
Expreffes lieves in this place men shall not gather a pound of Galls: at evening we pitched againe on the banks of *Expreffes*; and in the morning passed the said River, but not by Barge as before, which was likely too hatefull and small annoyance to our whole Caravan; for through the swiftnesse of the streame, and deepnesse of the Channell, many Beasts with their lailings had beene carried away and drowned, if there had not bene in time a shallow Ford discovered, which had in such sort raised the depth of the Channell, making it as there is a fildie for our Commodious passage; by helpe whereof there was not so much as one man or beast that perished.

The description of the Curdies, a much thorough people. The Curdies worshippers of the Diuill.

We were no sooner ouer, but forthwith we were encountered with a certaine troupe of people, called the *Curdies*, which some thinke to be a remnant of the ancient *Perthians*. This race of people is of a goodly stature, and well proportioned, and doe neuer goe abroad without their Armes, as Bowes and Arrowes, Scimitars and Bucklers; yea and at such time, when a man for age is ready to goe downe to his graue. They doe adore and worship the Diuill, to the end hee may not hurt them or their Cattell, and very cruell are they to all sorts of Christians; in which regard, the Country which they inhabit, is at this day termed *Terra Diuilli*, the Land of the 20 *Diuill*. They participate much of the nature of the *Arabians*, and as infectious in their *Le- traciones* and robberies, as the *Arabians* themselves. They live vnder the common deniement of the great *Turkey*, but with much freedom and libertie. This thorough company did smily times as-
Midnight sell our Caravan, affirming that being five several times demanded) we should not passe through the payement hereof. One Village of note is there in this Country, wholly inhabited by the *Curdies*, being five daies journey from *Caramis*, and three daies journey from *Buchib*, called by the Country people *Manfeste*. This Towne is seated in a most fertile and fruitful Valley, be-
Idolaters tweene two Mountaines, abounding with Pasture and Cattell: and about a mile from it, is an Hospital dedicated to *Saint Iohn the Baptift*, which is much visited as well by *Turkes* as *Christians*, who superstitiously affirme, that whosoever will bestow either a Sheepe, Kid, or some piece of Money to releue the poore of that place, shall not only prosper in his journey, but obtaine forgiveness of all his finnes. To the Gouernour of this Village, we paid for our customers Shaughee on a dishme of goods, and so were dismissed. The next day following, we passed ouer many craggy and steep Mountaines, and at the last rested our selves and wearied beasts on the banks of *Expreffes*, being the out-most bounds on this side of *Mesopotamia* and so entered the day following on the Borders of *Armenia* the great, which is by some distinctly diuided into three parts; the North part whereof being but little, is called *Georgia*: the middle part *Turcomania*; and the third part by the proper name of *Armenia*.

Idolaters.

Expreffes.

It is now called *Turcomania*, and was the first feate of the *Turkes*, after their first coming out of 40
Syria, who left their natural feates, and by the *Caspian* Ports passing through the *Georgian* Country, then called *Heria*, nere vnto the *Caspian* Sea; first ceased vpon this part of *Armenia*, and that was with fo strong an hand, that it is by their polletinie yet holden at this day, and of then called *Turcomania*.

Armenians most part. Women Archers.

At our first entrance into this Country, we travelled through a goodly, large, and spacious Plaine, compassed about with a row of high Mountaines, where were many Villages, wholly inhabited by *Armenians*; a people very industrious in all kind of labour: they Women very skilful and adre in shooting, demagging any sort of weapon like the fierce *Armenians* in antick time; and the women at this day, which inhabit the Mountaine *Xetach* in *Perfia*. Their families are very great; for, both Sons, Nephewes, and Neeces, doe dwell vnder one rooffe, hauing all 50
 their substance in common: and when the Father dyeth, the eldest Sonne doth gouerne the rest, all submitting themselves vnder his Regiment. But when the eldest Sonne dyeth, the government doth not passe to his Sonnes, but to the eldest Brother. And if it chance to fall out, that all the Brethren doe dye, then the government doth belong to the eldest Sonne of the eldest Brother, and so from one to another. In their dyet and cloathing, they are all fed and clad alike, li-
 uing in all peace and tranquillity, grounded on true loue and beneuolence.

The Armenians are a populous Nation.

To discourse how populous this Nation is at this day, is needless, since they inhabit both in *Armenia* the greater, and *Armenia* the lesse; as also in *Cilicia*, *Babylonia*, *Syria*, *Mesopotamia* and *Perfia*. Besides the principall Cities of the *Turkish* Empire, be much appopriated with them, as *Brisla*, *Angora*, *Trebisonda*, *Alexandria*, *Grand-Caire*, *Constantinople*, *Cassa*, *Algera*, *Orpha*, *Caramis*, *Van*, and *Isphah*: for that they are very laborious in transporting Merchandize from one Citie to another; by which means, through the customes which are paid in every Citie, the 60
 Coiffers of the *Grand Signior* are wonderfully enriched. This people haue two Patriarchs, whom they giue the name of *Vniuersall*: the one keepeth his seate in the Citie of *Sis* in *Caramis*,

The Armenians gouerned by two Patriarchs

Armenia, not farre from *Tharsus*: the other in the Monastery of *Eccelesia*, nere vnto the Citie *Emusa* in this Country. Vnder these two Patriarchs are eighteen Monasteries, full fraught with Friars of their Religion; and foure and twentie Bishoppicks. The maintenance allowed in times past vnto each of these two Patriarchs, was a Maiden on an houle; each Patriarch hauing vnder him twentie thousand households; but now that large beneuolence the great *Turkey* hath scaled into his owne hands; and therefore now they are constrained to liue on the Almes of the people, going continually in Visitation from one Citie to another, carrying their Wives and whole family with them.

The people of this Nation haue amongst them the Christian Faith, but at this day it is spotted with many absurdities. They hold with the Church of *Rome* in the vife of the Crosse, affirming it to be meritorious, if they make the same with two fingers, as the *Papists* vife; but idle and vaine if with one finger, as the *Iacobites*. They adorne their Churches in euery place with the figure of the Crosse, but for other Images they haue none, being professed enemies against the vife of them. In keeping ancient Reliques they are very superstitious, and much deuoted to the blessed Virgin *Mary*, to whom they direct their prayers. They imitate the *Disciplina* in eating White-meats on Saturday, which to doe on Wednesday and Friday were deadly finis neere the lesse, they will not refrain from the eating of flesh on euery Friday, betweene the Feast of the Paschour & the Ascension. They abstain five Sabbathis in the yeare from eating flesh, in a remembrance of that time which the Gentiles did sacrifice their Children vnto Idols. They celebrate the 20
 Annunciation of the Virgin *Mary* on the sixt of April, the Nativity of our blessed Saviour on the sixt of Ianuary, the Purification the fourth of February, and the Transfiguration the 14. of August. The ministrations of their Liturgie or Seruice, is performed in their native language, that all may vnderstand: but in their Seruice of the Masse for the dead, they are most idolatrous, vifing at the solemnizing thereof, to sacrifice a Lambe, which they first lead round about the Church, and after they had killed it, and rosted it, they spread it on a faire white Linnen cloth, the Priest giuing to each of the Congregation a part and portion thereof. They are (vnlike some few fami-
 lies) so farre from yielding obediencie vnto the Sea of *Rome*, that they alime all Antiquitie vnto themselves, as hauing retained the Christian Faith from the time of the Apostles. Many Ie-
 suites and Priests haue bene sent from *Rome*, to bring this oppressed Nation vnder their govern-
 ment, but they haue little pretailed; for neither will they yeeld obediencie, nor be brought by any peruation to forsake their ancient and inneterate errors, to become more eronious with her.

Hauing well refreshed our selves amongst these Villages, wee proceeded in our ordinary tra-
 uell, but ere we had passed two miles, certaine troopes of *Curdies* encountered our Caravan, with a purpose and intent to haue robbed the fide, but finding themselves too weak to contend with so great company, they departed vntill the next day following, when againe they met with vs in a very narrow passage betweene two Mountaines, where they made a play of our whole Caravan, exacting a Shaughee on euery person, which to purchase our peace we willingly paid; and so arrived that evening at *Buchib* an ancient Citie, but a Citie of much crueltie and oppression, where little Iustice and right is to be found to releue distressed passengers.

This Citie haneth in a pleasant Valley, which runneth the little River, falling out of the Mountaine *Taurus*, in the Confines of the *Perfian* Kingdome, bordering vpon *Mesopotamia*, and had a Castle kept with a Garrison of *Perfian* Soldiours, before 50
 time as *Salman* the Magnificent did conquer these Countries, which was in the yeare 1583. In which yeare there was a memorable battell fought betweene the two great *Baffes* of *Cairy* and *Syria*, conducted by *Vlemas* the *Perfian* Traitor; and *Delymenther* a right Nobleman of *Perfia*. The two *Baffes* and *Vlemas* were commanded by *Salman* (in his returne from the spoile of *Taurus*) to follow him with eighteen thousand good Soldiours in the reward of his Army, to reuenge and repress the sudden assaults of the *Perfians*, if need should require. But *Delymenther* with hie thousand *Perfian* Soldiours pursued the *Turkes*, and overtook them in the aforesaid Valley, and being furnished in this venterous designe, both by the darkness of the night, and the abundance of raine which fell at the same instant, as if it had bene withered for, the *Turkes* got within the *Perfian* Campe: where the *Perfian* Soldiours, as Wolves amongst Sheepe, did such speedy execution amongst the *Perfian* *Turkes*, that the two great *Baffes* and *Vlemas* had much adoe to get to horse, and save themselves by flight. Few of all that great Army escaped the sword of the *Perfians*. There was three great *Sauack* flaine, one taken, and the other dead, eight hundred *Lanciers* (being themselves too taken of their Captaines, laid downe their Har-
 quibois), and other Weapons, and yeilded themselves vpon *Delymenther* his word. In memo-
 riall thereof they still keepe that day (which was the thirteenth of October) as one of their so-
 lemn Holy-daies. In *Bisibis* we stayed two daies, and at our departure paid vnto the Gouer-
 nor of the said Citie, a Dollar on a summe of goods, and so set forward towards the great Citie *Van*, three daies journey farther. In which trauell we had a very wearisome and painfull jour-
 ney, ouer high Mountaines and craggy Rockes, the way being exceeding narrow, that a beast could hardly passe with his burthen, without much heauing and tumultuous shoudering. The
 which

The Religion of the Armenians is spotted with many absurdities. Crossings and Crosses.

Lamb sacrifice

The great battell fought betweene two great Baffes and Delymenther, a valiant Noble man of Perfia.

which narrow passages the *Turkes* told vs, was by the commandement of *Amurat* the third, the Great *Turke*, cut through by the main industrie of labourers, for his Arme to passe, like that incredible woole, which *Hannibal* with Vinegar wrought vpon the *Alpes*. In this place our trauell was very dangerous, by reason of a brackish Lake or little Sea, called, The Lake *Armanar*, which was vnder the Rocks, ouer which wee passed, and wee enforced to ride throng on the side of the said Rocks, that had not our Mules bene sure of footing, both they and we had perished, with an insupportable downe-fall in that Sea. Two miles from this shore in the shorefild Lake are two Ilands, called, The *Emenickie* Ilands, inhabited only by *Armenians*, and some *Georgians*, which two Ilands doe bring forth and yield fish flocks of Cat-tell, and plenty of Rice, Wheat, and Barley, the Grainers and Store-houses for all the Coun-
try round about.

Being arrived at *Van*, our Carauan rested in the Suburbs of the said Cite, not daring to presume to enter the Cite, by reason that the *Bassa* was gone to fetch in a rebel, that was risen vp in those parts, in whose absence the Cite, vnder the *sub-Bassa*, was no better gouerned then it should bee. On the West side of this Cite lieth a pleasant and delightfull Plaine, wherein the *Tamariers* twice a weeke doe exercise themselues after their manner in the feats of Warre. On the North side runneth the Lake *Arichman*, called in antique time the *Moor* or *Marsis*, *Armanara*, or *Margiana*, or *Maniana*. Out of this Lake is caught yearly an innumerable quantitie of Fish like our Herring, which being dried in the Sunne, they disperse and sell them ouer all the Country thereabout.

This Cite is double walled with hard gurrie stone, and is the strongest Towne in all these parts, being fortified with great flocks of brack Ordnance, and a strong Castle mounted on an high Rocks, to command and defend the Cite. It was once vnder the gouernement of the *Per-
sian*, but *Solymen* the Magnificent in the yeere 1549. with a puissant Arme did besiege the same, which after ten dayes liue was yielded vnto him by the *Perfian* Gouverneur, vpon condition, that the *Perfian* Souldiers there in Garrison, might with life and libertie depart with their weapons, as Souldiers: which was by *Solymen* granted, and so the Cite was furnished vp into his lands from the *Perfian* King, who neuer since could get the same into his possessions. It is gouerned now by a *Bassa*, which he had vnder him twelue thousand *Timariers*.

At this Cite we stayed five dayes, paying a Doller on a Summe of goods, and passed from thence to a *Turkish* Village, called *Gushfer*, the houses standing in two leuall places, the one re-
w for the Winter, and the other for the Summer season. Here wee began the ascent of the high Mountaines of *Ararat*, and about noone-tide we beheld *Brusa*, the very crest of the *Perfian* Mountaines, now called *Chelider Monte*, the hills of *Persardo*. These Mountaines so called, are very famous by the rising of many notable great Rivers, which doe so fructifere the Country thereabouts, that the barbarous people call it *Leyran* (which is to say, Fruitfull) viz. First, the *Riuer Araxis*, which running out of a certaine *Marph*, with many armes doeth wonderfully enrich that Champane and drie Country. This *Riuer* springeth out of the hill *Tauris* in this part, where *Periside* is situate, on the side of the *Hill Abo*, and so runneth by Eastt enen to the confines of *Seruan*, and windeth it selfe towards the West, and by North, where it is joined with the *Riuer Cirus*, and then passeth to *Artaxata*, now called *Nassima*, a Cite of the *Armenians*, right against *Reinan* another Cite, and so watereth *Armenia*, and couring along the Plaine of *Araxis*, discharged it selfe into the *Caspian* Sea, on the one side by South leaning *Armenia*, and on the other side by North leaning the Country *Seruanis*, whose chiefe Cite is *menia*, and so the *Riuer Cirus* likewise springeth out of *Tauris*, and so descending into the Cham-
panes and Plaines of *Georgie*, charging it selfe, and being greatly encreased with other *Ri-
uers*, it is sayned with *Araxis*, and so maketh his issue also into the *Caspian* Sea. This *Riuer* the in-
habitants of the Country at this day call by the name of *Ser*, in their owne Language, but the *Turkes* call it *Chirou*. Out of these Mountaines also springeth the *Riuer Canac*, which maketh (as it were) almost an Iland, a little on this side the Cite *Eris*, and afterwards vnto it selfe in the Channell with *Araxis*, and so runneth into the *Caspian* Sea.

Two other Mountaines are of great note in this place; the one is *Anis-Towne*, now called *Mont Niger*. The blacke Mountaine, which runneth vp into *Media*; and the other *Gordian*, the tops of which Mountaines are covered continually with white and hoary Snowes. The Mountaine *Gordian* is entruered with many other petite Mountaines, called the *Gordian* Mountaines; on the tops whereof (as we passed) we found many ruines and huge foundations, of which no reason can be rendred.

The *Turkes* call the Mountaine *Gordian* *Augri-Augh*, the *Armenians* *Messis-Saur*: it is so high, that it ouer-tops all the Mountaines thereabout. There issueth out of the foot of this Hill, a thousand little Springs, whereof some doe feed the *Riuer Tigris*, and some other *Riuers*, and it hath about three hundred Villages inhabited by *Armenians* and *Georgians*; as also an an-
cient Monastery dedicated to Saint *Gregorie*, a very large and spacious, able to receive about *Taman* the great King of *Perse*, and most of his Arme, who for the auster and strict life that he
faw in those Religious men, made him to spare it, and to change his detrimination, hauing a full

purpose before to haue destroyed it. About this Monasterie groweth great plentie of Graine, the Graine being twice as big as ours, as also Roses and Rheubarb, which becaue they haue not the skill to drie it, that Simple is of no esteeme or value. On the top of this Mountaine did the *Arke of Noah* rest, as both *Jewes*, *Turkes* and *Armenians* affirmed. Some Friers of Saint *Gregorie* Monasterie told vs, that euen at this day some part of the *Arke* is yet to be seene on the top of this Mountaine, if any could ascend thither, but the way (as they say) is kept by *An-
gels*, so that whoeuer shall presume to goe vp (as once a Brother of that Monasterie did) shall be brought downe in the night kafen, from the place which hee had gayned by his trauaile in the day time before.

§. I. I.

of Araxis, Chiuifal, Sumachia, Derbent, Sechieres, Aras, Tauris, Soltania, Cablin, Argouil, and Gilan.

From the foot of this Mountaine, we spent a dayes journey further towards *Chiuifal*, which day wee trauelled through very many narrow Lanes in those Mountaines, and very deepe Valleys, wherein the *Riuer Araxis* with most outrageous turnings and windings, and his many rushing down-falls amongst the Rocks, doeth en-
bede a mans cares, and with his most violent roaring in and out doth drowne and ouerwhelm, whoeuer by miserable chance falleth downe head-long from the top of those narrow passages, which are vpon the Mountaines. And vpon the crests of the said Mountaines, on the side of the said narrow passages, there grow most tedious Woods and antie Forrests, full of Beeches: Trees like Poplars carrying Maist fit for Hogs, and Pine-trees; where the horror of darknesse, and silence which is oftentimes interrupted, only by the whistling winds, or by the crye of some wild beastes, doe make the poore passengers most terribly afraid.

At length our Carauan ferried ouer the forefild *Riuer* and so we arrived at *Chiuifal*, a Towne situated on the frontiers betwene the *Armenians* and the *Altopians*, and yet within *Armenia*, inhabited by Christians, partly *Armenians*, partly *Georgians*: a People rather giuen to the traf-
ficke of Saltes, and other sorts of wares, whereby it waxeth rich and full of money, then im-
mured in weapons and matters of warre. This Towne consisteth of two thousand houses, and ten thousand soules being built at the foot of a great rockie Mountaine in so barren a soyle, that they are constrained to fetch most of their provision, only Wine excepted, from the Cite *Nassima*, halfe a dayes journey off, which some thinke to be *Artaxata*, in the confines of *Media*, and *Armenia*. The building of *Chiuifal* are very faire, all of hard quarrie stone: and the Inha-
bitants very courteous and affable, great drinkers of Wine, but no brawlers in that drunken hu-
mour, and when they are most in drinke, they powre out their prayers, especially to the Virgin *Mary*, as the absolute commander of her Sonne Iesus Christ, and to other Sainrs as Intercessors. It is situate and tributary to the Seigneury of *Perfia*, and contrariwise, both by nature and affec-
tion is giuen euermore to the *Turkes*. This Towne was much endangered in the warres betwene the great *Turke*, *Tahmas* and *Mahomet* Codianda the *Perfian* King, ready to bee swallowed vp of both. One while the *Bassa* of *Reinan*, on the great *Turke* behaile, made an inrode vpon them with a thousand and five hundred Harquebutiers, whom they were faine to pacifie with a very bountifull present, excusing themselves, that if they had bene backward in bringing vnto them their voluntarie tributes, it was done for feare, lest they should haue fallen into the displeasure of *Mahomet* Codianda their King: who no doubt, if he should haue understood any such matter, woul-
d haue bene ready to destroy their Country, and to depriue them of their libertie and liues. The *Bassa* was so loone departed with this answer and their present, but forthwith *Achmet* Chaw was sent by the *Perfian* King with three thousand Souldiers, and with this direction, that if the Country were subdued by the *Turkes*, he should fight against it: and if it had voluntarily yielded it selfe vnto them, he should not only recover it, but also burne it, and bring away all the chiefe men of the Country for prisoners and slaves. To auoid which danger, these poore *Chiuifalines* were glad to present the *Perfian* Prince with great and more liberal gifts, then they did their enemy *Bassa*. Thus these miserable people, in the midst of Armes and Squadrons of the enemy, were contrained, what with presents, and what with liues, notably to purchase their libertie, and their liues in safetie.

Within a dayes journey and a halfe of this Towne, is the *Chaldarian* Plaines, memorable for the battell fought there, on the twentieth day of August, in the yeere 1514. betwene the two great Emperours *Ismail* King of *Perfia*, and *Selym* the first, Emperour of the *Turkes*. In which battell, *Selym* loit about thirtie thousand men. At *Chiuifal* we stayed eight dayes, and passed againe the *Riuer Araxis*, leauing the noble Kingdom of *Armenia*, called now *Turcomania*, becaue of the *Turcomanes* a people that came out of *Syria* (as before we noted) who liue as Shepherds in their Tents, but the native people giue themselves to husbandry, and other ma-
nuall

Rheubarb.

Monkish sale.

The River, Ar-
axis.The descrip-
tion of Chiuifal.The Chiuifal-
ines great
drinkers of
Wine, but no
quarrellers in
drinke.The Chiuifal-
ines much
endangered in
the late warres
betwene the
Turke and the
Perfian.

The weapons
of the *Perſian*
Souldiers.

The Kings ex-
ercises in the
At-Maidan.

His Justice.

Sir Anthony
Sherley arriveth
in *Perſia*.

they are warlike, hardie, and manageable even at the pleasure of the Ruler. And I have feene of them sold for a thousand, and sometimes a thousand and fixe hundred Duckets a peece. After hee hath viewed his Horſes, hee paſſeth into his Armoury, certaine buildings neere vnto his Palace, where are made very ſtrange Curiaſies, or Corſellets, Head-peeces, and Targets, moſt of them able to keepe out the ſhote of an Harquebuzer, and much more to daunt the force of a Dart. Heere alſo the King furniſheth his Souldiers, not only with Curiaſies, Head-peeces, and Targets; but with Bowes and Arrows, Pouldrons, and Gauntlets, and with Launces made of good Aſh, armed at both ends; with Simitars and ſhirts of Maille, moſt iuſtly and ſoumly tempered, wherewith both themſelves and their Horſes are defended in time of Warre.

By this time hauing ſpent moſt of the fore-noonne, he returneth againe into his Palace, and there remayneth till three of the clocke in the after-noonne, at which time he makes his entry into the *At-Maidan*, which is the great Market place or high ſtreet of *Behſaid*: round about this place are erected certaine high Scaffolds, where the multitude doe ſit to behold the warlike exercises performed by the King and his Courtiers, as their running and leaping, their ſhooting with Bowes and Arrows, at a marke both above and beneath, their playing at Tennis, all which they performe on Horſe-backe with duers moore too long to write of. In this place alſo it to be ſeene ſeueral times in the yeare, the pleaſant ſight of Fire-works, of Banquets, of Madicks, of Wrallings, and of whatſoeuer Triumphs elſe is there to be ſeene ſwelled, for the declaration of the toy of this people.

Besides, the King very often in this place, in the preſence of the Princes and Petreſ of the Realme, will giue iudgement in diuers cauſes: in the execution of Juſtice hee is very ſeuere, as well to the greateſt as to the meaneſt, not ſparing (as might be ſhewed) to hang vp his chiſde *Cadi* or Iudges, when hee hath perceiue how that vpon bribes and fauour they delay the Suits of his Subiects, againſt the clere and manifeſt truth: And I haue ſeene him many times ſlaight from his Horſe, only to doe Juſtice to a poore ſoule. Besides, hee puniſheth Theft and Miniſter of Treachery, ſo ſeuely, that in an Age a man ſhall not ſee either of the one or of the other. So that ſince King *Abaſ* came vnto the Crowne, full twentie yeares and yppwards, the *Perſian* Emperie hath flouriſhed in ſacred and redoubted Lawes, the people demaunding themſelves after the beſt manner they can, abundance of Collections comming plentifully in the Rents of his Cham-ber were increaſed more then euen they were in his Grandfather *Tamas* his time, Armes, Artes, and Sciences doe wonderfully proſper, and are very highly eſteemed.

To this great Monarch, came Sir Anthony Sherley Knight, with fixe and twentie Followers, all gallantly mounted and richly furniſhed; whole enteraynement was ſo great, that the *Perſian* did admire, that the King ſhould vouchſafe ſuch high fauour to a meere ſtranger without deſert or tryall of his worth. Of whole boundtie the World may iudge, ſince within three dayes after his firſt arrivall, the King ſent him ſtorie Horſes furniſhed with Saddles, and very rich trappings; ſoure of them fit for the proper uſe of any Prince, twelue Camels for cariage, together with fixe Muſes, foure and twentie Carpets, moſt of them rich and faire, three Tents or Pavilions, with all other neceſſaries of houſe; and laſtly, fixe men laden with ſilver. (But of this yet I haue heard himſelfe.)

§. IIII.

The returne of the Author by the way of *Perſia*, *Suſiana*, *Chaldaea*, *Aſſyria*, and *Arabia*.



As ſoon as my leaue of Maſter Robert Sherley, and the reſt of my Countrey-men, I left them to the mercy of the King, (whole boundtie and goodneſſe by their returne I had plentifully ſhewed it ſelfe) and betooke my ſelfe to the protection of the Almighty, to bring me in ſafetie againe into my owne Countrey: being in my returne, accompanied with one *Signior Belchior Dias d' Croce*, an *Armenian Portugall*, or *Portugall Armenian*, and one *Chriſtophera a Greeke*, who were ſent with Letters from the Goernour of *Osia*, the King of *Spain*, but loſt afterwards their lues and Letters by ſhipwrecke in the *Venetian* Gulfe. From *Hiſpan* we ſpent ten dayes trauell to *Siraz*, by perſwaſion of ſome *Perſian* Merchants: that were bound for *Aſſep* with vs, to certaine Villages in the way, no matter of importance worth the relating till we come to the Citie it ſelfe.

The deſcription
of *Siraz*, the
ancient *Perſo-
polis*.
The River
Bindamir.

Siraz is ſituated on the Bankes of *Bindamir*, a great and famous River, which coureth through *Perſia*, and the Kingdome of *Lar*, and ſo emptieth it ſelfe into the *Perſian* Gulfe, and was once the Metropolitane ſeat of all the Kingdome, vntill of late yeares, *Hiſpan* hath gained that priuilege from her. Notwithſtanding it is large and ſpaciouſe, containing very neere ten miles in circuit, and lyeth iuſt in the Road way which leads from *Hiſpan* to *Ormus*.

In and about this Towne are to be ſeene the ruines of many ancient Monuments: as two great gates, that are diſtant one from the other the ſpace of twelue miles, which thewes the circuit of this Citie, as it was in the time of the Monarchie, to be both large and ſpaciouſe. On the South ſide we viewed the ruines of a goodly Palace, builded, as they ſay, by King *Cyrus*; a Palace much magnified by *Alanus* in his firſt Booke de animaduſionibus, cap. 59. Add on the North ſide the ruines of an old Caſtle, which ſeemes was giue about with a three-fold wall: the firſt wall being foure and twentie foot high, adorned and beautified with many Turrets and Spires, the ſecond was like vnto the firſt, but twice as high; and the third was foure ſquare, being foure foot high, all fabricated of free ſtone. On each ſide were twelue Gates of Braſſe, with Bezen Pales ſet before them very curiouſly wrought, all which did ſhew the magnificence of the Founder. On the Eaſt ſide of this ruinous Caſtle, ſome foure Acres of ground diſtance, is a Mountayne, on which was erected a goodly Chappell, in which moſt of the *Perſian* Kings in antique times were interred. And though this Citie hath endured furious mutations and changes, yet is it not to be eſteemed one of the leaſt Cities in *Perſia*: for out of it in ſhort time is leued twenty thouſand Muſemen well armed. Besides, it is one of the greateſt and moſt famous Cities of the Eaſt, both for traffique of Merchandize; as alſo for moſt excellent Armour and Furnitures, which the Armourers with wonderfull cunning doe make of Iron and Steele, and the luice of ceterayne Herbs, of much more notable temper and beautie, then are thoſe which are made with vs in *Europe*; not only Head-pieces, Curiaſies, and complete Armour, but whole Caparifons for Horſes, curiouſly made of thinne plates of Iron and Steele.

From *Siraz*, hauing ſpent eight dayes trauell and better, we entered into the Province of *Suſiana*, now called *Cuſſian*, but in old time *Aſſyria*. The bound of this Countrey, North-wards is on the South part of *Armenia*, Eaſt-ward on a part of *Perſia*: Weſt-ward on *Meſopotamia*: and South-ward on a part of the *Perſian* Gulfe, which part is full of Fennes and marſh Bogges, without either Port or Haven. The Climate in that part is exceeding hot, and very much interfeſted with bituminous matter, which both ſpoiles the growth of Trees, and corrupt the waters, whereby it comes to paſſe, that the people are not long liued.

Trauelling twodayes further from the entrance into this Kingdome, we reſted at *Valde*, once the great Citie *Suſa*, but now very ruinous. Cloſe by this ruinous Towne ſwimmeth the famous River *Chaoſpes*, which after many turnings and windings through the Countrey of *Suſiana*, diſcharge it ſelfe in the *Perſian* Gulfe. The water of this River is very delicate to the taſte.

Hauing paſſed ouer this River, we ſet forward towards *Meſul*, a very ancient Towne in this Countrey, fix dayes journey from *Valde*; and ſo pitched on the bankes of the River *Tygris*. Here in theſe Planes of *Aſſyria*, and on the bankes of *Tygris*, and in the Region of *Eden*, was *Niniue* built by *Nimrod*, but finiſhed by *Ninus*. It is agreed by all profane Writers, and confirmed by the Scriptures, that this Citie exceeded all other Cities in circuit, and anſwerable magnificence. For it ſeemes by the ruinous foundation (which I thoroughly viewed) that it was built with foure ſides, but not equall or ſquare; for the two longer ſides had each of them (as we gſſeſſe) an hundred and fiftie furlongs; the two ſhorter ſides, ninetie furlongs, which amounteth to foure hundred and eightie furlongs of ground, which makes threeſcore miles, accounting eight furlongs to an *Italian* mile. The walls whereof were an hundred foot vpright, and had ſuch a breadth, as three Cloſe might be on the rampire in Front: theſe walls were garniſhed with a thouſand and five hundred Towers, which gave exceeding beautie to the wall, and Strength no leſſe admirable for the nature of thoſe times. Now it is deſtroyed (as Go d foretold it ſhould be) by the *Chaldeans* being nothing elſe, then a ſepulture of her ſelfe, a little Towne of ſmall ſtate, where the Patriarch of the *Neſtorians* keeps his ſeat, at the deuotion of the *Turkes*. Sundry times had wee conference with this Patriarch: and among many other ſpeeches which paſt from him, he wiſhed vs, before we departed, to ſee the *Iland* of *Eden*, but twelue miles vp the River, which hee affirmed, was undoubtedly a part of *Paradiſe*.

This Iland lies in the heart of the River *Tygris*, and is (as we could gſſeſſe) in circuit ten Engliſh miles, and was ſometimes walled round about with a wall of ſtrong defence, as appeares by the ruinous foundation of Bricke which there remayneth. And howeuer the beautifull Iland of *Eden* is now forgotten in theſe parts, with thoſe flouriſhing Countreies of *Meſopotamia*, *Aſſyria*, *Babylonia*, and *Chaldaea*, being all ſwallowed vp into meere Barbariſme, yet this Iland ſtill retaines the name of the Ile of *Eden*.

From the Iland of *Eden* we returned to *Meſul*, and ſtayed there eight dayes, and ſo went downe the River *Tygris* to *Bagdad*, or *New Babylon*, being carried not on Boats, as downe the River *Euphrates*, but vpon certaine Zatarres or Rafts, borne vpon Goats ſkins blowne full of windlike *Bladders*. Which Rafts they ſet at *Bagdad* for fire, and carrie their ſkins againe home vpon Aſſes by Land, to make other Voyages downe the ſaid River.

By this River the Citie *Bagdad* is very abundantly furniſhed with all kind of provision, both of Corne, Fleſh, Fowle, Fiſh, and Vention of all ſorts; besides great ſtore of Fruite, but eſpecially of Dates, and that very cheape. This Citie by ſome is called, *New Babylon*, and may well be, becauſe it did riſe out of the ruines of old *Babylon*, not farre diſtant, being nothing to call it *Bagdad*, great,

Old Monu-
ment.

Excellent Ar-
mour made in
Syria.

The deſcrip-
tion of *Suſa*,
The River
Chaoſpes.
The deſcrip-
tion of *Niniue*.
The magni-
ficence of
building by
Ninus.

The deſcrip-
tion of *Eden*,
The Iland of
Eden.
Of *Paradiſe*, ſee
my *Pilgrimage*.
This Author
alſo had here
inferred a diſ-
courſe thereof,
here omitted,
in ſtead where-
of, I haue pre-
ſented you
with the *Meſo-
potamia*.
The deſcrip-
tion of *New
Babylon* now
called *Bagdad*.

HONDIVS his Map of Paradise.



Cleere Skie.

Bagles yielded

vnto the Turke.

A Caliph is a

man reuerend

of all Mo-

hametan Prin-

ces and hath

an old prin-

ledge in the

choise and

conferment

of the Affair

Kings and val-

tant to Egypt.

The Tower of
Babel.

great, nor so fure: for it contaynes in circuit but three English miles; and is built but of Bricks 40 dried in the Sunne: their houses also being flat roofed and low. They have no raine for eight months together, nor almost any cloud in the Skie night nor day. Their Winter is in November, December, Ianuarie, and Februarie, which month are neuerthelesse as warme as our Summer in England. In a word, this Towne was once a place of great trade and profit, by reason of the huge Carauans, which were wont to come from Persia, and Bassara: but since the Portuguese, Englishmen, and Hollanders, haue by their traffique into the East Indies, cut off almost all the trade of Marchandize into the Gulfs of Arabia, and Persia, both Great Caruans in Egypt, and Bagdad in Affrica, are not now of that benefit, as they haue bene, either to the Merchant, or Great Turke; his Tributes both in Egypt, and his Customs in this place being much hindered thereby. After it continued vnder the Turke, for Temur the Persian King, who (after it was yielded vnto him) according to an old superstitious manner, receiued at the hands of a poore Caliph, the Ensignes and Ornaments of the Kings of Affrica: so this Citie, with the great Countreys of Affrica, and Mesopotamia, sometimes famous Kingdomes of themelues, and lately part of the Persian Kingdome, fell into the hands of the Great Turke; in the yeere 1534. and so haue continued ever since, Prouinces of the Turke's Empire.

Hauiug stayed twentie dayes at Bagdad, wee put our felues into the companie of a Chiansi, who was bound from the Bayle of Bagdad for Constantinople, being in number sixteen persons and no more, to trauell through a great part of Chaldaea, and the Desart of Arabia. So loone as wee were out of this Citie, we passed ouer the swift River Tigris, on a great Bridge made of Vno Boats, chained together with two mightie Chaynes of Iron: and so entered into a part of Bagdad, on this side of the River, like London and Southwark, where we staid foure dayes.

Two places of great antiquitie did wee throughly view in the Countrey: the one was, the ruines of the old Tower of Babel, (as the Inhabitants hold vnto this day) built by Nimrod, Nephew

Nephew of Chame, Noah's sonne. And now at this day, that which remaineth is called, the remnant of the Tower of Babel: there standing as much, as is a quarter of a mile in compasse, and as high as the stone-woke of Pauls Steeple in London. It was built of burnt Bricke cimented and ioyned with bituminous Mortar, to the end, that it should not receiue any cleft in the fame. The Bricks are three quarters of a yard in length, and a quarter in thicknesse, and betwene every course of Bricks, there lieth a course of Mats made of Canes and Palme-tree leaues, so freely, as if they had bene layd within one yeere.

The other place remarkable is, the ruines of old Babylon, because it was the first Citie, which was built after the Flood. Some doe thinke, that the ruines of Nimrod's Tower, is but the foundation of this Temple of Bel, and that therefore many Trauellers haue bene deceived, who suppose that they haue seene a part of that Tower which Nimrod builded. But who can tell whether it be the one or the other? It may be, that confused Chaos which wee saw, was the ruines of both, the Temple of Bel being founded on that of Nimrod.

From the ruines of old Babylon wee set forwards to Aleppo; trauielling, for the most part, through the Desart Arabia. Hauiug spent three dayes and better, from the ruines of old Babylon, wee came to a Towne, called Ain, inhabited only with Arabians, but very ruinous. Neere vnto which Towne is a Valley of Pitch very marvellous to behold, and a thing almost incredible, where there are many Springs, throwing out abundantly a kind of blacke substance like vnto Tere and Pitch, which serueth all the Countreys therabouts to make tanch their Barkes and Boats; every one of which Springs maketh a noise like a Smiths Forge, in puffing and blowing out the matter, which neuer ceaseth night nor day, and the noyse is heard a mile off, swallowing vnto all weigthy things that come vpon it. The Moores call it, The Mouth of Hell.

Three dayes spent we on this Desart, and so arrived at Amsa, a towne of three miles in length, but very narrow, inhabited altogether with Cardians a most thensill people. Here we stayed two dayes, and could not be suffered to passe without a preface to the Governor of this towne, which came to a Duckers piece. Close by this Towne runneth the River Euphrates, with a very swift current, which doth manuellously fructifize the Countrey round about, whereby we provided our felues of all necessaries fit for trauell through the rest of the Desart.

From this Towne we proceeded, and every second night, through the good discretion of our Guide, we pitched on the banke of the River Euphrates, which much refreshed our felues and wearied beafts, beholding euery day, great Dromes of wild beafts, as wild Asses all white, Galeses, Wolves, Leopards, Foxes, and Hares. And now to winde vp all in passing from Bagdad to Aleppo, they ordinarily with Camels spend foure dayes, trauielling through this fiery and barren Desart, lying vnnourished, because of the scarcitie of moisture. Howbeit, we vied not their seruice, by reason of the speed which the Chiansi made for Constantinople, so that the trauell which the Carauan is foure dayes about, we passed in eighteene dayes in much securitie, and so in great safety, by the mercy of God, I arrived againe in Aleppo.

CHAP. V.

The Peregrination of BENIAMIN the sonne of IONAS, a Iew, written in Hebrew, translated into Latin by B. ARIAS MONTANVS. Discouering both the state of the Iewes, and of the world, about foure hundred and sixtie yeeres since.



AN Epitome of the Relations of Beniamin the sonne of Ionas of Tudela, of the Province of Nauarra, or Cantabria, who earnestly vndertaking a Iourney, and trauielling very many and the most remote Countreys, hath described all this thing, which either he himselfe saw, or receiued from men of approved credit, and reported the same in Spaine: nor hath hee onely mentioned such things, but the greatest part also of the renowned and principall men (Iliacites) who abode in euery particular place whelike also by him diligently viewed. At length returning into the Countrey of Castella, he declared all these things to the people in the yeere 933. (after the Iewish account, from the Creation.)

There is some Relation receiued from them, in some few Iewish Fables. A good Author in the things hee hath seene, and few Iewes haue seene more. His Vnifications here often mentioned, vnderstand Synagogues or schooles of Iewes: and the Gouvernours of Iewes to be but in those Schooles, or some peie rule ouer their owne, bought by money, &c. Let the Reader also obserue that some things may be vnto him seeme strange, and that the Turkes in Europe, they and the Tartars in Asia haue much altered the face of the World since Beniamin Trauels, which happened about A.D. 1160.

p. I.

Damascus.
Naradum.
Of him he is
L. B. IX.
Anna.
Pharpar.
Hermos.

* Naradum.
Church of Be
mafin.
Bone of a
Giant.

Enat

m Head of the
Synagogues, at
times which was
by King Iohar
Chatter. Prof-
fessor of the
Lewes in Bag-
dad.
Karam.
Galeh.
Gilead.
Salaka.
Salca.
Baghdad.

* That is, of a
certain Devil,
to whom so
many things
are ascribed by
Superstition.
Thadum.

Rivabim.
Krivabim.
Hemath.
The River
Labak.
Great Earth-
quakes of
which I feel.
L. B. IX.
Saka.
Hing.
Lamda.
Hibda.
Hibda.
Hibda.
Hibda.

scene, erected by *Ierobam* the Sonne of *Nabar*, whereon that Golden Calfe was dedicated. And hitherto the bound of *Israel* extendeth on the side of the furthest Sea. From whence I made two dayes journey to the Citie of *Damascus*, the beginning of the Kingdom of *Noradum*, King of the children of *Thargema*, who are commonly called *Turkes*. The Citie it selfe is exceeding great and very faire. Compasse with walls, but the whole Countrey is wonderfully beautified with Gardens and Parades, containing fiftene miles on every side. There is no Citie, elsewhere, in all the fruitful Countrey, fene like unto this: which the two Rivers, *Anna* and *Pharpar*, falling downe from the Mountayne *Hermos* doe enrich. For the Citie lieth vnder the M. untayne *Hermos*. The River *Anna* runneth into the Citie it selfe the waters whereof are conveyed through Pipes, into all the houses of the Nobilitie, and also into the Market places and streets. And the Countrey it selfe is much frequented through the Affaires of all Countries. But *Pharpar* running by the Citie it selfe, doth water all the Gardens and pleasant places. And there is a Synagoge of the *Ismaelites* in the Citie, which they call *Gomagh Damask*, that is, the "Moishe of *Damascus* the like building whereof is no where fene in the World: and the Inhabitants say, that it was the Princely Palace of *Sam-Haded*. And there is a wall of Glasse built by the workmanship of the *Magicians*, distinguished with holes equall in number with the dayes of the Sun, so that every day the Sun entering in at every hole goeth thorow the twelve degrees fitted to the hours of the day, and so sheweth the time of the yeare and day. But within the Palace it selfe there are houses or little Baches made of Gold and Silver, wherein there is a Throne of the same matter, like unto a great Vessell, so that it may receive three men bathing together. Within the Palace I saw the rib of a man hanging of one of the *Enakims*, which was a *Spanish* handfull long, and two handfulls broad: and it is reported, that he descended from the most ancient Kings of *Enak*, named *Alchamam*, as by the ingrauen bone of his Sepulchre is declared: wherein it is also written that he reigned over the whole World. But at *Damascus* there are about three thousand *Ismaelites*, among whom there are the Disciples of wisdom, and such as are rich. And the Head * of the Assembly of the Land of *Israel* dwelleth there, whose name is *Ejdra*, and his Brother *Sar Salom* the chief Judge, and *Ioseph* the chief of the Assembly, and *Masfush* the head of the order of the Readers, and *Mar* the Crowne and glory of the wise men, and *Sadek* the Physician. There are also, almost, two hundred of the *Literall* Explorers, but of the *Subba*, almost four hundred: among all whom there is great concord and peace, yet notwithstanding, these diuers Factions inter-marrie not each with other.

Departing from *Damascus*, in one whole dayes journey I went to *Gilead*, which was sometimes called, *Gilead*, a large Countrey, flowing with Rivers and Fountains of water, replenished with Gardens and Orchards, in the which there are about three score *Ismaelites*. Halfe a dayes journey from hence I standeth *Salcaiba*, which Citie was sometime called, *Salca*. From whence the other *Baghdad-Bek* is halfe a dayes journey distant, the ancient name whereof was *Baghdala*, seated in the Valley vnder *Likabim*, built by *Salomon*, for the sake and vfe of *Phar*s Daughter. And part of the building of the Palace yet remaineth, the stones whereof are sufficient *Spanish* handfulls in length, and twelve in breadth, among which there is not one so big, that is not worse: and it is commonly reported, that the building was not made by the hand of man, but of *Adam*. And in the very entrance of the Citie, a great Fountaine bursteth forth, and runneth through the middle of the Citie. There is also *Thadum* seated in the Desert, built likewise by the commandment of *Salomon*, after the same manner of building and greatness of the stones; and it is compassed with a wall, solitary, as I said, and removed from other Habitation, and some dayes journey distant from *Baghdala*. But, in this Citie *Thadum*, there are four thousand *Ismaelites*, valiant, and ready and prepared for the battell: who make warre with the Children of *Edom*, and with the Children of *Garab*, or the *Arabians*, commonly called, *Ismael*, furnished *Graces*, and *Noradum*: and they helpe the bordering *Ismaelites*. Among these, *Isaac*, furnished *Graces*, and *Noradum*, and *Qasbi*, have the pre-eminence. Halfe a dayes journey from thence I came to *Krivabim*, called *Krivabim* in time past, in the which there are no *Ismaelites*, except one Dyer of wools. From whence departing one whole dayes journey, I entered into *Hemath*, retaining the ancient name, seated vnder the Mountaine *Likabim*, nigh unto the River *Labak*. But, in those dayes it happened, that the Citie being shaken with a great Earthquake, almost fiftene thousand men perished in one day: and no more then fiftentie men were remaining alive, the chief is, *Ghola* the Priest, and old Father *Galeh*, and *Muchar*. *Shah* is halfe a dayes journey distant from hence, sometimes called, *Hofar*: from the which, *Lamda* is no further removed then three leagues. In two dayes journey from thence, I went to *Phar*, the ancient name of which Citie and Countrey was *Aram Tjeha*: and it is the Princely Seat of King *Noradum*, within the which there is a very great Place, compassed with a wall, and there is no Fountaine, Well, or River in the whole Citie: but they drinke raine-water gathered in Cisternes, which in the *Ismaelish* Language they call, *Algha*. There are about one thousand five hundred *Ismaelites* here, whose Heads are, *Mofes* the *Constantinopolitan*, and *Ismael*, and *Serb*. But travelling two dayes journey from hence, I came to *Baalites*, in time past *Petboran*, and

nigh unto the River *Euphrates*, where even vntill this day, the Tower of *Balaam*, the sonne of *Beghor*, remaineth (let the name of the wicked be abolished) built according to the number of the hours of the day: and in that Citie there are few *Ismaelites*. From thence, it is halfe a dayes journey to *Kelagh Gheh*, which the Ancients called, *Selagh Midbar*, the *Lamine*, *Petra Deforis*, the *Arabians*: almost raytened this, after they lied into the Delarts, being violently expelled by the *Turkes*, from their habitations and Cities. But here there are almost two thousand *Ismaelites*, and the chiefe of these, *Sedekia*, *Habaja*, and *Salomon*.

Balam.

Kelagh Gheh.
Selagh Midbar.
Petra Deforis.
The Arabians.

§. III.

Of Mesopotamia, Mosul, Bagdat; the Calipha; the numbers; Synagogues, and Priviledges of the Lewes in it, and the places adjoining.

Ne dayes journey distant from hence is *Dakia*, which was sometime called *Chalor*, the beginning of the Land of *Sensar* (which is *Mesopotamia*) it lieth out in length betweene the Kingdoms of the *Turkes*, and the Countrey *Sangafar*. And there are almost fiftentie *Ismaelites* there, over whom, *Zachai*, and *Nedab*, otherwise called * *Sagi Nebor*, and *Ioseph*, have the pre-eminence. And in this place I standeth the Synagoge built by *Ejdra*, returning from *Babylon* to *Hierusalem*. Two dayes journey from thence is ancient *Habar*, in the which there is also a Synagoge of the like building, made by the commandment of the same *Ejdra*: but that place, where the house of our Father *Abraham* was, containeth no building: yet is it religiously respected by the *Ismaelites*, and frequented by them for the offering up of their supplications. Departing from thence, we travelled two dayes journey to the place where a River issueth forth, called by the Inhabitants *Alchabar*, the same also in time past being called, *Habbar*, which runneth forth into the Province *Madaia* or *Media*, and falleth into the Mountaine *Gozan*. And there are about two thousand *Ismaelites* there. From hence, after two dayes journey, is *Nesfima* or *Nisfima*, a great Citie, abounding with Rivers of water, where are almost, a thousand *Ismaelites*. From whence, travelling two dayes journey, we came to *Grazin Babbar*, which Citie is contained within the banks of the River *Hidakeh*, which the people of the Well call *Tygre*, at the foot of the Mountaine *Ararat* or *Taurus*, four miles, almost, distant from the place where the Arke of *Noe* rested: but *Ghamar-Ben-Alchabar* having taken Arke from the ridge of the Mountaine, being removed, fitted it for the vfe of the *Ismaelites* *Moishe*, neere vnto which, I standeth the Synagoge of *Ejdra*, even vnto this day, whereunto, the *Ismaelites* going out of the Citie, assemble on festiual dayes, to pray. And in that Metropolitan Citie of *Gexar* a *Gamar-Ben-Alchabar*, there are, almost, four thousand *Ismaelites*, *Mubbar*, and *Ioseph*, and *Habaja*, being the chiefe.

Two dayes journey distant from thence is *Al-Musul*, the name whereof was sometime, *Grazin Babbar*, where are seven thousand *Ismaelites*: the principall whereof are, *Zachai* ha *Nasfi*, of the posteritie of King *Daud*, and *Ioseph*, furnished * *Barban al-pelich*, Counsellor of King *Zemadim*, Brother of *Noradum* the King of *Damascus*. And this Citie is the beginning of the Kingdoms of *Perfia*, and retaineth that ancient largeness and greatness, seated upon the River *Hidakeh*, betweene which and the ancient *Ninive*, there is only a Bridge: but *Ninive* is utterly destroyed: yet there are streets, and many Castles within the space of the ancient circuit, from which vnto the Citie *Adabai*, is one leagues distance. But *Ninive* was built upon the bankes of *Hidakeh*. And in the Citie *Asfar* there are now three Synagoges of three Prophets, we went to *Al-Isbar*, the sonne of *Amishah*, and *Nathum* the Sonne of *Eloisaph*. Departing from thence, and travelling three dayes journey, I came to *Rababa*, by the Antient, called *Ribbithab*, seated nigh unto the River *Euphrates*, in the which, there are almost two thousand *Ismaelites*, whereof *Ezechias*, *Almad*, and *Isaac*, are accounted the chiefe. And it is a very great and goodly Citie, compassed about with walls, and very well fortified, and furnished with goodly Suburbs of Gardens, and places of delight. Upon the bankes of the same River I standeth *Karkefa*, sometime called *Charthamim*, one dayes journey only, distant from *Rababa*, in the which, there dwell about five hundred *Ismaelites*, *Isaac*, and *Eldon* being the chiefe. Two dayes journey from hence, we went to *Al-Isbar*, the ancient name whereof, was *Pandricha*, seated in *Nabardagha*, in the which, there are about two thousand *Ismaelites*, among whom there are many Disciples of the Wisdom, and the chiefe of these are, *Great Hen*, and *Mofes*, and *Eliakim*. The Sepulchres of the *Malles*, *Iada*, and *Sammel*, are there accounted memorable. Before each Sepulchre stand two Synagoges, built by them before their death. There also remaineth the Sepulchre of *Besfami* *Hemaji*, who was Head of the Transmigration, and *Nathan*, and *Nehemias* the sonne of *Pharba*. Departing from hence, I travelled five dayes journey to *Horada*, in the which, there are about fiftentie thousand *Ismaelites*, among whom *Zachai*, and *Ioseph*, and *Nathum*, are the chiefe. From this Citie, it is two dayes journey to *Chabbara*, the chiefe Citie, built by *Ierobam* the King of *Israhel*.

ted vs, till wee were two degrees South-ward of the Equinoctiall, vnder which wee passed the eight and twentieth of Aprill. The nineteenth of May being Whit Sunday, wee passed the Tropick of Capricorne. So that we were seven weekes compleat vnder the Torrid Zone.

of *Cephalopoda*. The Tropicks we saw almost every day different kinds of fishes in some abundance then else where. As the great *Leutchen*, whom God hath made to take his pasture in the Seas. Dolphins, Bonetoes, Albicorcs, Flying fishes, and many others. Some Wiales we saw of an exceeding greatneesse, who in calme weather often arise and shew themselves above the water, where they appear like to great Rocks, in their rising following wth into the Ayre with noyle a great quantitie of water, which falls downe againe about them like a shower. The Dolphin is so called for that hee is the first of fishes that hee can breake the top of his tongue, he is pleasing to the Eye, fragill, and tall, of a changeable colour, hee find like a Roach, covered with very small scales, having a great delifehousness about other fishes, and in taste as good as any. These Dolphins are wont to follow our ships, not so much (I thinke) for the loue they beare unto man as (some write) as to feed themselves with what they find cast over-board. Whence it comes to passe, that many times they feed vs, for when they swimme close unto our ships, we strike them with a broad Instrument, full of Barbes, called an Harping Iron, suffer them to swimme away, and then strike them againe. This beautiful Dolphin is the King of a Race of men, who vnder twise countenances, and three Barbes, Bonetoes, Albicorcs are in colour, shape, and taste much like to Mackerell, and grow to be very large. The Flying fishes of all other lue the most miserable lues, for being in the water, the Dolphins, Bonetoes, and Albicorcs persecute them, and when they would escape by their flight, are oftentimes taken upon ravenous fowles, somewhat like our Kites which hauer ouer the water. These flying fishes are like men, profreing two trades, and churine of neither. But to proceed in our pilgrie, the twelfth of the early of this month, we eysed our long wished for Harbour, the City of Suez, which is twelue leagues further from the Red Sea, than our ships called the *Lion*, come from *Suaret*, and bound for *England*, who having a faire gale put to Sea the fourteenth day at night,

[illegible]

The fix early in the morning, our men looking out for Land, obeyed a Sable about three miles off, and four leagues off, which flood in our course directly before vs. About noone, the *Globe* or last ship (by reason of her nimbleness, lying better than her fellows) came vpp with her on the broad side to windward, and according to the custom of the Sea hailed her, asking what she was; She ^{answered} indirectly, of the Sea, calling our men Rogues, Tithes, and what she pleased; Heretics, Devils, and the conclusion of her speech was, we are of the same language, dishraging these great Peaces of America, and *our Globe* whereof six pierced her through the Head, mayne force of men, but killing none. *Our Globe* replied in the same voyce, and after that fell off.

[illegible]

CHAP. 6. §. I. *Resolute Commanders. Their fights and slaughter.* 1465

mander replied, he would send them one, and immediately caused his Barge to be manned, and sent off to them, which brought backe one of their Officers, and two other meane fellows with this bold message from their Capraine; that he had promised not to leave his ship, and therefore forced he might, but neuer would be commanded out of her.

[illegible]

The fourth, early before it began to dawn, we prepared for a new assault, first commending ourselves to God by Prayer.

The morning come, we found the Carracks so close to the shoare, and the nearest of our ships at the least league off, that we held our hands for that day, expecting when they would weigh their Anchors and stand off to Sea (a fitter place to deal with her.) In the afternoon we chased our late Iraque Commander, and without any ceremony of shot, vssual upon such occasion (because our Enemies should take no notice) callt him our-board against the Iland of *Mobila*.

Resolute Spla
rits of both
Commander
Captaine 16-
free slains.

Captaine Pep
 well wounded
 with the Ma-
 ster and other
 Captaine Pep
 well dyeth 14.
 moneths after

G **U** **N** **D** **E** **R**

Sour.

Idol Matha.
Tongue sac-
rifice.
Ganges.Gore, his jour-
ney from
to China, fol-
lowing the
great book.
North-
east.Plentie of vi-
duale.

Fine bread.

Cakes & por-
table hearths.

15. *Delli*, the chief Cite fo called, it lyeth twixt *Indra* and *Agra*, the River *Indus* (which runneth through *Agra*, and falleth into *Ganges*) begins in it. *Delli* is an ancient great Cite, the fate of the *Mughols* Ancestors, where most of them liey interred. 16. *Benad*, the chief Cite fo called, it conneith *Agra* on the West. 17. *Malwa*, a very fruitful Province, *Ranpur* is the chief Cite. 18. *Chitor*, an ancient and great Kingdome, the chief Cite fo called, is *Ga- zarar*, a goodly Kingdome, and exceeding rich, incloping the Bay of *Cambaya*. The River *Tapi* watereth *Sura*, it trades to the Red Sea, to *Achin*, and to diuers other places. 20. *Chandis*, the chief Cite called *Brampch*, which is large and populous. Adioyning to this Province, is a pe- tie Prince, called *Parasappa*, tributary to the *Mogol*, and this is the Southernmost part of all his Territories. 21. *Berra*, the chief Cite is called *Shapur*, the Southernmost part whereof doth 10 likewise bound this Empire. 22. *Narwar*, the chief Cite called *Gahid*, it is watered by a faire River, which emptieth it selfe in *Ganges*. 23. *Gualar*, the chief Cite fo called, wher the King hath a great treasury of Bullion. In this Cite likewise there is an exceeding strong Castle wher the Kings prisoners are kept. 24. *Agra*, a principall and great Province, the chief Cite fo called. From *Agra* to *Lahor* (the two choise Cites of this Empire) is about foure hun- dred English miles, the Country in all that distance euen without a Hill, and the high way planed on both sides with Trees, like to a delicate walke. 25. *Sanbal*, the chief Cite fo called, the River *Indus* parts it from *Narwar*, and after at the Cite *Halabak* falls into *Ganges*, called by the Inhabitants *Ganga*. 26. *Baker*, the chief Cite called *Bahman*, it lyeth on the West side of *Ganges*. 27. *Narwar*, the chief Cite fo called, in which there is a Chappel most richly fur- 20 nished, both in gold and silver with plate of pure gold. In this place they keepep Lord, which they call *Matha*, visited yearly by many thousands of the *Indians*, who out of deuotion cut off part of their tongues, to make a sacrifice for it. In this Province there is likewise another famous Pilgrimage, to a place called *Lalaka*, where out of cold Springs and hard Rocks, there are day- ly to be seen infinite eruptions of fire, before which the Idolatrous people fall downe and wor- ship. 28. *Sylva*, the chief Cite is called *Hardwar*, where the famous River *Ganges* seemed to begin, issuing out of a Rock, which the superstitious *Gentiles* imagine to be like a Cowes head, which of all sensible Creatures they loue best. Thier they likewise goe in trooper daily for to wash their bodies. 29. *Kakety*, the principall Cities are called *Dandil* and *Parid*, it is very 30 large and exceeding mountaynous, diuided from *Tartaria* by the Mountaynes of *Caucasus*; it is large and exceeding mountaynous, diuided from *Tartaria* by the Mountaynes of *Caucasus*; it is the fierth part North, vnder the *Mogols* subiectiō. 30. *Gor*, the chief Cite fo called, it is full of Mountaynes. The River *Yerful*, which dischargeth it selfe in *Ganges*, begins in it. 31. *Pitan*, the chief Cite fo called; the River *Kanda* waters it, and falls into *Ganges* in the Confiner thereof. 32. *Kandana*, the chief Cite is called *Korbatan*, the River *Syr* parts it from *Pitan*, and *Gor* are the North-east bounds of the great Monarchie. 33. *Pana*, the chief Cite fo called; the River *Ganges* bounds it on the West, *Safily* on the East; it is a very fertile Province. 34. *Iesail*, the chief Cite called *Ranpur*, it lyeth East of *Pana*. 35. *Manat*, the chief Cite called *Narnol*; it is very mountaynous. 36. *Benad*, a most 40 spacious and fruitful Kingdome, limited by the Gulfe of the same name, wherein the River *Gor* do diuided in foure great Currents, iseth it selfe.

And here a great error in our Geographers may not escape mee, who in their Globes and Maps, make *India* and *China* Neighbours, when many large Countries are interpoled betwixt them, which great distance will appere by the long trauell of the *Indian* Merchants, who are usually in their journey and returne, more then two yeeres from *Agra* to the west of *China*. The length of thos forenamed Provinces is North-west to South-east, at the least betwixt thousand Coules, *quy* *Indian* Coules being two English miles. North and South, the Extent thereof, is about fourteen hundred miles, the Southernmost part lying in twentie degrees; the Northernmost in foure three of North latitude. The breadth of this Empire is North-east to South-west, about fiftene hundred miles.

Now, to give an exact account of all thos forenamed Provinces, were more then I am able to vnder-take, yet out of that I have obserued in some few, I will addresse to y^e glasse at all, and thinke for my particular, that the great *Mogol*, considering his Territories, his Wealth, and his rich Commodities, is the greatest knowne King of the East, if not of the World. To make my owne condeure more apparent to others. This wide Monarchie is very rich and fertile; most abounding in all necessaries for the vse of man, as that it is able to furnish and flourish of it selfe, without the least helpe from any Neighbour.

To speake full of that which Nature requirers most, *Wheat*; this Land abounds in singular good Wheat, Rice, Barley, and diuers other Kindes of Graine to make bread (the flate of life) ther Wheat grows like ours, but the Graine of it is somewhat ugger and more white, of which the Inhabitants make such pure well-refined bread, that I may speake that of it, which our side of the bread in the Bishopricke of *Leige*, is, *Pana*, *panu melior*. The common people make their bread up in Cakes, and bake it on small Iron hearths, which they carry with them as they journey, making vse of them in their Tents, it should seeme an ancient custom,

as may appeare by that president of *Sarab*, when seee they entreated the Angels, *Genf*. 18. To their bread they had great abundance of other good provision, as Butter, and Cheese, of their great number of Kine, Sheep, and Goats. Besides, they haue a beaſt very large, having a smooth thicke skinn without haire, called a Buffo, which giues good Milke: the flesh of them is like Beefe, but not so wholfome. They haue no want of Venison of diuers kinds, as red Deare, fallow Deare, Elkes, and Antelops; but no where imparked: the whole Kingdome is as it were a Forrest, for a man can trauell no way but he shall see them; and (except it be within a small distance off the King) they are eury mans Game. To cheef they haue a great store of Hares, and further to furnish out their feasts, varietie of Fish and Fowle; it were as infinite as needlesse to relate particulars. To write of their Geefe, Ducks, Fissons, Partridges, Quails, Peacocks, and many other ingling good Fowle, all which are brought at such easie rates, as that I haue seene a good Mutton sold for the value of one hilling, foure couple of Hennes at the same price, one Hare for the value of a penie, three Partridges for as little, and so in proportion all the rest. There are no Capons amongst them but men.

The Bees of that Country differ from ours, in that they haue each of them a great Bunch of griffely hie, which growes vpon the meeting of their shoulders. Their Sheep exceed ours in great bob-tayles, which cut off are very precious, their wool is generally very coarse, but the flesh of them both is altogether as good as ours.

Now, to shew the great proportion, that is a great store of Salt: it doth sweeten all abundance of Sugar growing in the Country, which after it is well refined, may be bought for two pence the pound, or vnder.

Their Fruits are very aniverſable to the rest, the Country full of Musk-melons, Water-melons, Pomegranates, Pome-citrons, Limons, Oranges, Dates, Figs, Grapes, Plantains (a long round yellow fruit, in taste like to a *Norwich* Pear) Mangoes, in shipe and colour like to our Apricocks, but more luscious, and (to conclude with the best of all) the Ananas or Pine which seemes to the tast to be a pleasing compound, made of Strawberries, Claret-wine, Rose-water, and Sugar, well tempered together. In the Northernmost parts of this Empire they haue quantities of Apples and Peares. Every where good roots, as Carrets, Potatoes, and others like them as pleasant. They haue Onions and Garlicke, and choyce herbs for Salads. And in the 30 Southernmost parts, Ginger growing almost in every place. And here I cannot choise but notice of a pleasant cleere liquor called *Taddy*, issuing from a sponge tree that grows straight and tall, without boughs to the top, and there sprouts out in branches (somewhat like to an English Colewort) where they make incisions: vnder which they hang small earthen Pots to preſerue the influence. That which distills forth in the night, is as pleasing to the taste as any white Wine, if drunke betimes in the morning. But in the heat of the day the Sunne alters it so, as that it becomes heady, ill relished, and vnholfome. It is a piercing medicinale drinke, if taken early, and moderately, as some haue found by happy experience, thereby eased from their torture inflicted by that flame of Physicians, and Tyant of all malaises, the Stone.

At *Sarat*, and to *Agra* and beyond, it neuer rames but one season of the yeere, which begins 40 neere the time that the Sunne comes to the Northern Tropicks, and so continues till his returne backe to the Line. These violent Raines are vthered in, and take their leave with most fearful tempests of Thunder and Lightning, more terrible then I can expresse, yet I seldom doe harme. The reason in Nature may be the subtiltie of the Aire, wherein there are fewer Thunder-stones made, then in such Climates where the Aire is grosse, and closely. In those three moneths it rames eury day more or lesse, sometimes one whole quarter of the Moneth scarce with any intermission, which abundance of Raine with the heat of the Sunne doth so enrich the ground (which they neuer fower) as that like *Egypt* by the inundation of *Nilus*, it makes it fruitful all the yeere after. But when this time of Raine is passed over, the Skie is cleere, as that scarcely one Cloud is seene in their Hemisphere, the nine months after.

50 And here the goodnesse of the foyle must not escape my Pen, most apparent in this, for when the ground hath bene destitute of Raine nine moneths, and looks like to barren Sands, within fourteen dayes after the Raine begins to fall, it puts on a greene Coate. And further to confirme this, amongst many hundred acres of Corne I haue beheld in those Parts, I neuer saw any but some yppes thicke as the Land could well beare it. They till their ground with Oxen, and Ploughs. Their Seed-time is in May, and the beginning of Iune; their Haruest in November, and December, the most temperate moneths in all their yeere. Their ground is not encloded vnder lest it be neere Townes and Villages, which (though not exprest in the Map for want of their true names) stand very thicke. They mowen their Grasse (as we) to make Hay, but cut it either greene or withered on the ground as they haue occasion to vse it. They sowe Tobacco in abundance, but know not how to cure and make it strong, as those in the Westerne *Indies*.

The Country is beautified with many Woods and great varietie of faire goodly trees, but I Woods and some yppes thicke as the Land could well beare it. These are I Apple, which I ascribe to the fairest of the foyle; some of them haue Leaves as broad as Bucklers, others are parted small as Ferne, as the Tamarine trees which beare a foure fruit that grows some

Butter and
Cheese.
Buffo.
Game and
the Game.Bees.
Sheep.

Salt and Sugar

Fruits.

Ginger
Taddy.Raines and
Thunders.Soyland
tillage.Townes and
Villages thick
Tobacco.

are man) that a little Boy is able to rule the biggest of them. Some of them I haue seene thirtee foot high, but there are amongst them (as I haue bene often told) fiftene at the least. The colour of them all is black, their skins thick and smooth without haire, they take much delight to bathe themselves in water, and swim better then any beatt I know; they lye downe and arise againe at pleasure, as other beasts doe. Their pace is not swift, about three mile an houre, but of all Beasts in the world are most free of foot, for they neuer fall nor stumble to endanger their Rider. They are most delicate Creatures, and of all those we account merely sensible, come nearest vnto Reason. *Lippin* in his Epistles, 1. *Cons. Epist.* 50. out of his obstructions from others writes more of them then I can contraine, or any (I perswade my selfe) beleue; yet many things remarkable, which seeme indeed acts of reason, rather the (since) I haue obserued in them. For instance, an Elephant will doe any thing almost, that his Keeper commands him: as if he would haue him affright a man, he will make towards him as if hee would tread him in pieces, and when he is come at him, doe him no hurt: if he would haue him to abuse or disgrace a man, he will take dirt, or kennell water in his trunk, and dash it in his face. Their Trunks are long grisly shouls hanging downe twixt their teeth, by some called, their Hand, which they make vfe of vpon all occasions.

An *English* Merchant of good credit, vpon his owne knowledge reported this of a great Elephant in *Aden* (the place then of the *Mogols* residence) who being brought often through the Bazar or Market place; a woman who sae there to sell herbs, was wont usually to giue him a handfull, as he passed by. This Elephant afterward being mad, brake his fetters, and tooke his way through the Market place: the people all affrighted made haste to secure themselves, amongst whom was this herbe-woman, who for feare and haste, forgot her little child. The Elephant came to the place where she usually fate, stoop, and seeing a child lie about her heits, tooke it vp gently with his trunk, not doing it the least harme, and layed it vpon a hill vnder a house not farre off, and then proceeded in his furious course. *Mossa* (a travelling *Leisur*) relates the like of an Elephant in *Gow*, from his owne experience. Some Elephants the King keeps for execution of Malefactors, who being brought to suffer death by the night's death, if his Keeper bid him dispatch the Offender (specially, will presently with his foot catch him in pieces, if otherwise he would haue him tortured, this vast creature will brake his ioynets by degrees one after the other, as men are broken vpon the wheel.

The *Mogol* takes much delight in those stately creatures, and therefore oft when hee sits forth in his Maistie calls for them, especially the fairest, who are taught to bend to him as it were in reuerence, when they first come into his presence. They often fight before him, beginning their combat like Rams, by running fiercely one at the other; after, as Boares with their tusks, they fight with their teeth and trunks in this violent opposition they are each so careful to preferre his Ride, as that very few of them at those times receiue hurt. They are gouerned with an hook of Steele, made like the Iron end of a Boat-hook with which their keepers sitting on their neckes put them backe, or pricketh them forward at their pleasure.

The King trines vp many of his Elephants for the warre, who carrie each of them one Iron Gunne about sixe foot long, lying vpon a square frame of wood, fastned with guts or 40 ropes vpon him, which like an Harquebuss is let into the rimber with a loop of Iron; at the four corners of this frame are Banners of Silk put vpon short Poles, within sits a Gunner to make his shot according to his occasion. The Peere carrieth a Bullet about the bignesse of a little Tennis-ball. When the King trauels he hath many Elephants thus appointed for guard. He keeps many of them for State to go before him, who are adorned with bosses of Brasse, and some of them are made of Masse Silver or Gold, hauing likewise diuers Bells about them in which they are made of silke coverings either of Cloth, or Velvet, or Cloths of siluer or gold, and for greater state, Banners of Silke carried before them in which is the Ensigne of their great King (a Lion in the Sunne) imprinted. These are allowed each three or foure men at the least, to waite vpon them. Hee makes vfe of others to carrie himselfe or his women, who fit in pretty so convenient receptacles fastned on their backs, which our Painters describe like to Cailles, made of light turn'd Pillars richly couered, that will hold foure sitten. Others hee employes for carriage of his necessaries. Onely he hath one faire Elephant which is content to be fettered, but would neuer indure man or other burthen on his backe.

These vast beasts though the Countrey be very fruitful and all prouision cheape, yet by reason of their huge bulke are very chargeable in keeping, for such as are well fed, stand their Masters in foure or five hundredlings each of them the day. They are kept without doores, whereby Asseild Chaine vpon one of their hind legges, they fasten them to a tree or some strong post. As they stand in the Sunne the Flies often vex them, wherefore with their feet they make dust, the ground being very dry, and with their Trunks cast it about their bodies to driue away the Flies. Whenas they are mad (as usually the Males are once a year for their Females, when they are lustie, but in few dayes after, come againe in to rest) they are so much vexed, that they will strike any thing but their Keeper that comes in their way, and whose strength is such, as that they will beat an Horse or Camell dead with their Trunk at one blow. At these times to pro-

Leisur hath
the like, see
of Elephants
more to this
Work: and in
my *Pilgr.* lib. 5.
chap. 4.

uent mischiefe, they are kept apart from company, fettered with Chaines. But if by chance in their plerentie they get loose, they will make after euery thing they see fire, in which case there is no means to stop them in their violent courie, but by lighting of wild-fire, prepared for that purpose, whole sparking and cracking makes them stand still and tremble. The King allows euery one of his great Elephants foure Females, which in their Language they call *Wues*, the Males Teilles lie about his fore-head, the Females Teates are betwixt her fore-legges. Shee carrieeth her young one whole yeare ere she bring it forth. Thirtie yeares expire ere they come to their full growth, and they fulfill the accustomed age of man ere they dye. Notwithstanding, the great plerentie of them, they are valued there at exceeding great rates, some of them prized at 10 one thousand pounds sterling and more.

§. III.

Of the people of Indostan, their Stature, Colour, Habits, Dyer, Women, Language, Learning, Arts, Riding, Games, Markets, Armes, Armour, Mahumetane Melquits, Burials, Opinions, and Rites of Religion.

Now, for the Inhabitants of *Indostan*, they were anciently *Gentiles*, or notorious Idolaters, called in general *Hindoo*; but euer since they were subdued by *Tumeglans*, haue bene mixed with *Mahometans*. There are besides many *Persians* and *Tartars*, mostly *Assijers*, and *Armenians*, and some few almost of euery people in *Asia*, if not of *Europe*, that haue residence here. Amongst them are some *Jewes*, but not beloued, for their very name is a Proeuber, or word of reproch. For the stature of these Eastern *Indians*, they are like vs, but generally very slight, for I neuer beheld any in those parts crooked. They are of tawne or Olive colour, their haire blacke as a Raven, but not curd. They loue not a man or woman, that is very white or faire, because that (as they say) is the colour of *Leues* common amongst them. Most of the *Mahometans*, but the *Mazals* (which are their Priests) or those that are very old and reuered, keepe their chins bare, but suffer the haire on their vpper lip to grow as long as Nature will teed it. They usually shue off all the haire from their heads, reseruing onely a Locke on the Crowne for *Mahomet*, to pull them into Heaven. Both among the *Mahometans* and *Gentiles* are excellent Barbers. The people often wash their bodies, and anoint themselves with sweet Oyles.

The Habits both of the men and women are little different, made for the most part of white Cotton-cloth. For the fashion they are close, straight to the middle, hanging loose down below the knee, they wear long Breeches vnderneath, made like to their bodies that reach to their ankles, rustling like bores on the smal of their legs. Their feet are bare in their shoes, which most commonly they wear like slippers, that they may the more readily put them off when they come into their houses, whose floors are covered with excellent Carpets (made in that Kingdom, good as any in *Turkey* or *Persia*) or some what else (according to the quality of the man) more bare, vpon which they sit, when as they conferre or eat like *Taylors* on their shop-boards. The mens heads are couered with a long thinne wreath of Cloth, white or coloured, which goes many times about their heads, they call a *Stuff*. They incourt not their heads when as they doe reuerence to their Superiours, but in stead of that bow their bodies, putting their right hands to the top of their heads, after that they haue touched the Earth with them, as much as to say, the parties salute, shall if he please tread vpon them. Those that bee equals take one the other by the Chinne or Beard, as *Isak* did *Amel*, 2. *Sam.* 20. but salute in Loue, nor Treacherie. They haue good words to expresse their wel-wishes, as this, *Greeb-A-Nemiks*, that is, I with the Prayers of the *More*, and many other like these most significant.

The *Mahometans* women, except they bee dishonest or poore, come not abroad. They are very well fauoured, though not faire, their heads couered with Vells, their haire hangs downe behind them twisted with Silke. Thoe of qualitie are bedecked with many Jewels, about their neckes and wrists, round about their Eares are holes made for Pendants, and euery woman hath one of her Nostrils pierced, that there, when as they please, a ring may wear a Ring (it should seeme an ancient ornament, *Ez.* 3. 2. 1.)

The women in those parts haue a great lappineste about all I know, in their case bringing forth of Children, for it is a thing common there for women great with Child, one day to ride carrying their Infantes in their bodies; the next day to ride againe, carrying them in their armes.

leathered.

White in bad
estimation.

Attire.

Substitutions.

Their women.

Ease Child.

For



Language and writing.

For the Language of this Empire, I mean the vulgar, it is called *Indostan*, a smooth tongue, and easie to be pronounced, which they write as we to the right hand. The Learned Tongues are *Persian* and *Arabic*, which they write backward, as the *Hebrews* to the left. There is little Learning among them, a reason whereof may be their penury of Bookes, which are burfaw and they, Manuscripts: but doubtlesse, they are men of strong capacities; and were there literature among them, would be the Authors of many excellent Workes.

Ariftole and A. mict.

They have heard of *Ariftole*, whom they call *Apla*, and have some of his Bookes translated into *Arabic*, *Auicenna*, that noble Physician was borne in *Samarcanda*, the Countrey of *Ta-merlane*, in whose Science they have good skill. The common Diseases of the Countrey are bloudie Fluxes, hot Fevers and Calentures, in all which they prescribe fasting as a principall remedie; that filthy Disease the consequence of Incontinencie is common among them. The people in general live about our Ages, but they have more old men. They delight much in Musicke, and have many stringed and wind Instruments, which neuer seemed in my care to be any thing but discord. They write many witty Poems, and compose Stories or Annals of their owne Countrey; and professe themselves to have good skill in Astrologie, and in men of that Profession, the King puts so much confidence, that hee will not undertake a Journey, nor yet doe any thing of the least consequence, vntill his Wizards tell him tis a good and prosperous hour.

Their year.

The *Gentiles* beginne their year the first of March. The *Mahometans* theirs at the very instant (as the Astrologers ghesse) that the Sunne enters into *Aries*, from which time the King keeps a Feast called the *Nowes*, signifying nine dayes, which time it continues (like that *Abu-merlane* made in the third year of his Reigne, After the first) where all his Nobles assemble in their greatest pompe, presenting him with Gifts, hee repaying them againe with Princely Rewards, at which time being in his presence, I beheld most immense and incredible Riches to my amazement in Gold, Pearles, Precious Stones, Jewels, and many other glittering vanities.

Of this see be fore in Sir T. Rec.

This Feast I tooke notice of at *Mandoo*, where the *Mogol* hath a most spacious house larger than any I haue seene, in which many excellent Arches and Vaultes, speake for the exquisite skill of his Subiects in Architecture. At *Agra* hee hath a Palace, wherein two large Towers, the least ten foot square, are covered with plate of the purest Gold.

Hanging.

There are no Hangings on the walls of his houses, by reason of the heate; the wals are either painted of blue beaustified with a purer white Lime, then that we call *Spanish*. The floors are paved with stone, or else made with Lime and Sand like our Playster of *Paris*, and are spread with rich Car- pets. There lodge none in the Kings house but his women and Eunuchs, and some little Boyes whom hee keeps about him for a wicked vice. Hee alwayes eats in private among his women vpon great variety of excellent Dishes, which dressed and proofed by the Taster are sent

Kings habits.

unt mischiefe, they are kept apart from company, fettered with Chines. But if by chance in their pleasure they get loose, they will make after every thing the great fire, in which case there is no means to stop them in their violent couris, but by lighting of wild-fire, prepared for that purpose, whole sparkling and cracking makes them stand still and tremble. The King allows every one of these his great Elephants four Females, which in their Language they call *Wues*, the Male Testicles lye about his fore-head, the Females Teates are betwixt her fore-legges. Shee carrieth her young one whole year ere she bring it forth. Thirtie years expire ere they come to their full growth, and they fulfill the accustomed age of man ere they dye. Notwithstanding, the great plenty of them, they are valued there at exceeding great rates, some of them prized at one thousand pounds sterling and more.

§. III.

Of the people of Indoftan, their Stature, Colour, Habit, Dyer, Womens Language, Learning, Arts, Riding, Games, Markets, Armes, Valour, Mahometane Melquits, Burials, Opinions, and Rites of Religion.

Now, for the Inhabitants of *Indoftan*, they were anciently *Gentiles*, or notorious Idolaters, called in general *Hindoo*s, but euen since they were subdued by *Temngians*, have bene mixed with *Mahometans*. There are belike many *Persians* and *Armenians*, *Abissines*, and *Armenians*, and some few almost of every people in *Afia*, if not of *Europe*, that have reference hither. Amongst them are some *Leues*, but not belofed, for their very name is a Prouerbe, as we would of reproach. For the stature of their *Eastern Indians*, they are like vs, but generally very straight, for I neuer beheld any in those parts crooked. They are of a taw- nie or Olive colour, their haire blacke as a Raven, but not curd. They loue not a man or wo- man, that is very white or faire, because that (as they say) is the colour of *Leues* common a- mongst them. Most of the *Mahometans*, but the *Moolas* (which are their Priests) or those that are very old and recyred, keepe their chins bare, but suffer the haire on their vpper lip to grow as long as Nature will feed it. They vially shoue off all the haire from their heads, re- taining only a Locke on the Crowne for *Mahomet*, to pull them into Heauen. Both among the *Mahometans* and *Gentiles* are excellent Barbers. The people often wash their bodies, and anoint themselves with sweet Oyle.

The Habits both of the men and women are little different, made for the most part of white Cotton-cloth. For the fashion they are close, straight to the middle, hanging loose downward below the knee, they wear long Breeches vnderneath, made close to their bodies that reach to their ankles, rustling like boots on the smal of their legs. Their feet are bare in their shoes, which most commonly they wear like slippers, that they may the more readily put them off when they come into their houses, whose floors are covered with excellent Carpets (made in that Kingdom, good as any in *Turke* or *Persia*) or somewhat else (according to the qualitie of the man) more bare, vpon which they lie, when as they conferre or eat like Taylors on their shop-boards. The mens heads are covered with a long thinne wreath of Cloth, white or coloured, which goes many times about them, they call it a *Shawl*. They vncover not their heads when as they doe reue- rence to their Superiours, but in stead of that bow their bodies, putting their right hands to the top of their heads, after that they haue touched the Earth with them, as much as to say, the par- tie they salute, shall if he please tread vpon them. Those that be equales take one the other by the Chinne or Beard, as *Isak* did *Amasa*, 2. Sam. 20. but salute in Loue, not Treacherie. They haue good words to expresse their well-wishes, as this, *God-A-Nemous*, that is, I with the Pray- en of the Poore, and many other like these most significant.

The *Mahometan* women, except they be dishonored or poore, come not abroad. They are very well fauoured, though not faire, their heads covered with Veils, their haire hangs downe behind them twitted with Silke. Those of qualitie are bedecked with many Jewels, about their neckes and wrists, round about their Eares are holes made for Pendants, and euery woman hath one of her Nostrils pierced, that there, when as they please, they may wear a Ring (it should seeme an ancient ornament, *Ez. 3. 2. 1.*)

The women in those parts haue a great happinesse about all I know, in their ease bring- ing forth of Children, for it is a thing common there for women great with Child, one day to ride carrying their Infants in their bodies; the next day to ride againe, carrying them in birth, their armes.

For

Courage of
loins.

those which have no greater means, will impart half of it, at the least, to relieve their necessities, choosing rather for to furnish themselves, then to see them want.

There are both among the *Mahometans* and *Gentiles*, men of valiant courage, those of note among the *Mahometans* are called *Baloches*, inhabiting *Huacra*, adjoining to the Kingdom of *Peru*, or else *Pataca*, taking their denomination from a Prouince in the Kingdom of *Bengala*. They will look an enemy boldly in the face, and maintain with their lives their reputation of valour. Among the many sects of *Gentiles*, there is but one race of *Figuliers* called *Kalibbetes*, a number of which live by spoyle, who in troops surprize poore *Pilgrims*, cruelly butchering those they get vnder their power, those excepted; all the rest in the Country are in general Pious and pious, and had rather quarrell then fight, having such poore spirits in respect of vs Christians, that the *Majesty* is pleased often to visit this Province, that one *Portugal* will beate three of them, and one *Englishman* three *Portugals*.

Munition.
Various sorts
of Portugall
figuliers, which
at the Portugall
first consisting,
ran to the Indians,
and taught
them this Art.

Touthing their Munition for the warre, they have good Ordnance, made (for ought I could gather) very anciently in those parts. Iron Peeces carried vpon Elephants, before described, and lesser Gunnes made for Foot-men, who are somewhat long in taking their ayme, but come as neere the mark as any I ever saw. They fire all their Peeces with Match, as for Gun-powder they make very good. They use Lances, and Swords, and Targets, Bowes and Arrows. Their Swords are made crooked like a Faulchion, very sharpe, but for want of skill in those that temper them, will break rather then bend, and therefore was often fell our Sword-blades at high prices that will bow, and become flight againe. I have seen *Harle-men* there, who have carried whole Armories about them thus appointed; at their sides good Swords, vnder their Shewes of Arrows, on their shoulders Bucklers, and vpon their backs Guns fastned with Belts at the left side Bowes hanging in Cases, and Lances about two yards and a halfe long, having excellent Steele heads, which they carrie in their hands: yet for all this Harlelike, the most of them dare not resist a man of courage, though he haue for his defence but the worst of those weapons. The Armies in those Eastern warres, oftentimes consist of incredible multitudes, they talked of some which have exceeded that mightie Host which *Zerak King of Ethiopia*, brought against *Afa*, 2. *Thum. 14*. The mulchke they haue when they goe to battell, is from little drums, and long winde Instruments. The Armies on both sides usually beginne with much furious onsets, but in short time, for want of good Discipline, one side is routed, and the Controuerisie not without 30 much slaughter decided.

Melquira.

The *Mahometans* haue fire Churches, which they call *Mequira*, built of stone, the braide side towards the West is made vpon cloke like a Wall; that towards the East is floored on Pillars, so that the length of them is North and South, which way they burne their dead: At the corners of their great Churches which stand in Cities are high Pinacles, so whole tops the *Moslems* ascend sometimes of the day, and proclaim their Prophet *Mahomet* thus in *Arabicke*: *La Alla, Ma, Mahomet Rejal-Alla*: that is, No God but one God, and *Mahomet* the Ambassador of God. This in stead of Bells (which they endure not in their Temples) put the most ridiculous in minde of their deuotion. Which words *Mather* *Coryvats* often bearing in *Africa*, vpon a certaine time got vpon into a Turke, our against the Priest, and contradicted him thus in a loud voice: *La Alla, Ma, Mahomet Rejal-Alla*, No God but one God, and Christ the Sonne of God; and further added, that *Mahomet* was an Impostor, which bold attempt in many other places of *Afia*, where *Mahomet* is more zealously professed, had forfeited his life with as much torture as Tyrannie could inuent. But here every man hath libertie to professe his owne Religion freely, and for any restriction I ever observed, to dispute against theirs with impunity.

Coryvats

Now concerning their burials: every *Mahometan* of Quality in his life time, provides a fine Sepulchre for himselfe and kindred, encompassing with a firme wall a good circuit of ground, neere fore some Tanne (about which they delight for to burie their dead) or else in a place nigh Springs of Water, that may make pleasant Fountaines, neere which hee erects a Tumble round or square, vaulted vpon Pillars, or else made cloke, to be entred with Doores, vnder which are the bodies of the dead interred. The rest of the ground they plant with Trees and Flowers, as if they would make *Elisium* fields, such as the Poets dreamed of, wherein their soules might take their repose. They burie not within their Churches. There are many goodly Monuments of this kinde richly adorned, built to the memorie of such as they haue esteemed Saints, of which they haue a large Kalender. In these are Lamps continually burning, whether men transported with blind deuotion daily reforme, there to contemplate the sayings of the Saints (for so they call them) enjoy. But among many faire Piles thus dedicated to this use, the most excellent is at *Secunda*, a Village three miles from *Africa*. It was begonne by *Abulhar-Isa*, the King's Father, who there lyes buried, and finished by this present King, who meane to lye boide him.

Saints Kalender.

Of this see be-
fore in other
Iournals & c.

Mahometan or
Priests.

Religious.

Their *Moslems* employ much of their time like Scribes, to doe businesse for others, they haue 60 libertie to marrie as well as the people, from whom they are not distinguished in habite. Some lye retired, that spend their dayes in Meditation, or else in giuing good morall Precepts vnto others, there are of high esteem, and soare another fore called *Sayids*, who drawe their lives from *Mahomet*. The Priests doe neither read nor preach in their Churches, but there is a lot

forme of prayer in the *Arabicke* tongue, not vnderstood by most of the common people, yet is Prayer in vogue by them as well as by the *Moslems*. They likewise rehearse the Names of God and *Ma*, known tongue, many certayne times every day vpon Beades, like the misse-led Papist, who fernes to regard the number, rather then the weight of Prayers. Before they goe into their Churches they wash their feet, and entering in put off their shoes. As they beginne their deuotions they stop their Eares and face their Eyes, that nothing may diuert their Thoughts; then in a loft and loud voyce they utter their prayers, wherein are many words, most significantly expresseing the Omnipotence, Gratiestie, Eternitie, and other attributes of God. Many words full of humiliation, confessing with diuers humblelike gestures their owne vnworthinesse: when they pray calling themselves with diuers sundrie times, and then acknowledge that they are Burthens to the Earth,

10 low vpon their faces sundrie times, and the like, and therefore dare not so much as looke vp to heauen, but at last comfort themselves in the Mercies of God through the mediation of *Mahomet*; and many amonge it them, so the shame of vs Christians, what impediment souer they haue either by pleasure or profit, pray five times every day, at six, nine, twelve, three and six of the clock. But by the way, they distinguish their time in a differing manner from vs, dividing the day into foure, and the night into as many parts, which they call *Pores*, there are againe subdivided each into eight parts, which they call *Greer*, measured according to the ancient custome by water dropping out of one little vessel into another, by which there alwayes stand fountaines appointed for that purpose, uniting with an hammer a Copper peece of pure metall, like the inner part of an ordinarie platter, jangling by the beating of a wyre, the number of *Greer* and *Pores* as they passe. For the temperance of many both among the *Mahometans* and *Gentiles*, it is such, as that they will either die, like the Mother and her seven sonnes, 2. *Mac. 7*. then eat or drinke any thing their Law forbids. Such meate and drinke as their Law allows they vse only to satiate Nature, not Appetite; hating Gluttonie, and esteeming Drunkenness (as indeed it is) a second Madnesse, and therefore haue but one word in their language (*Meft*) for a Drunkard and a Mad-man.

They keep a solemn Lent, which they call the *Ram-Len*, about the month of August, which continues one whole Moone; during which time, those that be strict in their Religion forbear their women, and will take neither meate nor drinke so long as the Sunne is above their Horizon, but after He is set, eat at pleasure. Towards the end of this Lent they consecrate

10 the day of Mourning, to the memorie of their dead friends, when I haue beheld diuers of the meane sort make bitter lamentation. (Beside this common sadnesse, there are many foolish women who often in the yeere, so long as they suruiue, mouen the graues of their husbands or children, with affectionate teares.) But when the Night begins to couer the Day of general mourning, they fire an innumerable companie of Lamps and Lights, which they set on the sides and tops of their houses, and all other most conspicuous places, and when these are extinguished, take food. The *Ram-Len* fully ended, the most devout *Mahometans* assembe to some famous Mosque, where by a *Mosle* (some part of the *Alcoran* (which they will not touch without reuerence) is publicly read. They keep a Feast in November, called *Baccarat*, signifying the Ram-fest, when they (solemnly kill a Ram, and roast him in memorie of that Ram which redeemed

40 *Ismael* (as they say) when *Abraham* was ready to make him a sacrifice. Many other feasts they haue in memorie of *Mahomet* and their *Pieres*.

They haue the bookes of *Moses*, whom they call *Mosfa Carym-Alla*, *Mosfa* the righteous of God. *Israhim Calim-Alla*, *Abraham* the faithful of God. So *Ismael*, the true sacrifice of God. *Dahode*, *Dauid* the Prophet of God. *Salmom*, *Salmom* the wise-ome of God, all expell as the former in their *Arabicke* words, to whose particular remembrances they daily sing Diriges and morrowes, there is not a man among them, but that of the ruler sort, that at one time mentions the Name of our blessed Saviour, called there *Hasant-Esta*, the Lord Christ, without reuerence and respect, saying, that he was a good man and a iust, liued without sinne, did greater miracles then euer any before or since him; Nay farther, they call him *Rahabon Alla*, the breath of God, but how he should be the Sonne of God cannot conceiue, and therefore will not beleue. Notwithstanding this, the *Mahometans* in general thinke vs Christians to vndeane, they will not eat with vs, nor yet of any thing is drifed in our vessels.

Among the *Mahometans* are many called *Dervises*, which relinquish the World, and spend their dayes in solitude, expeding a recompence in a better life; whose sharpest discipline consists they voluntarily vnder-take. Farre exceede all those the *Romanists* boast of. For instance, there are some that lye alone vpon the tops of Hills remote from company, there passing their time in contemplation, and will rather famish then moue from their retired Cells, wherefore the people that dwell neere to them, out of deuotion releue them. Some againe, impole long times of fasting vpon themselves til nature be almost quite decayed. There are many other among them they call religious men, who weare nothing about them but to hide their shame, and these like the Mendicant Friars begge for all they eat. Vially they lye in the Suburbs of great Cities or Townes, and are like the Man our beneficee mentions, about the Crie of the *Ca-larum*, which had Deuils, and were no clowns, neither abode in any house but in the Tombs. They make little fires in the day, sleeping at night in the warme after, with which they be-

Cliffside clocks

Temperance

Meft.
Fist and feast.

Bookes

The *Moslems*
which transla-
ted the Arab
Geographi-
designe this
reason, that
he was a Chri-
stian, b. ca. 16
cells Ch. 11
Lord which
yet you see
the *Mahome-
tan* doe.
Dervises and
their leaue
Aust. Rules.

La. 8. 27.

H h h h h h

finere

How the Mamalukes abuse women.

The women of Damasco.

The Mahometan wives.

Goats milke.

Mulhorns.

Asia the little, now named Tattaria, or Tartaria.

Christians of Damasco.

The journey from Damasco to Mecha, and of the manners of the Arabians.

Metrick.

The Prince Zambri in Arabia.

The Prince of Ierusalem. A Prince a Thebes.

Mares.

The Arabians live by robbery.

Mares borne on Camels backs.

meet with two or three women (for they lay waste to carrie for them about such houses whither they know the women resort.) Hence it granted them, as they by chance first meet with them, to bring them into certain Tavernes, where they abuse them. When the *Mamalukes* attempt to discover their faces (for they goe with their faces covered) they strive with them, because they will not be knowne: but when the *Mamalukes* persist wantonly to discover them, they say thus unto them, Is it not enough for you, that you have abused our bodies as pleasure you, but that you will also discover our faces? Then the *Mamalukes* suffer them to depart. But sometime it chanceth, that when they thinke to prostitute the daughter of some Gentleman or Nobleman, they commit the fact with their owne wives: which thing chanced whilſt I was there. The women beautiful and garish themselves as much as any. They vie silken apparel, and couer them with cloths of Golffampine, in manner as fine as Silke. They wear white Baskets, and Shoes of red or purple colour. They garnish their heads with many Jewels and Bares-rings, and wear Rings and Bracelets. They marrie as often as them selfeth: for when they are ware of their first marriage, they goe to the *Cady*, and make request to him to bee divorced from their first marriage. Some thinke, that the *Mahometans* have five or six wives together, which I have not observed: but as farre as I could perceive, they have but two or three. They eat openly, especially in their Marts or Faires, and there dresse they all their meates. They eat Horses, Camels, Buffs, Goats, and such other beaſts. They have great abundance of flesh Cheefe. They that sell Milke, drue about with them, forty or fifty Goats, which they bring into the houses of them that will buy milke, & even vnto their chambers. Almoſt all these are three footes high, and there milke them, to have it fresh and new. These Goats have theye as a span long, many vaders or paps, and are very fruitful. There is great abundance of Mulhorns, for sometimes there are ſene, twenty or thirty Camels laden with Mulhorns, and yet in the space of three dayes they are all sold. They are brought from the Mountains of Armenia, and from Asia the lesse, which is now called, *Turkey* or *Nassolia*, or *Anatolia*.

The *Mahometans* vie long Veltures and loofe, both of Silke and Cloth. The most part vie Hofs of Golffampine cloth, and white Shoes. When any of the *Mahometans* by chance meet with any of the *Mamalukes*, although the *Mahometan* be the worthier person, yet giueſt hee place and reuerence to the *Mamaluke*, who otherwise would giue him the backside, and beat him with a staffe. The Christians also keepe there many Ware-houses of Merchandise, where they have diuers sorts of Silkes and Velvet: but the Christians are there little entreated.

In the yeere of our Lord 1503, the eighth day of the month of April, the Carauan being ready to goe to Mecha, I entered familiaritie and friendship with a certaine Capitaine *Mamaluke*, of them that had forsaken our Faith, with whom being agreed of the price, hee prepared me apparell like vnto that which the *Mamalukes* vie to wear, and giuing me also a good Horse, accompanied me with the other *Mamalukes*. This (as I have said) I obayned with great cost, and many gifts which I gaue him. Thus entering to the journey, after the space of three dayes, we came to a certaine place named *Metrick*, where we remayned three dayes, that the Mares and chants which were in our companie might prouide things necessarie, as especially Camels, and chants which were there. There is a certaine Prince whome they call *Zambri*, of great power in the Countrey of Arabia: hee had three brethren, and foure children. Hee nourisheth forty thousand Horses, ten thousand Mares, and foure thousand Camels. The Countrey where hee keepeth the heads of these beaſts, is large, of two dayes journey. This Prince *Zambri*, is of so great power, that hee kepeth warfare with the *Sultan of Babylon*, the Gouernours of *Damasco*, and of *Ierusalem*. In the time of Haruest & gathering of fruits, hee is giuen wholly to prey and robbing, and with great subtiltie deceiueſt the Arabians: for, when they thinke him to be a mile or two off, hee is with them suddenly beimes in the morning: and inuading their Lands, carrieth away their fruits, Wheat, and Barley, even as hee findeth it in the fackes: and so leueth continually day fruits, and night with great inſoucions. When his Mares be wearied with continual running, hee resteth a while: and to refresh them, giueſt them Camels Milke to drinke, to coole them, after their great labour. Those Mares are of such marvellous swiftnesse, that when I presently saw them, they seemed rather to flye then to runne. Note also, that these Arabians ride on Horses without Saddles, and wear none other vesture then only an inward Coat, or Peticoat, except some chiefe men; for weapon, they vie a certaine long Dart of Reeds, of the length ten or twelue cubits, pointed with Iron (after the manner of Tauline) and fringed with Silke. When they attempt any inſoucions, they march in such order, that they seeme to goe in troops: They are of deſpicable and little stature, and of colour betwixt yellow and blacke. They haue the voyces of women, and the haire of their head long and blacke, and laid out at large. They are of greater multitude then a man would beleue, and are among themselves at continual strife and warre. They inhabit the Mountains, and haue certaine times appointed to robbery: for this purpose they observe especially the time, when they are certain of the passage of the Pilgrims, and other that journey that way to Mecha, then like Theues they lie in the way and robbe them. When they make these theuall inſoucions, they bring with them their Wives, Children, Families, and all the goods they haue. Their Horses they put vpon the

Camels

Camels: for other Houses haue they none, but liue only in Tents and Paulions, as doe our Soldiers.

Such Tabernacles are made of blacke wood, and that rough and filthy. But to returne to our Voyage. The twentieth day of April, departed from Mecha the companie of Camels (which they call the Carauan) to the number of five and thirtie thousand, with forty thousand men. But we were no more then threefore *Mamalukes*, which had taken the charge to guide and guard the Carauan; and which was diuided into three parts, some in the front, other in the middle of the Armie, and other in the reare. *Damasco* is from Mecha forty dayes and forty nights journey. Departing therefore from Mecha, we continued our journey that day, vntill the two and twentieth houre of the day. Then our Capitaine, after hee had giuen the watch-word and signe, commanded that every man should rest and remayne in the place where the signe should be giuen them. Therefore as soon as they heard the signe, by the found of a Trumpet, they layed, and after they had reburdened their Camels, spent there two houres to victuall themselves and their beaſts: then the Capitaine giuing a new signe, charging their Camels againe, they departed speedily from thence. Every Camel hath at one feeding five Barley loaves, raw and not baked, as big as a Pomgranate. Taking horse, they continued that journey the day and night following, vntill two and twentie houres of the day, and at that houre they observe the order which we haue spoken off here before. Every eighth day they draw water by digging the ground or sand: by the way neere theſe lowhous are found Wells and Cisternes. After every eighth day, they rest their Camels one or two dayes to recover their strength. The Camels are laden with incredible burdens, and double charge: that is to meane, the burden of two great Males. They drinke but once in threedayes. They giue them to eate five Barley loaves as big as a Pomgranate.

When they tarrie and rest them at the waters aforesaid, they are euer enforced to conſiſt with a great multitude of the Arabians: but the battell is for the most part without bloodſhed: for although we haue oftentimes fought with them, yet was there only one man slain on our part; for these Arabians are so weak and feeble, that threefore *Mamalukes*, haue giſten part to the worth, forty or fifty thousand Arabians. For no Pagans are in strength or force of Armes to be compared to the *Mamalukes*, of whose ſtature I haue ſene great experience: among the which this is one. A certaine *Mamaluke* layed an Apple vpon the head of his seruant, and at the distance of about twelue or fourteen paces, strooke it off from his head. I saw likewise another, who riding on a saddled Horse with full courſe (for they vie Saddles as we doe) took off the Saddle from the Horse still running, and for a space bearing it on his head, put it againe on the Horse still continuing in his full courſe.

Paſſing the journey of twelue dayes, we came to the Valley of *Sodoma* and *Gomorra*, where we found it to be true, that is written in holy Scripture: for there is yet to be ſene, how they were destroyed by Miracle. I assure that there are three Cities. There is yet ſene, I wote not what, like Blood, or rather like red Waxe mixt with Earth, three or foure yards deepe. It is ſafe to beleue that those men were infected with most horrible vices, as testifieth the barren Region, vtterly without water. Those people were once fed with Manna: but when they abused the gift of God, they were fore plagued. Departing twentie miles from these Cities, about thirtieth of our companie perished of thurst, and diuers other were buried in the sand, not yet fully dead. Going ſomewhat further forward, we found a little Mountaine, at the foot whereof we found water, and therefore made our abode there. The day following early in the morning, came vnto vs foure and twentie thousand Arabians, asking money for the water which wee had taken. Wee answered, that wee would pay nothing, because it was giuen vs by the goodnes of God. Immediately we came to hant ſtrokes. Wee gathering our ſelues together on the said Mountaine, as in the left place, vnto our Camels in the ſtead of a Bulwarke, and placed the Merchants in the middle of the Armie (that is) in the middle of the Camels, while we fought manfully on euery ſide. The battell continued so long, that water fayled both vs and our Enemies in the space of two dayes. The Arabians compassed about the Mountaine, crying and threatening that they would breake in among the Camels: at the length, to make an end of the conſiſt, our Capitaine assembling the Merchants, commanded a thousand and two hundred pieces of Gold to be giuen to the Arabians: who when they had receiued the money, laid, that the summe of ten thousand pieces of Gold should not ſatise them for the water which wee had drunke. Whereby we perceived that they began further to quarrell with vs, and to demand ſome other thing then money. Whereupon incontinent our Capitaine gaue commandement, that wholoever in all our companie were able to beare Armes, should not mount vpon the Camels, but should with all expedition prepare themselves to fight. The day following in the morning, sending the Camels before, and enclosing our Armie, being about three hundred in number, we met with the Enemies, and gaue the onſet. In this conſiſt, we loſt only a man and a woman, and had none other damage: we ſlew of the Arabians a thousand and five hundred. Whereof you need not marvel, if you consider that they are unarmed, and weare only a thin loote velture, and are belide almoſt naked: their Horses also being as cull furnished, and without Saddles, or other furniture.

Tents and Paulions.

This for feare of the Arabians.

From Damasco to Mecha.

Perhaps with the found of a Horne or Trumpet.

Water.

The burden of the Camels.

The feeblenes of the Arabians.

Pagans.

The ſtature of the Mamalukes.

A conceit of Manna, conſiſt to Scripture.

In

most part naked, wearing only shirts, or other looke and thinne apparell, like Mandes, putting on one arme all bare. Almost all the *Arabians* make them homes with wreathing of their owne haire, and that they thinke very comely.

* See the next Chap.
An Arme of
80000. men,
Strong walls.

Departing from thence three dayes journey, I came to a Citie named *Sana*, situate vpon a very high Mountayne, verie thronged by Art and Nature. The *Sultan* beleeved this, with a great Arme of fourethou thousand men for the space of three monthes, but could neuer win it. Yet it was at the last rendred by compulsion. The wals are of eightene cubits height, and twentie in bredth, in somuch that eight Camels in order may well march vpon them. The Region is very fruitful and much like vnto ours, and hath plenty of water. A *Sultan* is Lord of the Citie: hee hath euerye Somer, of the which one is named *Adhammes*, who by a certaine naturall tyramie and so much malice, delighteth to eate mans flesh, and therefore secretly killeth many to eate them. He is so large and strong bodie of foure Cubits high, and of the colour inclining to ashes. The foyle beareth certayne Spices not farre from the Citie. It containeth about foure thousand houles. The houles are of faire building, and giue no place to ours. The Citie is so large, that it containeth within the wals, Fields, Gardens, and Meadows.

Yae Ta.
Ruies.

After three dayes journey, I came to a Citie named *Taesfa*, situate vpon a Mountaine, and very faire to sight: it hath plenty of all delicates, and especially of marvellous faire Roses, whereof they make Rose-water. It is an ancient Citie, and hath in it a Temple built after the fashion of *Santa Maria Rotunda in Rome*. The houses are very faire, and they wear the Monuments of antiquitie: innumerable Merchants resort thither for the traffique of sundrie Merchandize. In apparell they are like vnto other, and of darkish Aih colour of skinned, inclining to blacke. These dayes journey from thence, I came to another Citie named *Zibite*, very faire and goodly, distant from the Red Sea only halfe a daies journey: there is great abundance of Merchandize, by reason of the nearnesse of the Sea. It aboundeth with many goodly things, and especially with most white Sugar, and sundry kinds of pleasant fruits. It is situate in a very large Plaine within two Mountaynes: it lacketh walls, and is one of the chieftest Marts for all sorts of Spices. The Inhabitants are of the colour of them aforesaid. From hence in one daies journey, I came to the Citie of *Damar*: It is a fruitfull foyle, and hath great exercise of Merchandize. The Inhabitants are *Adhammes*, in apparell and colour like vnto the other.

Sugar.

The *Sultan* of
Arabia Felix.

A pitifull
Pagan.
A great
misline.

These Citie wherof we haue spoken here a little before, are subiect to a *Sultan of Arabia* 30
Felix, named *Sechemba*: *Secha* (by interpretation) signifieth Holy, and *Amir*, a Prince, named the holy Prince, because he abhorreth shedding of mans blood. At the time of my being there in Prison, hee nourished fixteene thousand poore men and Captiues in Prison condemned to death, allowing to euery of them daily for their diet, fixe of their pence of the smallest vulture, and at home in his Palace entertayneth as many blacke slaues.

Monkeys and
Lions.

Danger of
wild beasts.

Departing from hence, I returned to the Citie of *Aden* in three dayes journey: in the midway, I found an exceeding high and large Mountaine, where is great plenty of wilde beasts, and especially of Monkeys, which runne about the Mountaine euery where. There are also many Lions, very noysome to men: and therefore it is not safe to iourney that way, but when a multitude of men goe together, at the least, to the number of a hundred. I passed this way 40
with a great company, and yet were we in danger of the Lions, and other wilde beasts which followed vs: for we were sometimes constrained to fight with them with Darts, Slings, and Bowes, vntill the helpe of Dogs, and yet escaped hardly. When I came to the Citie, I found my selfe sicke: and in the day time lurked in the Temple, and went forth only in the night to speake with the Pilot of the ship (of whom I haue made mention before) and obtayned of him a Foist or Barke to depart thence secretly.

Tempell.

The Voyage
to *Perfia*,
Ethiopia,
Rubricke.

Zeila.

Gold.
Ivorie.

Blacke slaues.
Presbyter Iohannes,
king of
Isackin and
Adigins.
Iustice and
good lawes.
Sheepe with
great tayles,
Fakaria.

Committing our felues to the Sea, we were by inconstant fortune and sundry tempests, deterred from that Voyage: for whereas we were now fixe dayes sayling on our way to *Perfia*, a sudden contrary tempest droue vs out of our way, and cast vs on the coast of *Ethiopia*. Our Barkes were laden with Rubricke (that is, a certaine red earth) which is vsed to dye Cloath: 30
for yearly from the Citie of *Aden*, depart fiftene or twentie ships laden with Rubricke, which is brought out of *Arabia Felix*. Being therefore thus tressed with stormes, we were driven into a Port, named *Zeila*: where we remained fide dayes to see the Citie, and tarried vntill the Sea were more quiet.

In this Citie is great frequentation of Merchandize, as in a most famous Mart. There is marvellous abundance of Gold and Ivorie, and an innumerable number of blacke Slaues, (fold for a small price: these are taken in Warre by the *Mahometan Moores*, out of *Ethiopia*, of the Kingdome of *Presbyter Iohannes*). In this Citie Iustice and good Lawes are observed: the foyle beareth Wheat, and hath abundance of Fleish, and diuers other commodious things. It hath also Oyle, not of Olives but of some other thing, I know not what. There is also plenty of Honey 60
and Waxe: there are likewise certayne Sheepe, having their tayles of the weight of fixteene pound, and exceeding fat; the head and necke are blacke, and all the rest white. There are also Sheepe altogether white, having tayles of a cubit long, hanging downe like a chuffer of Grapes: and haue also great laps of skin hanging from their throats, as haue Bulls and Oxen, hanging downe

downe almost to the ground. There are also certaine Kine with homes like vnto Harts homes, these are wilde: and when they be taken, are giuen to the *Sultan* of that Citie as a Kingly present. I saw there also certaine Kine, having only one home in the middle of the forehead, about a span and halfe of length, but the home bendeth backward: they are of brighd-shining colour. But they that haue Harts homes, are inclining to blacke colour. Coney is there also decayed. The Citie hath an innumerable multitude of Merchants: the Walls are greatly decayed, and the Houses rude and defplicable. The King or *Sultan* of the Citie is a *Mahometan*, and entertayneth in wages a great multitude of Foot-men and Horse-men. They are greatly giuen to warres, and wearre only one loofe single velture, as wee haue said before of other 10
They are of darke aih colour, inclining to blacke. In the warres, they are vnarmed: and are of the Sect of *Mahomet*.

After that the tempests were appeased, we gaue wind to our Sayles, and in short time arrived at the Iland named *Barbara*, the Prince wherof is a *Mahometan*. The Iland is not great, but fruitfull, and well peopled: it hath abundance of fleth. The Inhabitants are of colour inclining to blacke. All their riches is in herds of Carrell. We remained here but one day, and departing from hence, sayled into *Perfia*: and thence to *Cambasia*.

The *Sultan* of *Cambasia*, at my being there, was named *Macamut*, and had reigned fortie yeeres, after he had expelled the King of *Guceras*. They thinke it not lawfull to kill any huing beest, to eate, or to eate fleth. They are no *Mahometans*, neither Idolaters. As touching their apparell, some of them goe naked, and other couer onely their priuities. On their heads they wearre fillets of purple colour. They themselues are of darke yellow colour, commonly called *Leonell* colour. The *Sultan* maintayneth an Arme of twentie thousand Horse-men. Every morning re- 30
tours, his Palace, fiftie men, sitting on Elephants. Their office is, with all reverence to salute first to his Palace, fiftie men, sitting on Elephants. Their office is, with all reverence to salute first to his Palace, fiftie men, sitting on Elephants. Their office is, with all reverence to salute first to his Palace, fiftie men, sitting on Elephants.

Senians.

They may
seeme the suc-
cessors of *Da-
ridus* and *Peris*.

The great
pompe of the
king of
Cambasia,
Elephants.

A strange Hi-
storie of a King
accustomed to
eate poysons.

A venimous
King.

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CHAP. VIII.

Collections of Asia, especially of Arabia, gathered out of an Arabike Booke of Geographie, written by a Nubian, foure hundred and fawentie yeeres agoe, and translated into Latine by GABRIEL SIONITA, and IOHANNES HESRONITA, Maronites of Mount Libanus, the one Professor, and both Interpreters to the French King, of the Ara- bique, and Syriack Tongues.

60
This Author is unknowne; by some passages of his Booke esteemed by the Translators a Nubian and a Christian; by learned Calaubon thought to be an Egyptian and Mahometan, to which later opinion I should rather subscribe, by reason of his weaker Relations of Nubia, and the next Western parts of Africa, erring in the course of Nilus it selfe then of others: and though he call Christ, Lord;

1

CHAP. X.

Don DVART* DE MENESES the Vice-roy, his traſlate of the Portugall Indies, containing the Lawes, Cuſtomes, Revenues, Expennes, and other matters remarkable therein: beere abbreviated.

§. I.

A Register or Collection of the Uſes, Lawes, and Cuſtomes of the Canaries, or Inhabitants of this Iſland of Goa, and of the Townes therento belonging.



*Of this name Menſes or Meneſes, Iſtaſtis Sator rectoris Vice-royes: two of which were Duarte or Edwards. One in 1513. This was Earle of Teme, and ſent into India, in 1584, and ruled there more then foure yeeres. Note ſilo, that Don Iſta de Caſtro, whole Ruler of the Red See ye haue in the ſeauen Booke, was Vice-roy of India, Anno 1565, famous for arts and Armes, which I mention that the Reader may obſerve our eye in increase Authors to chufe the best.

On Iohn by the Grace of God, King of Portugal and of the Algarves, of this ſide and beyond the Seas, Lord of Guana, and of the Conqueſt, Navigation, and Commerce or Trafficke of *Ethiopia, Arabia, Perſia, and India, &c.* To all thoſe that ſhall ſee this Bill of Rites and Cuſtomes, given to the Governours, Farmers and Inhabitants of the Townes and Ilands of our Citie of Goa, greeting. We let you underſtand, that by the good ordering, diligences, and examinations, which were to be done by Iuſtification, and Declaration of that which the ſaid Farmers were bound to pay unto, and did pay unto the Kings and Lords of the Countrey before it was ours, of their inheritances, cities, rights, and other charges: and alſo the rights, viſes and cuſtomes which they had, and we ought to command, ſhould be kept unto them, and we found by the Declaration of the ſaid diligences, that they are bound to pay unto vs that which is contained in this our other Bill of Cuſtomes of the ſaid payments of duties, And alſo we ſinde that they ought to viſe theſe viſes, rights and cuſtomes, in manner and forme following.

It was found, that every Towne of the ſaid Ilands haue certaine Governours; ſome more, ſome leſſe, according to their cuſtome, and as the Ilands and the Townes are in bigneſſe, and that the ſaid name *Ganpares* is as much to ſay, as Governour, Ruler, or Benefactor, &c. it was thus ordained. In old time there went foure men to make profit of an Iland, and of another unprofitable waſte place, the which they ſeized and fortified in ſuch manner, and ſo well, that in proceſſe of time it came to ſuch increaſe, that it became very populous. And theſe Beginners, for their good government, rule, and trafficke, were called *Ganpares*; and afterward there came Lords and Conquerors upon them, which did make them to pay tribute, and cuſtome for to let them dwell quietly in their Lands or Inheritances and Cuſtomes, but I could not know the beginning of this.

In this Iland of *Tiſſore*, where the Citie of Goa ſtands ſituated, there are two and thirte Townes and Villages, as followeth. *Neura* the great, *Garcin*, the old Goa, *Cogin*, *Hella*, *Alaſin*, *Carambin*, *Batin*, *Teligaum*, *Bamelin*, *Cuzque*, *Calapor*, *Morabin* the great, *Talanin*, *Galmola*, *Neura* the leſſe, *Corlin*, *Siradon*, *Dugnari*, *Murara*, *Morabin* the leſſe, *Chumbel*, *Pamelin*, *Selcor*, *Mandari*, *Marcadin*, *Agaparin*, *Horar*, *Gaudalin*, *Renari*, *Bargam*, *Felcor*.

The Townes or Villages of *Chorarin*, and of *Dinar*, are theſe that follow: *Chorarin*, *Carin*, *Iam*, the *Pefadores*, or Filthers of *D'Alarin*, *Malar*, *Nauilin*, *Golin*, *Dinar*.

And every one of the ſaid Townes, is bound to pay unto vs certaine rent, contained and declared in the ſaid Register. Hereſetore the ſaid Governours of every Towne or Village, with the Notarie of the ſame, doth diuide and caſſe upon the Farmers or perſons, that within the bounds of every Towne haue Lands or Inheritance, and this according to the condition where-with it is given them for their viſes and cuſtomes: and the ſaid are bound to leuie, gather, and pay the ſaid rent, whether it increaſe or decreaſe, and the loſſe or increaſe ſhall remaine with them of the Towne, that the perſons to whom it doth appertaine by their cuſtome, may pay the loſſe, or take the increaſe, as heſe vnder it ſhall be declared, except the loſſe ſhould chance to come by warre, for then they ſhall be quit of that which ſhall be by the means thereof loſt.

The ſaid increaſe or loſſe of every yeare, ſhall be diuided according to every ones ſubſtance equally, ſo that every one doe pay the rent of the Lands or Rice-grounds that he doth occupie.

Some Gardens and Palme-tree Groves, and Rice-grounds, are bound to pay every yeare certaine Tangas: and although they doe ſuſtaine loſſes, therbe in the ſaid Ilands other Palme-tree Groves, and Rice-grounds, which doe not pay but a certaine cuſtome: and beſides, they are bound to a contribution of the leſſe; when there be any. And there be other Lands or Inheritances which the ſaid Governours may give gratis to any perſon or perſons, when they ſhall thinke good, without cuſtome or Obligation, to pay any thing to the contribution of the loſſes.

Which are 75. Reys every one, and two pence farthing Angliſh.

If any Towne or Village be ſo decayed, that they cannot pay their cuſtome and rent that appertaineth to vs, the Governours and Inhabitants of it, ſhall giue intelligence of it to the chiefe Maſter of the Ports, and to the Notarie of the Iland, and they ſhall goe to ſee the ſaid loſſe, and finding it for good truth that it hath ſuch a loſſe; the ſaid chiefe Maſter of the Ports ſhall command the chiefe Governours of the eight principall Townes about reſerued, and then there may come to this other Governours, which ſeuen they ſhall thinke good, although the matters of the Iland muſt be done by order with them of the eight principall Townes, and altogether with the ſaid chiefe Maſter of the Ports, and the Notarie, the Inhabitants of the decayed townie may engage or mortgage their Towne unto the Governours, becauſe they are bound unto it: and they may alſo make ſale of it in the preſence of the ſaid Officers, and it ſhall be delivered or ſurrendered to him that will giue moſt for it, and that which is wanting of the rent and cuſtome which it is bound to pay, in that which is given for the Towne, ſhall be diuided and leuied of the eight principall Townes, or of all the Iland, upon thoſe Lands which are bound to the contribution of the loſſes, in ſuch ſort, that they may haue full payment of the Cuſtome of the ſaid Towne, and that the ſaid Hires or Hires ſhall be bound to increaſe better, and profit the ſaid Towne or Village: and with this condition it ſhall be let or let unto them. And the ſaid Hires or Farmers of the ſaid Towne, ſhall haue the voyces of Governours during the time of their Life or Terme.

The Governours of the Towne decayed, doe not loſe their Offices by that which is ſpoken. And at all times that they ſhall aſſe, or demand, the Towne paying the whole rent or cuſtome, it ſhall be delivered unto them, and the ſaid Towne ſhall be no more of the Farmers, hauing ended their time or leaſe.

The Governours by authority of their Offices, and becauſe they were Beginners, and alſo becauſe the ſaid Offices or charge doth come to them by deſcent, they doe not loſe them (to wit, the Governours every one in the Towne in perſon for any error he doth commit: nor the Clerke of Common Council, which alſo cometh to him by inheritance or deſcent: and this order was made by the Governours themſelves, only the one and the other ſhall haue for the errors and hurts that they doe commit, the penaltie that they doe deſerve, in their goods and bodies. Notwithſtanding, ſuch an error they may doe, that they may dye for it: or it ſhall be conſidered that they ſhall not ſerue in their Offices, and in ſuch caſe it ſhall remaine to their Sonnes or Heires; and if the caſe be not great, the chiefe Maſter of the Ports ſhall iudge it, accompliſhing himſelfe with ſome of the Governours. And if the ſubſe be greater, the ſaid chiefe Maſter of the Ports ſhall giue knowledge of it to our Capitaine Generall, and Governour of India, or to the Capitaine of our Citie of Goa, or to the ouer-ſeer of our goods, if the matter be therunto ſtaining, for to provide in it what ſhall be conuenient and right. And alſo the Governours of the ſaid Towne haue the ſaid Offices by inheritance or deſcent. And if they doe commit any error, they ſhall be puniſhed as theſe other, and ſo their Offices ſhall remaine to their Sonnes, or to their Heires.

The Governours may giue ſuch fields as within every Towne are waſte or unprofitable, to ſuch as ſhall aſſe or demand them, for to make them profitable in Gardens, or Palme-tree Groves, or to other good viſes, with condition that they ſhall pay a certaine rent, or cuſtome, as ſhall ſeem good unto them, and this ſo giuen, ſhall be for the ſpace of ſix and twentie yeeres; for, from that time forward, they ſhall pay according to the order and cuſtome, which is every Field or Plaine, of twelue Paces in length (which is the ſpace betweene Palme-tree and Palme-tree, reckoning one hundred Palme-trees to the field) ſome of them to pay ſix Tangas, and worthe Bargans every Tangas. And after this rate, the greater or leſſer field ſo giuen ſhall pay. And the ſaid Governours may giue the waſte Fields and Plaines, ſo to be profited in Palme-tree Groves, and Gardens, for leſſe then ſix Tangas, and they ſhall paſſe their Warrant for this, according to their cuſtome, notwithſtanding they may not exceed above.

When they ſhall giue Fields or Plaines, to make Rice grounds, they ſhall be giuen in this manner, to wit, ſix Cubits in length, and ſix in breadth, which is the ſpace betweene one row and another, reckoning in this manner one hundred rewes to every Field. And any Field or Plaine of them, being watered with Well water, they ſhall giue it for foure Bargans, every yeeres rent; and if they be watered with running water, their rent ſhall be ſix Bargans, every yeeres; and after the ſaid Gardens be ſo giuen unto them by the Governours, they cannot be taken away from them, for they ſhall be to their Sonnes, Grand-children, and Heires, and this is the generall cuſtome. Notwithſtanding, if any other cuſtome be viſed beſides this in any Towne, or Village, it ſhall be fulfilled.

The Clerke of the Councell muſt be preſent at all the bargaines, and agreements (which although themſelves they call *Nemras*) that ſhall be made by the principall Governours of all the Ilands with the Officers of it, the chiefe Maſter of the Ports, a Portugall Notarie with him, or a *Bragance*, and without him or the Clerke of the Councell, no bargaines nor agreements can be made, becauſe they doe write the Cales, for to notify and declare the debts that might ariſe in time to come. And in the aboueſaid manner, the Scriveners of the Townes muſt be with the Governours.

Bargans are two pence halfe penny farthing, and a ſixteenth part of a pence, Which is eleven pence farthing Angliſh.

Which is a kind of Priſt or their Idoles.

honours of them, in all matters that shall pertain in any one of the said Townes. And the Townes of all this Island of *Tyfare*, and the other Townes of *Dinar*, and *Choran*, and *Imbar*, are guided by these writings.

The Governours every one in his owne Towne, may give, or Plines, freely or *gratis*, for to profit them; or if he profitable being void, to the Officers of the said Townes, to wit, to the Priest of the *Pagode*, or Church of the Idoll, and to the Scrivener and to the Porter, and to the Rent-gatherer, and to the Magistrate (which is a walter of Cloth, or a Laundresse) and to the Shoemaker, and Carpenter, and to the Smith, and to the Faras (which is a servant to the *Pagode*, or Church) and to the women of the world (which are common women or Cartelins) and to the latter. And to those persons above named, the Plaines, or Fields, and Gardens, are given *gratis*, for to serve continually in the said Townes: And after they be given unto them, they may not be taken away, nor other persons be set in their place, because they are given unto them for their Sonnes, Grand-children, and Heires. And every Towne may have no more Officers then above named, to whom they may give the said Lands *gratis*. Neither may they give them any Lands without Heires, and they being willing to leave them, they shall be given to other Officers of their Familie, and the Heires of the same Officers are bound to serve in the said Offices also.

The Governours of any Towne, may not give any Field, or Garden, to any one that is not of the Towne, *gratis*, but paying tribute: except they have an order for it. When the chiefe Master or the Puris shall lend for the Governours of all the Island, or of one Towne, they are bound to come, or to make an assent, for to choose in every Towne any one whom they thinke meete, for to send to the said calling; and when they make the said assent (which among them is called *Ganjaria*, or an assent of Governours) if any Governour be wanting of them, which are ordained in the said Towne, there can nothing be done, except they be all together, and if there be any Heire of that Governour that is wanting, it is sufficient for the said Assent or meeting to be made with him. And if other people doe not come, they shall incur the penaltie that among themselves they have ordained.

If any Governour or any other person is willing to sell any lands in any of the said Townes, they may, not doe it without license of all the Governours of the said Towne, and also no person may buy without the said license. And if any person shall make any sale, or buy any land without the license, it shall be in it selfe of no effect, and at any time when the Governour will, it shall be void: for the benefit of the duties which they are bound to pay unto vs, and because they also that doe buy, may be contented and acquainted with the said rights, and may have their Letters with a declaration of these duties which they are to pay.

When any Bill of sale shall be made of any Land or Inheritance, it shall not be sufficient to be signed by the Letter, but also it must be signed by all the Heires, and although some of the Heires be under age, declaration shall be made, that some other person that did appertain unto him, did signe for him, and if any one of the Heires remaine that hath not signed, the said sale shall at any time be of no effect, taking the quantitie that it was sold for, and if the buyer shall be at any cost or charges upon the said Land, hee shall lose it.

If any Governour shall goe or runne away because he will not, or is not able to pay vs the rent that he is bound to pay, the other Governours of the said Towne shall meete, and call a Court about this matter, and shall prefixe a time wherein he may come, and if within the said time he doth not come, they shall require the Heires of the said Governour to fled, to take the said Lands, and Governement, so as they be bound to pay unto vs our right, and the duties that he doth owe: and if he will not accept it, it shall remaine to the said Governours, for the Obligation that they have to pay the said right or custome, and they may give them to whom they shall thinke best, paying belies our right all the debts that he doth owe.

If a Governour or any other person shall runne away for debt, or any other matter, no man shall take away his Lands, and his Heires shall be demanded, if they will remaine in the said Lands, and be bound to pay his debts, and our right, and if there be no Heires, or being any, if they will not accept it, then the said Lands shall remaine to the said Governours, for want of an owner, and they shall pay for it the right and debts that they doe owe unto vs, and every shall take the surplus of that which is remaining, and if any thing be wanting, they shall pay that which amounteth unto, and as touching the movable goods, they shall remaine unto vs, which it amounteth unto, and as touching the Inheritance of Lands.

Whensoever the Heires do all not accept of the Inheritance of the Countrey, and if any person, Governour, or other, doth claime to it, or goeth out of the Countrey, and hath no Heires, the Lands that they have which are not bound to any tribute or custome, shall be ours, even as the movable, and if the Lands doe owe any debts or legacies, or if they doe not owe any thing, after we are paid ours, of the remainder shall be done according to right.

The Rice-Lands in every Towne shall be let every yeare by the voice of a Court, to them that will give most for them, according to their customes, because they are not proper of any one man, as the other lands are, and therefore they must be given to such man as will give most for them, being Inhabitants or dwellers in the Townes, and if any Towne hath, by custome of old

time to give the said lands, or let them to any person or persons out of the Towne, which shall give more for them then the men of the said Towne, it shall be accomplished according to their custome.

The Governours of this Island of *Tyfare*, and of the other Islands of *Dinar*, and *Choran*, and *Imbar*, are bound to give among the Inhabitants of the Towne certain *labourers*, at their owne cost and charges every yeare for to cleane the wall, and the bottoome of the trenches of this City, of the Weedes and Bushes that grow in them, or also for other needfull or halfe services, which sometimes doe chance as neede doth require.

If there chance to bee any demand or controvercie in any of the said Townes, touching any Lands or Tenements, they may not demand them by any witnesses, but only by writings, or bonds, or by the Townes Register, and if there be no writings, nor bonds, and the Register of the Towne should chance to be lost, there shall another be taken of the demander of the said Lands, that by it he shall declare that which shall seeme convenient for to know the truth. And lands, that by it he shall declare that which shall seeme convenient for to know the truth. And concerning such cases, and other of like importance, they shall swear upon a *Pagode* (which is an image of the Deuill) which swearing is called *Vie* or Custome.

If any person shall lend another money upon a bond, and by negligence he did not demand it, or it was not paid unto him within the time prefixed in the said bond, in such manner that he goeth to demand the said money, the debtor doth denie it, in such a case there shall be one oath taken of him that hath the bond or obligation, and hee shall tell truth of the case how it standeth, and he shall swear upon the said *Pagode* (which is an image of the Deuill).

There may not be lent to any man above five Tangas, without an obligation or bond, and for one person or persons to demand another or others, to the quantitie of five Tangas, the demander shall shew an obligation or witnesses, and above the summe of five Tangas, one cannot demand of another without an obligation, only the parties may come to an agreement, putting in a citation of two such sworn men as they shall like, which shall swear after they have heard them, that which they shall find to be equite and right.

They may give money at interest in such manner, that for every five Tangas, they may receive every month one Bargani, and no more, and if any person shall give money at interest, and doth not demand the interest, and so much time doth pass without demanding it, that the interest doth amount to so much or more then the principall, although long time be past, the Debtor shall not be bound to pay to the Creditor but the principall with the double.

The persons that can be witnesses are these, to wit, a youth under the age of sixteen years, nor a Drunkard, nor a Blinde man, nor a Dumble man, nor a *Moore*, nor a Deafe man, nor a Ruskin, nor a Journey-man, nor a Gardiner, nor a Gambler, nor the Daughter of a Whore, nor an infamous person by Record, nor a man that is in hatred with another, cannot beare witnesse against him. Notwithstanding, these may beare witnesse in matters of small importance.

If a man doe chance to dye without a Sonne, although hee hath a Father, or other heires ascendant, the Inheritance cometh to vs, except the said Father and Sonne deceased hath their Inheritance commeth to vs, or both in one Title or Custome: for then the Father doth inherit of the Sonne: and if any man hath four Sonnes, or more or lesse, they may divide the Inheritance in his life time, except it be by his owne good will, and the Father contented with it, they shall divide it brotherly as well in his life time, as after his death; and dividing it in his life time, the Sonnes shall be bound to maintaine the Father with all things necessary, and any of these Brothers dying without Heires descendant, the diuision of the brethren shall be viewed, either at the death, or in the life time of their Father, if it be written in the Towne-booke; and being written in the said Booke, then the inheritance of every Brother dying without an Heire descendant cometh to vs, and if he dyeth before the said diuision was made or written, then the Inheritance cometh to the Brethren, if they have no Father: and if the said Inheritance be not of forreine Lands, and bound to the rent of the Towne, then the Inheritance of a man so deceased shall remaine unto vs, as well as the movable without any contradiction. And if any of the Brethren become a *Turke*, a *Moore*, or a *Legue* (which is like to the Gipsies in our Kingdomes) in such manner, that he doth alienate himselfe from the custome of his house, and if the goods be divided among them, his movable goods shall remaine unto vs, and his Land also, except it be forreine Lands, for then it shall be sold by Obligation to pay the custome due, and the remainder (the debts being first paid) shall remaine unto vs, as here is contained.

At the time of the decease of such a man, whose inheritance appertaineth to vs in such manner as is declared already, the Governours of the Towne shall be bound, before they doe burie him, or burne him (according to their custome) they shall make it knowne to our Officers, for to goe chieftly to take notice of the goods, and to let them downe in an Inuentorie, and make full of them by the voyce of a Cryer, the Governours of the Towne being present: and they shall be given to the Governours of the Towne, or to any of their kindred that shall give most for them, and not to any person out of the Towne, or to any of their kindred, notwithstanding if the nearest Kinsman of the man deceased, or any other of his Kinsmen will have the said Inheritance, with the customes belonging to it, which the Governours doe pay, it shall be given him.

Called B. garia.

See My Fig. 1.5.0.9.3.

Of men deceased, and how they inherit, and after such.

Which is Option.

How the goods of men deceased, must be sold in the Towne to the Governours, and they shall pay the debts, being due and swill.

him. And suppose it shold happen that the Kinmen of the deceased did not come as the fellowship of the said goods, and within five daies after they shall know of it, shall request the said inheritance to be given them for the quantitie it was sold for, it shall bee given unto them for the same price which he paid for the same; but if they shall require it, it shall bee given unto them; but they that mozt shall have of it, shall receive thereof as much as the possession of the said goods, shall be for vs, and itt shall bee charged vpon our Factor, and our possessor Certificate in Farme unto the Gouernours for their discharge, how it is charged vpon our possessor, and thence forward may they not bee constrained, or oppressed for it, and therefore the said Kinmen shall haue no more charge, shall of the said goods shalbe paid, and therefor that theret that remaineth, shall be for vs, as before.

The moveables of any one deceased having no heires ascendant, or descendant, (as is already said) are without any difference to remaine to our vie, and they shall bee sold to them that will give mozt for them, either be he Kinsman or not, of the Towne, or out of it, notwithstanding the debts shall first be paid, as already is specified.

The Inheritance is in this manner; from the Father it commeth to the Sonne, and to the Grand-child, &c. and to the Father and Grand-father: so that there bee heires ascendant and descendant, to whom the Inheritance doth appertain, so that the said Inheritance come by the Male, and by the Female no person doth inherit, no not the Daughter, but the Brother shall possesse her goods in such manner, as is already specified.

If any Thiefe shall goe to steale any Money, or any other thing, and is taken with the said stealth, in such case it shall be provided according to our Ordinances and Lawes; and if the said thing so stolen hath an Owner, it shall be given him, although by their wifes and customes it belongeth wnto vs, and this, because fo it is our pleasure, and wee thinke it good to shew them fauour, as we doe vnto them that well and faithfully doe vs service, as we hope they will doe.

If any treasure or goods be found or discovered, it belongeth and appertaineth to vs.

If any man be married with two Wives, and haue foure Sonnes of the one and of the other, or more or lesse, although that they bee not in number equall, whensoever the said Sonnes shall diuide the said goods of the Father, they shall diuide it in the middelt, and the one Sonne shall haue as much as the other foure, and the goods of the Father and of the Mother, shall not bee inherited in the Daughter, as is aboue reheard.

The Officers placed by vs, and by our Gouvernors and Captaines, and over-seers of our goods, shall not take any bribes, nor Lands, of, or at the hands of the Gouvernours and Townes, neither may they vfe any Merchandize within the compasse of their Office. And I command, that if at any time they or he shall be attainted with the same fault, that which shall be found he hath taken, or by his meanes any losse was sustained, hee shall repay it againe, and the said quantitie so paid, shall remaine unto vs.

If the Gouernours shall lay, or exact any demands in the Townes for *Cabage, Peacocks*; or whatifeuer profits or commodities for themselves, or for to giue to the Captaines, or chiefe Maister of the Ports, or to any other Officers, or persons whatifeuer, eury Gouernour of Towne fo conuicted, shall pay the whole summe of that, which they haue leied through all the Townes; the one halfe for them that shall accuse them, and the other halfe for redemption of Captiues and the Scrieuers, or Notaries of the Townes, shall be contributaries with them, if the said tribute, subside, or tyrannie was raised, or leied with their consent.

He that shall conuay, or purloyn any Merchandise, of whatfoeuer sort it be, without paying to our Officers the duties belonging to vs as they are bound : they shall pay after the rate of eleven for one, of that which he hath so conuayed and purloyned, being thereof conuicted.

At what time soever that the chiefe Maſter of the Ports, with the Clerkes or Clerke of his charge together, or every one of himſelfe, ſhall goe to the Iland about matters concerning our affaires, or any one whom they ſhall ſend to the ſaid Iland, or to the Townes of the ſame, they ſhall giue them their meat according to their viſe and cuſtome.

And also to our Factor, or Officer of that office when they shall goe thither, to provide in any matters concerning our affaires. or the Towne of the Iland.

Whatsoever Foot-man shall goe with any meſſage pertaining to our ſervice, or to the recoverye of our rents, they ſhall giue him every day that he ſhall be there without diſpatching, two meaſures of Rice for his meat, and one *Leal* for *Betro*, which is an hearb that they uſe to eate.

If any Gouernours of the Iland of *Cheroc*, or of the other Ilanders annexed to the same, shall *Typhar* fall runne away to the *Turkes* out of the Land, because they would not pay the rents as it is afore said alreadie, it hath bene done, the which from hence-forward we hope they will not doe, they shall lose their moveable goods, and they shall fall into vs, and their Lands into our Offices: shall be giuen unto them they doe appertaine to, and will giue moft for them, being bound to pay the rents and customes that the said Lands are bound to pay, and that which the said giue ouer-plus for the said Lands and Gouernourship, their customes referred, shall be our vs.

When they doe make any feast or assembly, wherein they are to take *Bette*, (which is a
Herbe

Herbe) or *Pachorins*, the principall Gouverneur of every Towne shall take first the said *Berre, Pachorins*, or *Jewell*, and after him the other Gouverneurs by degrees, according to their authorities and customes.

When any assembly or conuocation is to be made, and the names of the Quakers to be named in writing; first shall begin the name of the principall in honour, and consequently one after another in their degrees.

When in the end of any Councell that they make, there is any thinge
downe that which they haue agreed vpon, it shall be written by the Scriuener, or Notarie of
the Towne; and hauing written it, he shall say with an high voyce, which is called *Nemo*, that
to which they haue agreed vpon, and if there be no bodie to gaine-say that which he hath said, and
if he should with an high voyce, it shall remaine in full force and power.

When the Gouernours of the Iland do meeete for any counceill, agreement, or decreet, the said decreet shall be set downe by the Clerke of the Common Councell of all the Iland, and the voyces that shall be giuen at the end of the said decreet, called *Nemo* (as aforesaid) shall bee spoken by the most principall Gouernour that will be accepted, the said *Nemo* shall be made by the Scribe or Notarie that writ it.

The Towne of *Tewkesham* hath the prehemience, for it muſt be the *hize* chiefeſt of *INDIANE* ſake.

In the time of Tillage, the first Rice-ground that shall be produced, and after
 that first shall be reaped, must be the chiefe Governours field of every Towne, and after
 him any one that will may reape his; and the same order shall be vsed in the couering, or thatching
 of their houses every yeare, the which Governour of the Towne shall couer his house first
 with Palme-tree leaues, and after him all the other people of the same.

The Men or Wom Dancers, that shall come to feait to a Towne, they maye geue
to at the hooles of the principall Gouernour; and when there be two in like honoure, it stands in
the choyce of the Dancers, to goe to which of them they thinke best; and these Gouernours for
one degree of honoure, shall rise together to the *Bette*, or to any other honoure, when they are
recouedate, with their armes a crosse, the right arme vnder the left, because that they geue
on the right hand, doth take it for more honoure, and because another Gouernour might say, I
he which did take the present with the left hand had the preeminence, because it came

[illegible][illegible]

Which is a
piece of Money
worth 300.
Reys.
Pachorins a
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nen cloath,

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eth herbe they w
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ex- Touche, a kind
ner, of Torch o
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Dyle before then
the Andor is a
Ghaire.

lend or prouide after I had succceeded in the Crowne of those Kingdoms, Persons of conscience and learning, to the most of the Fortresses of those parts, that should administer it, to the which we gave power and authoritie according to their governments or charges. And being now encreased in the Citie of Goa, principall and head of the said Estates, the Kings my predecessors of glorious memory, did ordayne there should be an house of Iustice, or place of hearing, wherein some Officers by them chosen (as in a supreme Tribunal) should determine the Causes, giuing them for that purpose at sundry times doers charges, the which for the varietie of matters ought to be reformed, and I being willing in dutie to continue with the same intent, and command to prouide in those Causes, which at this present were most necessary for the good of the said House, commanded for that effect, learned men of my Counsell, and of experience so that they should determine what might be done in that case, as well in the ordering and governing of the said House, as in the multiplying of the Ministers belonging to it, that matters of Iustice might with more ease and facilitie be prosecuted, and hauing heard their opinions, and necessary diligences being vied, and hauing giuen mee relation of all things and account, I thought good to prouide for them in manner and forme following.

§. II.

A Copie of the order that the Vice-roy of the Estate of India shall hold in matters of Iustice, as also of the other Magistrates, in the diuers places holden by the Portugals in India.

THe Vice-roy shall goe to the house of Iustice, the times that he thinketh good, and shall giue no voyce, nor assigne or pronounce any sentences, but he shall onely vie the offices that the chiefe Iudges doth vie in the Court of Requests, and of the rect which in extraordinary matters is granted vnto him in all things whereunto his charge may be applied.

There shall be in the said House or Court ten Officers, to wit, one Chanceller, the which shall also serue for a Iudge of the Chancery: one chiefe Iudge of facts and causes Criminal: one chiefe Iudge of matters or causes Ciuill, the which notwithstanding shall serue for Iudges in matters of complaint, wherein any Iudge of our estate, goods, or revenues hath not giuen sentence, one Attorney for causes touching the Crowne goods, or revenues: and one Promoter of Iustice, the which shall serue also for a Iudge of complaints, and wrongs in those cases wherein he is not Attorney: one chiefe Iudge for Wills and Testaments, the which shall serue also for a Iudge of Complaints, in such cases as he hath not giuen sentence.

Also there shall be in the said house three extraordinary Iudges, the which shall serue in absence, and for any hindrance of the said Iudges of complaints aboue named, and for the other Officers. And this by commission of the Vice-roy, and in his absence of the Chancellor, or of the most ancient Iudge, the which doth serue himselfe as Chancellor, when the Chancellor himselfe is absent, and they shall helpe the Iudges that sit on the Bench to dispatch the causes then depending, and not in any matter aforesaid pass, &c.

Every day before they sit or dispatch any matters, there shall a Masse be said by a Chaplaine, the which the Vice-roy shall choofe for that purpose, and he shall be paid at the charges and expenses of the said house, and the Masse being ended, they shall beginne to dispatch such matters as shall be brought vnto them, and they shall be foure houres at the least in dispatching matters, by an houre-glasse, which shall stand vpon the Table where the Vice-roy doth sit.

The Iudges, as well in cases Ciuill as Criminal, shall haue the same authoritie, and shall keepe the same order that is giuen vnto them, whereof the Iudges of the Court of Requests do also vie, and of those sentences which by mine Ordinances I command account be giuen vnto mee so before they be put in execution, the said account shall be giuen to the Vice-roy, if hee haue not beene present at iudgement, or if he be not absent from the Citie of Goa: for if he be absent, the account shall be giuen vnto him that ruleth in his stead, and when there is any iudgement Criminal of Importance, as is to put some person of qualitie to death, or other iudgement of importance in Ciuill cases, execution shall not be made without giuing account to the Vice-roy thereof, although he be absent, or out of the Citie.

The Vice-roy and Iudges may in the house of Iustice supply the defects, and annihilating of the acts, when he shall thinke that the cause doth require it, for the performing of Iustice.

And the said Iudges, while they are in the said house executing their Offices with the Vice-roy, shall be set in plaine Clayes, and the Vice-roy shall presently command them to be couered, and not to sit bare-headed.

The said Iudges shall not enter into the said house with any weapons, neither shall they weare any garments of colour, but they shall be apparelled in long blacke garments, in such manner as it may represent the Authority they haue.

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The Vice-roy shall haue a particular to command the Penions to be paid to the said Iudges at their due times, in such manner as they may be efficiently paid every quarter, without any delay to the contrary, and their payment shall be giuen or paid vnto them in the said house, at the end of every quarter.

The Bills of pardons, Bills of assurance, legitimations, and suppliances of ages, shall be giuen to the Vice-roy being in the said house, and he with the said Iudges shall dispatch them, and they shall be such as be for that purpose shall choofe, alwayes the Chancellor being one of them, if he be present, with the Iudge of the cause, and to the dispatches of the said Petitions, the said Iudges with the Vice-roy shall set their hands, and the Bills shall passe in my name, with the accustomed causes, and they shall be signed by the Vice-roy, and no Bill of pardon shall be taken without pardon of the party offended, and in the dispatches of the said causes they shall alwayes haue a due regard and consideration.

And because of the ease granting of pardons, which the Vice-roy in those parts doth ordinarily grant, such sprung that the faults are not punished, and the boldnesse to commit new had encreased; Wee thought it meet and conuenient, that no pardons should be granted in matters of Apoltacy, Sodomitie, false coyning, treacherous murder, falsehood in the crime of any of the Heads, *Lesá Maestatis*, wounding, or killing of any Iudge or Iustice, or of a Capitaine of any Fortresse, the slaughter of a Maior, or Bayliffe, or any other Officer of Iustice, except any cause so vrgent doth concur, that the granting of the said pardon of the said cases, doth concerne the preferuation of the estate of India: then the causes shall be communicated with the said Iudges, as is already declared, and then the causes shall be excepted shall happen, the Vice-roy shall take the said cases particularly in memorie, and shall giue me account of them in his Letters, by the first Fleet after the pardon were granted, with the causes that moued them to pardon such a fault.

The said Vice-roy from hence forward shall not grant any Warrant, that the money of Orphans shall be giuen to any Gentleman, or Capitaine of any Fortresse, nor to any other persons which are not Merchants, for the many inconueniences that thereof doth proceed.

The Vice-roy of India in the prouiding of publicke Offices of Iustice in those parts, shall haue a great care to prouide in my seruants or any other persons, *done meritis*, and apt for the said Offices, preferring alwayes my seruants, when they haue equal deferres with the other, and he shall passe no Warrant for any Capitaine of a Fortresse, that he may prouide the said Offices that are voyde, for the great inconueniences that thereof doth arise, and because it is provided in mine Ordinances, how the Offices of the said charges must be prouided by the Iustices, and Commissioners of those Countreies, in whole place being absent, the Learned men that I haue sent for Iudges of the Fortresses to those parts doe remaine.

The said Vice-roy in the Warrants of Iustice, or of goods that he passeth, shall not command in an Edict, that they may not passe by the Chancery, for the many inconueniences that thereof doth arise, and being passed in any other forme, they shall be of no force, and the persons to whom they shall be directed, shall not keepe nor conuocate them, except the Warrants be of secretie, or of matters of importance, the which passing by the Chancery would take no effect; and if any Warrant that the Vice-roy doth grant, doe come with restraint or seizure whatsoever, the said restraint or seizure shall be dispatched ordinarily in the house of Iustice, or shall aboue named, by the Iudges to whom it doth appertaine.

All the Warrants or Letters that the Vice-roy maketh, shall be written or subscribed by the Secretarie of the estate of India, to whom it pertaineth, and not to any other person except he supply the place of a Secretarie, because there is none prouided by me for that effect.

The Vice-roy shall command an account to be taken of the Capitaines, and of the other Officers which shall deferre in them, as soone as their time is expired, the which shall be done by the Iudges of the Hall or Court aboue named, which he shall choofe for that purpose, or by any other trusty persons notwithstanding the accounts, or *regedencia* of Ormuz, Malagha, and Mosambique shall be taken by the Iudges themselves, because of the importance of them, and the acts or examinations of the said accounts or *regedencia* shall be dispatched in the said House or Court of Relation, and the sentences which vpon them shall be giuen, with the copie of the said acts and examinations, the Vice-roy shall cause them to be to the Realme the same yeere that they are taken, and they shall be deliuered to the Iudge of India, and of the Myne, that he may deliuer vnto me relation of them, and I may command them to be set in that place that I shall thinke to be most meet.

The condemnations of money that I haue made in the House or Court of Relation, shall be applied for the expenses of the said House, and the Iudges of the said House or Court may not apply them to any other vie, of the which forfeitures, or condemnations there shall be a Receiver, and a Scribe of the receipt, and expenses of them, and the said expenses shall be made by order of the Vice-roy, for the which there shall be a Booke assigned and kept, by one of the said Iudges, to whom the Vice-roy shall commit it in keeping.

And because I may haue knowledge of all causes as well Criminal as Ciuill, which shall be dispatched

LIII

As the Minister
Hall.Or a Prefecture
of Bills and
Supplications.Which is called
regedencia.

P. de Oropesa

dispatched in the said Houſe or Court of Relation in every yeere, the Vice-roy ſhall command a Roll or Register of all the ſaid caſes that ſo ſhall bee diſpatched to bee made, and alſo of thoſe which remayned to bee diſpatched, the which Register he ſhall ſend vnto vs every yeere.

The Vice-roy ſhall nominate every three yeeres, one Iudge of great confidence and truſt; that may take the Examinations in the Cite of *Goa*, of the Scriveners, Advocates, Rulers, Bayliffes, Tellers, Inquiſitors, and of all the other Miniſters of Juſtice, and of the Revenues, excepting the Juſtices of the Houſe or Court of Relation, and alſo beſides the Examinations that the chiefe Juſtice of Criminnal caſes, and the other Officers of Juſtice in the ſaid Cite are bound to make every yeere according to their Offices or Authoritie, and the ſaid Iudge ſhall proceed againſt the faulty according to Juſtice, and finally, he ſhall diſpatch them in the ſaid Court of relation, with the Iudges that the Vice-roy ſhall nominate vnto him.

And the Vice-roy not being preſent in the Houſe or Court of relation, or being abſent from the Cite of *Goa*, the Chancellor ſhall ſerue in his place, according to the order of our Decree.

The Chancellor ſhall perue or ſee-for all the Bills & Sentences, that are given by the Iudges of the ſaid Court or Houſe of relation, and in the paſſing and engroſſing of them, he ſhall keepe the ſame order that the Chancellor of the Court of Requeſts doth keepe, by authoritie of my Ordinances and Warrants.

He ſhall take notice of the ſuſpicions that are to the Iudges of the ſaid Houſe or Court of relation of *India*, and to the other Officers of the ſaid Houſe, the which he ſhall diſpatch in the ſaid Houſe or Court of relation.

He ſhall take notice of the caſes and errors of the Notaries and Scriveners, and other Officers, whereof the Iudge of Chancery pertaining to the Court of Requeſts may take Notice, and he ſhall paſſe Bills of aſſurance vpon the ſaid caſes being of ſuch qualitie that it may be done, and no other Iudge ſhall paſſe them, and he alſo ſhall take notice of the appeales of errors committed by theſe Officers of the ſtate of *India*, and of the wronge paſſe before the Tellers of the coſts, vying in all that is aboue named that authoritie, that is giuen to the Iudge of the Chancery belonging to the Court of requeſts.

And for ſo much as in the ſaid parts there is no other Chancellor but he of the houſe or Court of relation, it is my will and pleaſure, that alſo thoſe matters that in whatſoeuer manner be diſpatche by the Vice-roy, by Letters, Bills, or Warrants, which by authoritie of my Ordinances ſhould paſſe by the chiefe Chancellor, doe paſſe by him, and in the paſſing and engroſſing of the ſaid matters, he ſhall vie the authoritie of the chiefe Chancellor, and the Debits that are due in the engroſſing of the Warrants, which the Vice-roy ſhall paſſe, he ſhall determine vpon them with three of the ſaid Iudges, which the Vice-roy ſhall nominate vnto him.

And her ſhall alſo take notice of the ſuſpicions layd to the Outſetters of our Revenues, or Exchequer, and to the Officers thereof, and hee ſhall diſpatch them according to the authoritie of the chiefe Chancellor.

And touching the valuation of the Garriſons, and other Offices of what ought to bee payd in the Chancery, the ſaid Chancellor ſhall vie the ſame order contayned in the Order; of the ſtate of *India*, whereof hitherto hath bene viſed, the which he ſhall vie onely in this behalfe.

The Chancellor ſhall keepe the Courts that the Iudge of the Chancery is bound to doe, in the dayes ordaind for that purpoſe, and the Sentences that the ſaid Chancellor doth giue, ſhall paſſe by the Chancery, or by the antient Iudge of the Appelles.

And when the Chancellor chanceth to bee abſent, or buſie about other affaires, in ſuch ſort that thereby he cannot be preſent, the Seales ſhall remayne with the antient Iudge of Appelles in that Office, he which ſhall take notice of all ſuch matters as the ſaid Chancellor might take notice of.

And in all the reſt that in this Register is not declared, the ſaid Chancellor ſhall vie the ſame order that is giuen to the high Chancellor, or to the Chancellor of the Court of Requeſts, by my Ordinances and Decrees, and this ſhall be viſed in ſuch caſes as they well may be applied vnto.

There appertayneth to the Iudges of the Appelles, to take notice of the Appelles of the Sentences definitive, that the chiefe Iudge of the Ciuill caſes, and the chiefe Commiſſioner of the deceased ſhall pronounce in ſuch Ciuill caſes as are not contayned in their Prerogative or Authoritie.

There appertayneth alſo vnto them, the deciding of the Appelles of Ciuill caſes that doth paſſe before the Iudge of the Cite of *Goa*, and before the ordinarie Iudges, and before the Iudges of Orphanes, and whatſoeuer Iudges of the ſaid Cite, and alſo of the Iudges of the Fortreſſes, or Garriſons of *India*, and of the Townſhips thereof, and of thoſe Capitaines that have no Iudges, the which doth not appertayne to any other Iudgement by authoritie of my Ordinances or Decrees.

All the caſes which by authoritie of the ſame Decree doth appertayne vnto them, they ſhall diſpatch them by a preſence, and in the diſpatching of theſe they ſhall keepe the order that I haue giuen by myne Ordinances and Decrees to the Iudges of the Complaints, and Appelles of the Court of Requeſts, and they ſhall as well in the diſpatching of the Sentences definitiues, as

A note or copy
of the author-
itie that the
Chancellor of
the Houſe or
Court of Re-
lation of India
hath.

For the ſe is a
Chancery be-
longing to the
Court of Re-
queſts.

A note or copy
of the author-
itie that be-
longeth to the
Iudges of the
Appelles.

of the Interlocutorie, Bills of complaint, Petitions, and Examinations of Witneſſes, and they ſhall haue the ſame authoritie that the Iudges of Appelles of the ſaid Houſe or Court of Requeſts haue.

And the Iudges of Appelles ſhall take notice of the Petitions of the iniurie that is done in caſes Criminnal, and Ciuill, of all the Iudges that are reſident in the Cite of *Goa*, and five leagues round about the ſame, in thoſe caſes wherein appeale or complaint may be made by Petition, and ſhall diſpatch them according to the forme of our Ordinances and Decrees.

And notwithstanding, that according to the Decree in the Appelles, the account furnishing the ſumme of ten thouſand Reys, three voyces agreeing are needfull to confirme or reuoke; it is my will and pleaſure, and command that two voyces agreeing ſhall ſuffice to confirme or reuoke the ſumme of twenty thouſand Reys, and in the Appelles of greater ſummes, the Which is, 15 l. 10 s. Berling.

And in all the reſt which in this Proceſſe is not declared, the ſaid Iudges of Appelles ſhall vie the ſame order giuen to the Iudges of Appelles of the Court of Requeſts, by my Ordinances and Decrees, and this in thoſe caſes wherein they may be applied according to Juſtice.

To the chiefe Iudge of Criminnal caſes appertayneth to take notice by *Auſan mona* of all the Crimes or Faſts that ſhall be committed in the Cite of *Goa*, or five leagues round about it, the Vice-roy, or the Court of Relation being in the ſaid Cite, and choſe caſes that ſhall be written in proceſſe in his Court, he ſhall diſpatch them in the Court of Relation.

He ſhall take notice alſo of all the Bills of complaint, or Bills of teſtimonie, or witneſſes of all Criminnal caſes remitted, to wit, in the caſes wherein it may be remitted, which doe come from whatſoeuer part of the State of *India*, the which hee ſhall diſpatch in the Court of Hearing, or of Relation, if the Iudgement of them doth not appertayne to other Iudges eſpecially, according to my Ordinances and Decrees.

Hee ſhall alſo take notice by Petition of all Criminnal Appelles, that the Parties ſhall bring before the Iudges, and the Iudge of the Cite of *Goa*, and of five leagues round about the ſame, the which he ſhall command to be answered by himſelfe alone, and he ſhall diſpatch the ſaid Appelles in the Court of Relation, and the parties being willing, to appeale directly to the Court of Relation by Petition, they may doe it, and the Iudges of Appelles ſhall giue a diſpatch in the ſaid Petitions, according to the forme of the Ordinance in that caſe provided.

And likewiſe hee ſhall take notice by *Auſan mona*, and ſhall diſpatch by himſelfe alone, all thoſe caſes that the *Corregidor* of the Criminnal caſes of the Court may take notice, and diſpatch by himſelfe alone, and of the determination that in the ſaid caſes may be appealed by Petition to the Court of Relation, in ſuch manner as they doe appeale from the *Corregidor* of the Court according to the Ordinance in that caſe provided.

Hee ſhall giue Warrants or Letters of aſſurance in all thoſe caſes, wherein the *Corregidor* of the Court may paſſe them by the authoritie of his Office, and in paſſing of them he ſhall keepe the forme of the Ordinance in that caſe provided, &c.

Hee ſhall haue a particular care, that as ſoone as any Faſts be diſpatched of any man condemn- ed to die, that requierth wages or a Bepend of the King, or is banished, to cauſe his name to be ſet in the Register, or Check-roll, vpon theſe Titles within ten dayes, whereunto he ſhall ioynne a Certificate to the Faſt of his condemnation.

Hee ſhall keepe euery weeke two Court Dayes, to wit, vpon Tueſday and Friday in the afternoons.

Hee may alſo pleade by Petition the Criminnal caſes that doe paſſe before the Iudges of the Cite of *Goa*, and five leagues round about the ſame, and hee ſhall receive the complaints in all thoſe caſes wherein the *Corregidor* of the Court may receive them, and he ſhall vie in all ſuch caſes the rule or authoritie of the ſaid *Corregidor* of the Court, in all manner of matters whereunto this may be applied.

And hee ſhall take notice of the Appelles of Criminnal caſes that ſhall come from any part of the Eſtate of *India*, and ſhall diſpatch them in the Court of Relation, the Iudgement of them not appertayning particularly to any other Iudges, according to the Ordinances and Decrees, and in the diſpatching of the ſaid Appelles, hee ſhall keepe that order, which I haue giuen to the Iudges of Criminnal caſes of the Court of Requeſts by mine Ordinances and Decrees.

There ſhall ſerue with him two Scriveners or Clerkes, of the four belonging to the chiefe Iudge, according to the Warrant that I paſſe, in the diſpatch that I commanded to be made of the Office of the chiefe Iudge.

To the chiefe Iudge of Ciuill caſes belongeth by *Auſan mona* the notice of the caſes Ciuill of the Cite of *Goa*, and round about the ſame five leagues, the Court of Relation being in the ſaid Cite, the which ſhall be written in Proceſſe in his owne Court, and he ſhall diſpatch them by himſelfe alone, giuing leaue to appeale in thoſe matters that belong not to his Authoritie, according to the forme of the Decree provided in thoſe caſes.

All theſe appertayneth to him to paſſe the Certificates and Letters of Juſtifications.

LIIIIII 2

Which is, 6 l. 5 s. Berling.

A note of the authoritie be-
longing to the
chiefe Iudge of
Criminnal
caſes.
Or, in matters
of late time,
Which is as
beforeſaid.

Or in matters
of late time.

A note of the
authoritie be-
longing to the
chiefe Iudge
of Ciuill caſes.

And

A note of the
Keeper, Receiver,
and Distributors
charges be-
longing to the
Court of Re-
lation.

And because it is convenient that there be a man that have care of the Deeds, Petitions, & of the other writings, that do remain in the said house where the said Court is kept, and also of the Tables, and order of the said house; I think it meet, and do command that from hence forward a man of trust, and confidence be Keeper of the said house, such as the Vice-Roy shall think meet for that purpose, the which also shall be Distributor of all Deeds, aswell Criminal as Civil, that shall come to the said house of Relation, according to that order which by mine Ordinances and Decrees I have given to the Parties of the said house, and the said Keeper shall also issue for Receiver of money every year, the which account shall be taken of him by one particular Iudge, whom the Vice-Roy shall nominate for that purpose, and the Vice-Roy shall nominate the person that shall serve in this Office, that I may confirme the same, and command a Patent to be made to the said person during his life.

And it is my wil and pleasure, and I do command that all that which is contayned in this Decree, be fully and wholly executed, as in it is contayned, and that no other be vied, whether Lawes, Decrees, Warrants, Patents, Vies, and Customes to the contrary notwithstanding, the which shall be written in a Booke, the which shall be alwayes vpon the Table in the said house of Relation, and the same shall be put in a Chest, which shall be in the said house in very good keeping.

A note of the
authoritie be-
longing to the
Iudge of the
Cite of Goa.
Or in matters
of late time.

The Iudge of the Cite of Goa, shall take notice in the said Cite, and within the libertie thereof, by *Ansaun* laws, of Cases Civil and Criminal, which especially doth not appertain to any other Iudgements, and he shall grant an Appelle in those Cases, that are not contayned within his authoritie directly to the house or Court of Relation.

And he shall take no notice of the Appelles and Complaints that doe passe before the ordinary Iudges of the said Cite, and the bounds thereof, forasmuch as I have provided that the said Appelles should goe directly to the house or Court of Relation.

Which is five
pound sterling
Which is five
pound ten
shillings sterling.

The said Iudge shall have authoritie in Landed goods, to the summe of eight thousand Reys, and in moveable goods, to the summe of twelve thousand Reys.

And in all the rest, which in this provision is not declared, he shall vñe the authoritie that the Iudices of Criminal and Civil Cases of the Cite of *Lisbon*, doe vñe according to the Decree of Law and the Reformation of Iustice.

And he shall only vñe this order, and not that which is given to the Licentiate, *George Monteyro*, nor of any other.

A note of the
authoritie be-
longing to the
Iudge of the
Orphans in
the Cite of
Goa.

The Iudge of the Orphans of the Cite of *Goa*, shall be a learned man, and hee shall vñe in all matters that order and rule, which by my Ordinances is given in the Title of the Iudges of the Orphans, and hee shall beare a white Rodde, as the Iudges of the Orphans of the Kingdome doe beare.

To wit of
Portugall.
Which is five
pound five
shillings ster-
ling.

And of the Sentences that the said Iudge doth give, which are not contayned within his authoritie, there shall be an Appelle to the Iudges of the Court of Relation, and of the complaints which doe passe before the said Iudge of the Orphans, the parties may appeale to the Court of Relation, according to the order of the new Law made for the reformation of Iustice.

Which is three
pound fifteen
shillings ster-
ling.

And the said Iudge of the Orphans of the Cite of *Goa*, shall have authoritie to iudge in matters touching moveable goods to the summe of tenne thousand Reys, and in landed goods five thousand Reys.

The Copie of
the rule or au-
thoritie of the
Learned Iud-
ges of *Malagabique*, *Ormus*,
Dio, *Malapou*,
Daman, *Barro*,
and *Chaul*.
Or in matter
of late time.

The said Iudges shall take notice in the places of their Iurisdiction by *Ansaun* laws, of all the Causes, Civil and Criminal, and the Civil Causes which are proceed in their Court or Office, they shall iudge definitively by themselves alone, giving Appelles in those Cases which are contayned in their authoritie to the Court of Relation, and the Bills of complaint, or Bills of remission that shall passe before them, of the Interlocutory Sentences, whereof by authoritie of my Ordinances may be appealed, shall be past in the Court of Relation, and not before any chief Iudge as hitherto it hath bene vñed.

And the said Iudges shall proccesse the Criminal Cases, till they doe conclude them by themselves alone, and when they are concluded, they shall give knowledge to the Captaines, for to appoint a day or howe certayne, wherein they may meete in the Chamber-house of the Cite, that they may give a dispatch in them, and in those places where there is no such Chamber, the Iudges shall meete the Captaines in the Fortresses, or Castles, and the said Captaine being agreed with the Iudge, the Sentence shall be written by the Iudge, whereunto both shall set their hands, in the which shall be vñed due execution, if it be contayned within his authoritie, and being of sundry opinions, the sentence shall not passe, and they shall take a third man vnto them, the which shall be the Over-seer of the Kings goods, and if hee be not in place, then the Factor of the said Fortresse. And if it chance that the Over-seer of the goods, nor the Factor for some hindrance cannot be present, then shall sene in their places, the eldest ordinary Iudge that doth sene that year, and according to that which two persons shall agree vpon, the Sentence shall be written whereat all three shall set their hands, that due execution shall be vñed according to the Order above rehearsed.

And

And the Criminal Cases that are not contayned within the compasse of the authoritie of the said ordinary Iudges, they shall dispatch them by themselves alone, giving an Appelle, according to the tenor of my Ordinances to the Court of Relation, where the chief Iudge of Criminal Cases shall dispatch them according to Iustice.

And the said Iudges shall take notice of the Appelles that doe passe before the ordinary Iudges, of Cities and Fortresses where they are Iudges, and shall dispatch them by themselves alone, whereof they shall give an Appelle to the Court of Relation, in such Cases as doe not contayne within their authoritie.

And the said Iudges shall take knowledge of the Appelles of the ordinary Iudges, as the Iudices of the Borders may doe, and they may also plead such Cases, as the said Iudices by the authoritie of their Offices may plead, and in all the rest, they shall vñe the Orders that the Iustices of the Borders doe vñe, in Cases wherein they may be applied.

Also they may passe Letters of Protection, in such Cases, as the Iustices of the Borders may passe them, and the Captaines of the Fortresses may not passe or grant them, neither may they intermeddle in the same by no manner of means, and the said Iudges shall not grant any Letter of Protection in cases of death, nor in other cases which are referred for the chief Iudge of Criminal cases, which vñeth the authoritie of the *Corregidor* of the Court, except the Iudges of *Malagabique*, *Ormus*, *Malaca*, *Maluco*, and *Macao*, for these may passe Licences, or Bills of Security, a Protection in all cases, and in those wherein the *Corregidor* of the Court doth passe, or grant them in the Court of Relation according to his authoritie, the said Iudges shall passe them with the opinion of the Captaine, and the Over-seer of the Kings goods together, and if there be no Over-seer of the goods, they shall dispatch them with the Factor, and if it chance so that neither the Over-seer nor the Factor can be there, by some let or hindrance, then the most ancient ordinary Iudge that doth sene that year, shall be in their stead, and it shall be sufficient that two of them doe agree in the granting or denying the said Letters of Protection, and the Bills of Controversie, of those persons to whom they doe passe or grant the said Letters of Protection shall passe before the said Iudges, the which time to bee done, I think it meete and convenient, having a respect to the distance, that is, from these parts, to the Cite of *Goa*, where the Court of Relation is, and the great vexation that the parties would receive in going to demand Iustice to places so distant and fere.

The said Iudges shall have authoritie in Criminal cases, to the quantitie of forty thousand Reys in moveable goods, and in Landed goods to the quantitie of thirtie thousand Reys, and the Iudges of the Fortresses of *Malagabique*, *Ormus*, *Malaca*, *Maluco*, and *Macao*, shall have authoritie in the said Cases to the quantitie of eightie thousand Reys in moveable goods, and Landed goods, five hundred thousand Reys, and of those cases which shall surmount the said summe, they shall appeale to the Court of Relation, because they are not contayned within their authoritie.

And the said Iudges with the Captaines shall have that authoritie in Criminal cases, which the Captaines of my Townes or Castles, on the other side the Sea have, as is declared in the order of the twentieth Booke intituled 27. *afvss* over the *Portugall*, as over the men of that Country, and the Sentences that they shall give in those cases which are contayned within their authoritie, according to this Decree, and the said Ordinance shall be executed effectually according to Iustice.

And if any case contayned in the said Ordinance do happen or chance, so that by the authoritie of the same, the said Iudges have commission to prosecute vnto death, they shall not execute those Sentences, which in any of the said cases they do pronounce, if the parties so condemned be Elquiers, or Gentlemen of my household, or of greater qualitie: for before they doe execute the said Sentences, they shall make it knowne to the Vice-Roy, that with his opinion execution may be given to the said Sentences.

And the said Iudges shall not apprehend any person for any complaints of whatsoever qualitie they be of, without Information of Witnesses, according to the new Law of Reformation of Iustice, the which Law they shall in this and in all other matters accomplish according to the tenor thereof.

They shall keepe the Court dayes that the Iustices of the Borders are bound to keepe, and this in the publicke accustomed places, where the Iustices are wont to keepe them, and they shall not keepe them in their houses.

And the said Iudges shall examine all such matters, as the Iustices of the Borders are bound to examine, by the authoritie of my Ordinances, Lawes, and Decrees of these Kingdomes vnder the penalties in them declared, in such cases as they may be applied vnto.

They may also provide the places for the Officers belonging to the Iustices which are void, according to the order of the Decree, vntill the Vice-Royes doe provide them, and the Captaines may in no wise provide them, the which Services or Places shall be provided to my Servants, or to other well deserving persons, and their deferss being equal, my Servants shall be preferred.

And

Which is twenty
five pound
sterling.
Which is five
pound fifteen
shillings ster-
ling.
Which is five
pound fifteen
shillings ster-
ling.

And the said Judges shall bee bound to command every one of the Scriveners, or Clerkes of their Court to make a Booke wherein they may write all the cases as well Civill as Criminal, and other Bills of Appeal or Complaint, and all other Matters whereof the said Judges do take notice, and every one of them setting downe that which is committed to his charge only, as well of those things which they shall write in proceesse for the observing of Iustice, as of these Matters that are betwene partie and partie.

And every one of the said Judges shall have a Booke noted and signed by them, wherein they may cause all the forfeitures of money that are applyed to the expences of Iustice, or to any other place according to the order of the Decree in that case provided.

that parties to the said judgments may (et penalties, and condemn in them to the quantitie of two thousand pounds, for the charges of the said Iudice, without any Appeal or Complaint of the said Parties. The which expenses shall be made by the commandement of the said Iudges, and Seneschales, and in the Accounts or Redencies that the Iudges doe give, there shall an Account be taken of them of the said money, and of the expenses of the said Forfeitures, that notice may be had, if they have commanded the said Forfeitures to be deliuered to those places or parties wherunto they were applied, and the expenses which by their commandement were made, if they were well and lawfully commanded.

And the said Judges may not bee imprisoned nor arrested during the time of their charges, for any Matter whatsoever, Criminall or Ciuill, except it bee by the commandement of the Vice-Roy, or the Court of Relation.

And because it importeth much to the keeping of good Justice, and the Administration thereof, that the said Judges have the Authority, that belongeth to the charges whereof we have given them Communion, and because that they being subject to the Captaynes, did arise many inconveniences, and they were oppressed in such manner, that they could not performe their Duties with the Justice, which they ought to have to the Service of Gods Honor, and the good of the said Colonies, we have thought good to give the said Captaynes full power, and sole authority, to provide in this behalf, such things as shall seeme good, and we doe command that the said Captaynes may have no Jurisdiction, nor Superioritie over the said Judges, and that they doe not intermeddle with any thing pertaining to their Offices or charges, any thing to the contrary notwithstanding.

And if the said Iudges doe commit any crimes or exccels, so that it seemes to the Cap-
taines that they ought to aduertize the Vice-Roy thereof, they shall doe it by their Letters,
the which the Vice-Roy shall command to be perused in the Court of Relation, that they may
proceed against them according to Iustice.

And the said Judges shall take such Fees for their Assignments as the Iustices of the Borders may take, by the Authoritie of their Offices, and according to my Ordinances.

And when the said Judges hall bee able, or hindered, so that by themselves they cannot serve, they may nominate a person to serve in their place, and if hee chance to dye, after hee hath nominated, the person so nominated shall serve untill the Vice-Roy doe appoint another, and if hee dyeth without nominating any person to serve in his stead, hee shall forfeit the Kings Revenues shall serve the place, & the same shall continue till hee be placed in the same place, all the time that hee shall live, and hee shall receive nothing therefor, but the said Vice-Roy shall provide a man of Learning and Qualitie, in whom the said charge may well be employed, the which persons in all things shall vie the Order of this Decree.

[illegible]

And it is also my will and pleasure, that when a suspicion is thus laid to the said Judges, in whatsoever cases, as well Criminall as Ciuill; and the partie that doth lay the said suspicion, is

not contented with his owne deposition, but is willing to giue other proofe; hee shall depofite foure Cruzados before any hearing be giuen to the proofe, the which hee shall forfeit to the poore Prisoners of the Iayle of that Garrison where hee ferueth, if it be iudged that the said Iudge is not entirly of the said suspicion.

that the said Judges shall have 200000. Reys ordinary every year paid, in the said Ships of the Garrison where they do serve by the Factors thereof, at every quarter of the year, the which the Factors shall pay them of the first Money they receive, in such sort, that they always be well paid, and this with a Certificate of the Surgeon or Clerke of his Majesty's Garrison, to be made the time of the quarter, and when the said Money shall be received by the said Factors, the said Factors shall pay it to them, and the Copy of this Chapter shall be registered in the Office of the said Factors, by the Clerk of the said Office, the which Ordinary shall be learned Judges that one of them shall receive.

ly receive. And the said Iudges shall receive allowance of victuals for two men that do accompany them, and doth serve with them in matters of Justice, the which shall bee paid unto them at their quarters, at the charges of my reuemes, as hitherto hath beene done by a Certificate of the said Clerkes of the said Shippes, wherein they shall declare how the said Iudges haue the said men, and how they doe serve with them in the manner aboue rehearsed. There follow like Rules for the Iudge of *Macao*, and the Kingdome of *China*, which for breuitie here are omitted.

10 tie I have omitted.

Here followed a Collection of the Warrants the Viceroy gave to the Captains of all the several Ports and Places of command in all the Portugal Indies, whereby they had commission to execute their charges, and to receive their Wages, Privileges and Rights, in manner they by seven all Warrants: for each particular, to each Captain expressed: but it is a pretty large Volume, and here for the brevity omitted, there being no less than three hundred several Warrants to George Meneses, Captain of Mozambique and Sofala, touching his charge, power, and privileges; and likewise for the rest.

§. III.

The Receipt of the Revenues of the State of India : as also the Expenses publicke therein.

THis Citie of *Gou* yeeldeth to his Maiesties revenues 335102. Pardoas, fourte Tangas, thirteene Reys, which make 70530853. Reys, which makes in *English* Money fortie foure thousand and eightie one pounds, fifteene shillings seven pence halfe peny farthinge, two tenth parts of a peny: in this manner,

To wit, 30000000. of Reys, for 100000. Xerafins of the rent of the Custome-houfe, one

3000000. Reys for 10000. Xeraphins, of the rent of the prouisions and Annuaire, which is applied to the expenses of the Hospitall, and is one thousand eight hundred seuentie five pounds sterling.

1950000. Reys for 6500. Xerafins, of the rent of the * *Betre*, which is one thousand two hundred and eightene pounds fifteen shillings sterling.

1920000. Reys for 6400. Xerafins, for the rent of the Spices, which is one thousand and two hundred pounds sterling.

900000. Reys, for 3000. Xerafinus, of the rent of the *Norasqmas*, which is six hundred sixtie

1920000. Reys, for 6400. Xerafins, for the rent of the *Pagades de Salcete*, and *Bandes*, which

675000. Reys, for 2250. Xerafins, for the rent of the cloathes made of Cotton-wooll, which

is foure hundred twentie one pounds seuteene shillings lixe pence sterling.
204000. Reys, for 680. Xerafins, for the rent of the * *Catualia*, which is one hundred twen-

15000. Reys, for 510. Xerafins, for the rent of the Oyle Mills, which is ninety five pounds,

1860000. Reys, for 6200. Xerafins, for the rent of the Chancery, which is one thousand one

1000000. Revs. for 1000. Xeraphins, for the Shops that sell Silke and Chamblet, which is nine-

2310-280. Reys, for 7720. Xeraphins, quatre Tangas, fortie nine Reys, for the duties of this

Which is one pound five ring

Which is 125.
pounds sterling

• Anfaon is an
Herbe that
makes drunk.

* Which is a
kind of Herbe
they vse to eat.

Certain Islands
(so called)

Which are cer-
tain Lands
belonging to
Salute and
Bards.

* Of Capital

304500. Reys, for 1015. Xeraphins, for the rent of the Silke, which is one hundred and nineteen pounds six shillings three pence sterling.

30225064. Reys, for 67416. four Tangas, four and twenty Reys, for the duties of *Salete* Xeraphins, and *Bards*, which is twelve thousand five hundred forty one pounds, five shillings, nine pence half pence, and two twentieth parts of a pence sterling.

Here is no mention made of the Customes of *Horis*: for since that *Bienaga* was lost there come few from *Ormus*, and the most part of them goe to *Choud*, where declaration is made of what they may yeeld, and those that doe come to *Goa*, now *Benaga* is lost, may import 10000. *Pardos* of Gold, for 3600000. Reys sterling, twenty two thousand two hundred and fifteen pounds.

Sofala Fortrefle hath no rent for his Maieftie, but some lucrey which is ranfomed there, which now is very little; and when it is ranfomed, it is spent in the said Fortrefle, having ranfomed in times past much Gold and Iuorie in it, whereof the said Fortrefle was prouided, and also the Fortrefle of *Mafambique*: This Fortrefle is separated, and is a gouernance by it selfe.

Mafambique Fortrefle hath no rent for his Maieftie, and some ranfome of Iuorie from *Du*, as before it did, it was furnished with the prouision that went to it from *India*; the which now is not done, because they yeares past, it is separated from the gouernment of *India*.

Ormus Fortrefle yeeldeth to the King every year 170000. *Pardos* de *Tangas*, which is 5100000. of Reys, at 300. Reys the *Parlaos*, and is thirtie one thousand eight hundred five hundred five pounds sterling, counting one year with another, which is the rent of the Custome-house that was given to his Maieftie, with some other duties that are paid to him, as in this Title is declared, &c.

The Fortrefle yeeldeth to his Maiefties reuenues 100000. *Pardos* of Gold, which 36000000. of Reys, at 360. Reys the *Parlaos*, & is twenty two thousand five hundred pounds sterling, with all the rents of *Bacoor*, and the great Custome-house, and of *Gogla*, and the Store-house of *Daman*, which also entrench in this summe.

Daman Fortrefle, with the Countries annexed to it, doe yeeld to the King my Maister every year, 42933. *Pardos* of Gold, which is 1545580. Reys, and is nine thousand five hundred nineteen pounds eighteen shillings five pence sterling.

Bacaim Fortrefle, with the Lands annexed to it, yeeldeth to his Maieftie every year 115134. *Pardos* of Gold, every *Parlaos* containing four *Larins*, of nine Reys per *Larin*, being in current in the Countrey, which makes 4110240. Reys, which is twenty five thousand nine hundred and fifty pounds three shillings sterling.

The *Pragana* of *Mauara* and *Acevi*, yeeldeth to the King every year 3898. *Pardos* of Gold, 69. Reys, which makes 1409149. Reys, which is eight hundred fcutie feuen pounds one shilling ten pence farthing, and two twentieth parts of a pence sterling.

Choud Fortrefle yeeldeth to his Maieftie 30629. *Parlaos*, one *Tanga*, which is 9188760. Reys, and is five thousand feuen hundred forty two pounds nineteen shillings six pence sterling every year. To wit, 7000. *Pardos* of tribute, and 16000. *Pardos* custome of *Horis*, one year, with another going to the said Fortrefle, and 7610. *Pardos*, and one *Tanga* for rents, and this besides other rent of the *Cannimar* and *Nesle* of *Campaya*; and of some goods from *Ormus*, the which because it is a new thing, is as yet knowne what it may be worth.

One in the contract of peace, which the Vice-roy *Don Luis de Tade*, made with the *Queen of Gogla*, whole the said Fortrefle was, the bound her selfe to giue to this Estate every year, five hundred *Candil* of Pepper, containing three hundred and three quarters weight every *Candil*, which is 187500. pounds weight, at the rate of five and twenty *Parlaos* of Gold, and two *Tangas* the *Candil*, which is 9240. Reys, and makes in all 4610000. Reys, which is, two thousand eight hundred eighty feuen pounds ten shillings sterling every year, the which heretofore was not paid, because of the warre that hath bene with this Estate and them.

This Fortrefle yeeldeth also twenty *Pardos* of Rice, of some Lands and *Vargues*, which went away and rebuy with the said duties.

Every year *Bacoor* doe pay to his Maieftie for tribute, five hundred *Pardos* of Rice every year, the which his Maiefties Factor doth recouery, and are worth 120000. Reys, which is fcutie five pounds sterling.

The Custome-house of *Mangalar* Fortrefle, yeeldeth one year with others, four hundred *Pagodes*, and also one hundred fcutie two *Parlaos* of Rice, which the King of *Bangald* doth pay, and are recouered of *Vargues*, or Earble grounds, which were and are lured, all one which is worth 118860. Reys, which is one hundred thirty five pounds six, one shillings sterling.

Cannimar Fortrefle yeeldeth nothing to his Maieftie: they gather in it all the *Cinger* for the ships of the Realme, although now it is very little, because of the warres of *Mauara*; notwithstanding, it is gathered for such persons, as doe send to haue it gathered.

The Custome-house of the Cite *Cochin* which now is erected, may yeeld to his Maieftie one year with another 30000. *Pardos* of Xeraphins, which maketh 15000000. of Reys, which is nine thousand three hundred fcutie five pounds sterling.

Pragana is a Towne.

Which are a kind of Pantodon.

Or Horle loads.
Vargues are
plane Earble
grounds by the
Water side.
Cannimar are
Merchans.
Pagodes, a
piece of that
Money among
them, with an
Inge of the
Draught upon it.

The rent of the Fortrefle *Mauara*, is worth 133460. *Pardos*, which are 4003800. Reys, the which are 30. which his Maieftie hath in the said Island, and in the Ports neighbouring there about, and of tribute which the King of *Isanquim* and other Lords doe pay, which is 2521. 71. 6. d. sterling.

Sylas the *Mabons*, doth pay every year for tribute to his Maieftie, 300. *Bares* of Cynamon, containing 3000. weight the *Bare*, which is 90000. weight, at the rate of ten *Pardos* the *Bare*, which is 900000. Reys, and it is 662. 1. 10. s. sterling.

Mauara Fortrefle yeeldeth to his Maieftie every year, 60000. *Pardos* of Gold, which is 2100000. Reys, and 13500. l. sterling: and this is underdrent one year with another.

Mauara, it was liewen by the esteeme or valuation of the rent, that this Fortrefle did pay for the thirds of all the Cloues that is brought to *India*; and for tribute, that it was 10000. *Pardos*, and 500. *Pardos* of *Sagan*, which is worth 300000. Reys, which is 187. 1. 10. s. sterling.

The inclosing of all the Rent of the Estate of India.

THE rent of the State of *India*; amounteth to 27861762. Reys, as by the receipts appeareth, which is 169921. 1. 12. s. 10. d. q. 2. of a penny, which is abated 24000000. of Reys, which is 15000. l. sterling, that may be short in this account, of all the Fortrefles of the State, being among Heathen people, and for whatsoever account there be, there are breaches Sale, and losses for want of resorting to the Custome-houses, and thereby the said rents are not fully recouered.

And there remains cleere all charges borne, 247861762. Reys, which makes in *Pardos* Xeraphins, which is the Money that is current in this Cite of *Goa*, after the rate of 300. Reys, per *Xeraphin* 82609. *Pardos*, four Tangas, which is 154913. 1. 12. s. 00. d. q. 2. of a penny sterling.

And besides the rent that the State doth yeeld to the King my Maister, there is another rent arising of one in the hundred, and of Imposition, of prouisions of the Fortrefles, which are towards the North: the which applied for the fortification of the Fortrefles where it is gathered, which may amount one year with another, to 80260. *Pardos*, which 24978000. Reys, which is 15048. 1. 10. s. sterling.

To wit, 18000. *Pardos* for one presentment in the Custome-house of *Ormus*, which is 5400000. Reys, and makes 3375. 1. sterling.
Item, 9700. *Pardos*, which is 2910000. Reys, arising of $\frac{1}{2}$ in the hundred of the Custome-house of *Du*, which is 1818. 1. 10. s. sterling.

Item, 13000. *Pardos* of one in the hundred, and Imposition of the prouision of the Fortrefle of *Daman*, which is 3900000. Reys, and makes 2437. 1. 10. s. sterling.

Item, 1000. *Pardos*, of one in the hundred, and the Imposition of the prouision of the Fortrefle of *Bacaim*, with 3000000. Reys, and makes 187. 1. 10. s. sterling.

Item, 16560. *Pardos*, of one in the hundred, and of the Imposition of the prouisions of the Fortrefle of *Choud*, which is 468000. Reys, and makes 310. 1. sterling.

With the 30000. *Pardos*, of the one in the hundred of the Custome-house of this Cite of *Goa*, which is 3900000. Reys, as it did appeare by the accounts of the Officers, and other informations therunto belonging, which is 2437. 1. 10. s. sterling.

A Copie of all the ordinarie expences that are made in the Cite of *Goa*, at his Maiefties charges.

THE Vice-roy of *India*, hath for his Ordinarie by Warrants from his Maieftie, 739550. Reys, for 18348. *Cruzados*, 350. Reys, which is 45871. 4. s. 4. d. ob. at the rate of 400. Reys, per *Cruzado*; to wit, 8000. *Cruzados*, which 2000. l. of his Ordinary in ready Money, and the 10248. *Cruzados*, 350. Reys, that the 600. *Kintals* of Pepper tree, and without waste, being fold for ready Money, are worth after the rate of 40. *Cruzados* every *Kintall* as they doe giue for it in the Realme; and they doe amount to 10000. *Cruzados*, whereof there is abated 660450. Reys, which the said 600. *Kintals* of Pepper are worth, which must be bought for his owne Money, and being abated after the rate of 1000. Reys, $\frac{1}{4}$ of a Reys the *Kintall*, which is the price that is set down in the Factorship of *Gowda*, then remains cleere 10248. *Cruzados*, 350. Reys for the said Pepper, the which do amount to the said 739550. Reys, otherwise he shall haue that which by his Warrants is granted vnto him, &c.

There is also giuen to the said Vice-roy 13000. *Cruzados* every yeare, towards the Table of Gentlemen, and Pensions of old Soldiers which haue serued, which is worth 4800000. Reys, as the Earle *Don Lewis*, *Don Francisco Mascarennas*, and the other Vice-roys and Gouernours heretofore haue had, &c.

The Secretary of *India* that goeth with the Vice-roy, hath by Warrant from his Maieftie 400000. Reys Ordinarie, which is 250. l. sterling, by warrant from his Maieftie: also he hath 300000.

Which is 3000 pounds flesh.

Every *Cruzado* is 5 s. flesh, which is 1000 weight every *Kintall*.

Vis. of Portugall Which is 132. 3. d. nine sixteenth parts of a penny sterling.

Town of Merchandise.

300000. Reys for the dispatch of the Chefts, which is 1871. 10s. sterling, and 30000. Reys for his lodgings, which is 181. 15s. and in all 4561. 5s. sterling a yeare.

The Ensigne General of the Kings Standard, which also goeth with the said Vice-roy, hath ordinary 40000. Reys, which is 251. 15s. sterling.

The Captain of the Guard of the said Vice-roy, hath 84000. Reys ordinary, which is 521. 10s. And also 144000. Reys for his lodging, which is 91. which is in all 611. 10s. sterling.

The chief Physician which goeth with the said Vice-roy, hath 44800. Reys ordinary, which is 281. 15s. sterling.

The Apothecarie that goeth with the said Vice-roy, and doth serve in his Army by Sea and by Land, and is bound to make and provide the Armies and Fortresses of things necessary for Physicke, hath 24000. Reys, which is 151. 15s. sterling.

The Barber that goeth with the said Vice-roy, and serveth in the Army by Sea, and by Land, hath ordinary 19800. Reys, which is 121. 7s. 6d.

Two Chaplains that doe serve the said Vice-roy, haue each 24000. Reys, which is 301. 10s. twene them.

The Sergeant of the Court which goeth with the said Vice-roy, and serveth before him, hath 30000. Reys, which is 181. 15s. sterling.

The Interpreter of the State, hath 50000. Reys in this manner 36000. which he had before, and 14000. which were granted him by the Earle Don Lewis, in the duties belonging to the Custom-house for an Arabian Horse, which is 311. 5s. sterling.

Also, he hath by another Warrant of the said Earle every yeare 17380. Reys, for a Clerk that serveth him, which is 101. 16s. and in all 431. 1s. sterling.

The said Vice-roy hath for to serve and accompany him in his Guard, 60. men *Portugals*, to the which were payed every month 13000. Reys a man, which is 15s. sterling: to wit, 60. Reys for wages, like a man of Armes, and 600. Reys for their provision, which in all do amount unto 864000. Reys, which is 451. every month among them all and makes 5401. 15s. every yeare.

The said Vice-roy hath ten Trumpeters for to serve with him, of the which every one is to haue for his provision and wages 21600. Reys *per Annum*, to 1200. for his wages, and 600. for his provision every month, which is 131. 10s. sterling: and in all 1351. 15s. sterling.

The said Vice-roy hath four Musicians: to wit, one Master *Portugues*, and three Servants of his, which haue every month as followeth: the Master 500. Reys wages, or whatsoever else, and 600. Reys for his provision and his Servants, 600. Reys every month, which is in all 34800. Reys, and makes 211. 15s. sterling.

There is moreover given for allowance of the said men of Armes for his Guard, Trumpeters and Musicians 756830. Reys every yeare, after the rate of 58. Reys a day to every one, wherein is reckoned the Captain of the Guard, at 84. Reys by the day; and the Sergeant and the Apporter at 65. Reys by the day, which is in all 4751. 3d. sterling, besides the Captain Sergeant and Apporter, which amounteth to 70560. Reys, which is 441. 3s. sterling.

There is also given every yeare for the apparelling of the said men of the Guard, Trumpeters and Musicians, 240000. Reys, which is 1501. 15s. sterling.

The chief Ensigne-maker which now is in this State, hath by a Warrant from his Maestie 310000. Reys ordinary every yeare, which is 2001. 15s. sterling.

There is given by Warrant from his Maestie, to *Augustin de São Manoel*, that was sent to these parts for chief Master of the Mynes 360000. Reys ordinary every yeare, which is 2351. 15s. sterling.

There serveth in this Court at this present, by a Warrant of the Vice-roy, a Harbinger of the Court, which hath every yeare ordinary 30000. Reys, which is 181. 15s. sterling.

And hee serveth also for a Receiver of the house of Lodgings of the said Vice-roy, for the which he hath 12000. Reys ordinary every yeare, which is 121. 10s. and in all is 311. 5s. sterling.

The ordinary of the Vice-roy and Officers, before rehearsed, amounteth to 16083450. Reys, 90 which is 100721. 3s. 1d. ob. sterling.

Officers belonging to Justice.

The Chancellor of *India* hath 300000. Reys ordinary, and 100000. that were granted him by a Warrant from his Maestie, and 18000. Reys for his lodging, which amounteth in all to 418000. Reys, which is 2611. 5s. sterling.

The chief Judge of Criminal Causes, hath 300000. Reys ordinary, and 100000. Reys granted him by his Maesties Letter, and 30000. Reys for his lodging, which in all amounteth to 430000. Reys, which is 2681. 15s. sterling.

The chief Judge of Civil Causes hath 300000. Reys ordinary, and 100000. Reys that were granted him by his Maesties warrant, and 18000. Reys for his lodging, which amounteth in all to 418000. Reys, which is 2611. 5s. sterling.

The Judge of the Crowne matters, and of matters touching the Kings revenues, hath 30000. Reys

Reys ordinarie, and 100000. reys, that were granted him, by his Maesties warrant, and 18000. reys for his Lodging, which is in all 418000. reys, and is 2611. 5s. ster.

The chief Judge of Wills and Testaments of *Indias*, hath ordinarie every yeare of his Maesties Revenues 150000. reys, and 100000. reys that were granted him by his Maesties warrant, and also 18000. reys for his Lodgings, and the other 150000. reys that want for the 300000. reys, he is to haue them of the Coods of them that are deceased, and if it doth not amount to so much, it shall be accomplished at his Maesties charge, shewing how he is not satisfied, and it amounteth in all to 2611. 5s. ster.

The Kings Attorney hath 300000. reys ordinarie, and 100000. augmented by his Maesties warrant, and 18000. for his Lodgings, which is 2611. 5s. ster.

There serveth at this present in the Court of Releaseth three Judges, to wit, the Bachelor, *Andres Fernandes*; the Doctor, *Luiz de Góis de la gorda*; and the Bachelor, *Simon Pereira* to the which is given every yeare 1104000. reys, after the rate of 398000. reys to every one, which is 6501. sterling in all, 100000. reys augmented by his Maesties warrant, entering in this account.

The Judge of the Cite of *Goa* hath 100000. reys ordinarie, which is 621. 10s. ster.

The Baylis of this Cite hath 20000. reys ordinarie, which is 121. 10s. ster.

The Sergeant hath 20000. reys ordinarie, which is 121. 10s. ster.

The Clerke or Notarie of the Chancery hath 30000. reys ordinarie, which is 181. 15s. ster.

The Kings Solicitor hath 30000. reys ordinarie, which is 181. 15s. ster.

The layler hath 19200. reys ordinarie, which is 121. 10s. ster.

The Porter of the Chancery hath 18000. reys for his wages and prouision, which he receiveth, as a man of Armes, and in all 125. 15s. ster.

The Porter and Keeper of the Court of Relation, and Distributer of the Bills of Appeals, hath 100000. reys ordinarie, which is 621. 10s. ster.

The Baylis of the Suburbs without the Cite, hath 20000. reys, which is 121. 10s. ster.

The Wages of the Officers above written, amounteth 3824000. reys, which is 23901. ster.

Officers belonging to the Cite of *Goa*; her Fortresses and Ports, or Ports.

The Captayne of this Cite hath 600000. reys ordinarie every yeare, and also 864000. reys for his Lodgings, and also 622260. reys, in satisfaction of the *Bares*, which before they had by Warrants of the Vice-royes and Gouverneurs of this Estate: and moreover, there is given him 150000. reys for the *Chios*, which they gave to the Mares, strangers, which summe amounteth to 1458660. reys by the yeare, which amounteth to 9211. 13s. 3d. sterling every yeare.

The chief Baylis of this cite hath 100000. reys ordinarie every yeare, which makes 621. 10s. The Master of the Ports of the Iland of *Goa*, hath 100000. reys ordinarie, which makes 621. 10s. sterling.

The Captayne of the Castle of *Pangin*, hath 40000. reys ordinarie, which is 251. 15s. ster.

The Captayne of the Castle of *Maron*, hath 40000. reys ordinarie, which is 251. 15s. ster.

The Captayne of the Castle of the *Paso segno*, hath 40000. reys ordinarie, which is 251. 15s. sterling.

The Captayne of the Castle of *Benefarin*, hath 60000. reys ordinarie, which is 371. 10s. ster.

The *Portugal* Notarie of the Iland of this Cite, hath 18000. reys ordinarie, which is 111. 5s. sterling.

The Constable of this Cite, and of the Powder house of the same, hath 50300. reys ordinarie, which is 181. 17s. 6d. ster.

In the said Powder house there be three Constables which haue their wages paid them, which doth amount to 43500. reys, at the rate of 14400. reys to every one, by a warrant of the Earle

Don Francisco Melcarame, which is to every one 91. sterling, and is in all 271. ster.

The Armourer which is bound to keepe shop in this Cite, and to goe in the Armie with the Vice-roy when he goeth abroad, hath his wages and prouision as a man of Armes, or a Gunner, which is 14400. reys, and it is 91. ster.

The four Castles of *Pangin*, *Maron*, *Paso segno*, and *Benefarin*, hath every one a Constable, which shall continue, and watch in the said Castles, and they haue their wages and prouision, as the Gunners haue, and 400. reys more by the month to every one after this rate, every one hath 16000. reys every month, which is 192000. reys to every one a yeare, and is 481. sterling in all, after the rate of 121. sterling every one.

There be in this Iland of *Goa* ten *Tendares* and Clerkes, for to keepe the passage thereof, and 60. whom is paid the wages and prouision of a man at Armes, serving the said Offices, and also their dwellings, to wit, such as are allowed to haue them, the which are these that follow.

The Keeper of the pace of *Pangin*, and the Clerke thereof. The Keeper of the pace of *Benefarin*, and the Clerke thereof. The Keeper of the pace of *Dangin*, and the Clerke thereof.

The Keeper of the pace of *Benefarin*, and the Clerke thereof. The Keeper of the pace of *Pangin*, and the Clerke thereof.

M m m m m

Part of mee
chandise,
which are given
or presents.

Note that
those places
are certayne
passages where
men pay a cotto-
synemburse
or toll, also it
is a drit Port.
Ordine Pace
or Port.

Port or Pal-
lises.
Note that he
maketh here
mention both
of life, and in
the summe is
allowed for
two.

of *Canabolin*, and the Clerk thereof. The Keeper of the Pace of *Gagarim*, and the Clerk of the same pace.

The which doth amount to 130000. reys, making account to every one at the rate of 12000. reys by the yeere, which is in all 151. sterling. Note that the Clerks are contained within the said wages.

All the expences that is made with the Officers of the Citie of *Goa*, her Fortresses and Places, or Ports, as are above set downe, amounteth to 2151260. reys, which is 13451. 31. 1/2. sterling.

The expences laid out with the Officers * above named, belonging to the Kings Rents and Revenues, is 2530000. reys, which is in all 15181. 75. 6d. sterling.

All the expences made with the Officers belonging to the River about-rehearsed, 1436960. reys, which makes 8981. 25. ster.

All the expences disbursed on the Officers of Accounts about-rehearsed, amounteth to 1581730. reys, which is 15941. 105. 6d. ster.

All the expences disbursed in the custome House, cometh to 970240. reys, which is 6061. 85. sterling.

All the wages and dwellings, which are paid to the men in ordinarie to the Vice-roy, and other Officers of this Estate, with the Kinmen of the Caprayne, Commisfioner of the holy

b Nowe the
holy monie is
a kind of bro-
therhood
which freeth
to buy thine
as are fine,
hanged, or
drownd, and
not knowne
or have no
friends. It is
also in Holis-
till for the
poore.
Or gentlemen
of the countie.

Mercury, and one Almerman, which are Gentlemen, and in the prouision of the Secretaries and Clerks, amount to 4127880. reys, at the rate of 60000. reys every Gentleman, and 12000. 20 reys to the other Souldiers, and the prouision for the Secretaries Clerks, at thirtene Tangas every moneth, and to the *Sobrada* of the Pace of the Caste of *Narva*, is giuen 7200. reys by the yeere, which enters into the said account, and is in all 25791. 185. 6d. ster.

Servants allowed for the seruice of the Vice-roy of *India* his house, and for the other Officers of this State, amount in all to 951. 35. 6d. ster.

Servants allowed to the Ouer-ster of his Maiesties goods, arise to 54540. reys, which makes 341. 15. 9d. sterling every yeere.

Servants allowed for the chiefe Commisfioner of the accounts, amounteth to 54540. reys, which makes 341. 15. 9d. sterling every yeere.

Servants allowed to the Caprayne of this Citie of *Goa*, amount to 12960. reys every yeere, 30 which makes 81. 25. sterling, the which expences altogether amounteth to 68160. reys, which is 421. 125. sterling every yeere.

Other servants allowed to the chiefe Port, to the Father of *Goa*, to the Treasurer, &c. particularly mentioned in the Booke, here for breuities omitted, amount to 9181. and 55. in *Goa*. in Barletes to the Officers 6331. 185. 9d. in Salicete to 20161. 165. ster.

The Generals that are allowed in this State of *India*, and are paid at his Maiesties charges, which is, of the Capaynes of his Ships, Barks, and other Officers that serue in thier parts.

The Caprayne of the *Indian* Sea hath 1200000. reys ordinarie, which makes 7501. sterling a yeere.

The chiefe Caprayne of the Sea of *Malaca*, when there is any prouided by the Vice-roy of this State, hath 200000. reys ordinarie, without any hindrance of the Decree, which is 2551. sterling a yeere.

The Capaynes of the Caruels, and high board Ships of this burden, hath 84000. reys a yeere, which is 7000. a moneth 51. 105.

The Capraynes of the Gallies Royall, of twentie and five, and twentie Oares of a side, hath 120000. which is 751. sterling.

The Capaynes of the Gallioetes of Chafe, which are from twentie, twentie two Oares vpward of a side, haue 84000. reys a yeere, which is 51. 105. sterling.

The Capaynes of the *Maluare* Gallioetes, bearing twentie Oares or more of a side, and 30 standing Decks, that beareth aforehead a Falcon or a demy Sacre, and of the other like of this burden, haue 60000. reys a yeere, which is 5000. reys a moneth, and amounts to 311. 105. ster.

The Capaynes of the Foylets, and Catures of his Maiestie, haue 10000. reys ordinarie every moneth, besides his wages, and prouision, which he hath as a man of armes, which may amount in all to 24000. reys every yeere, which makes 151. sterling.

The Fictors of the Armies which goe out in such Armies, as is necessarie to haue a Factor prouided by the said Vice-roy, hath 50000. reys ordinarie, which is 311. 55. sterling.

The Clerk of the said Armies, hath 30000. reys ordinarie, which is 181. 155. sterling a yeere.

The Masters of the Gallions of the said burden, of 100. Tun vpward, and of his Maiesties 60 Ships, haue 40320. reys ordinarie a yeere, which is 3360. reys a moneth, and makes 251. 45. sterling.

The Masters of the Caruels and Ships of this burthen, haue 34320. reys a yeere, which is 2860. reys a moneth, and makes in all 211. 95. 6d. ster.

The

The Committes of the Gallies Royall, haue 42460. reys a yeere, which is 261. 105. 6d. ster.

The Committes of the Gallies of *Alagasin*, and of the other *Maluare* Gallioetes of standing decks of twentie Oares of a side or vpward, and beareth a Falcon, or demy Sacre afore, haue 34320. reys every yeere, which is 2865. reys every moneth, and it amounts to 211. 95. 6d. sterling.

The Pilots of the Caruels and great Ships of the same burthen, haue 34320. reys every yeere, which is 211. 95. 6d. ster.

The Clerks of the Voyages, that goe with charge of the Factorship, of his Maiesties goods, Purfers, as are thole of *Banda*, *Maluace*, and others of this qualitie, haue 50000. reys ordinarie every yeere, because they serue also for Clerks of the said Factorship, which is 311. 55. ster.

The Clerks or Purfers of the Gallions and Ships of his Maiestie, haue 18000. reys ordinarie every one, which is 111. 55. ster.

The Clerks or Purfers of the Caruels, when they are prouided of the same, haue 15000. reys ordinarie every yeere, which is 91. 75. 6d. ster.

The Stewards of the Gallions, Ships and Caruels, haue 12000. reys ordinarie every yeere, wherein is contayned the prouision that they haue.

The Boatsiques of the Gallions and Ships of his Maiesties, and vnder Committes of the Gallies Royall, haue 20568. reys ordinarie every yeere, which is 1714. reys every moneth, which is in all 121. 175. 14. 75. part of a peny.

The Constables of the Gallions, Gallies, Ships, Caruels, small Ships and Gallioetes, haue the wages of a Gunner, and their prouision, and 400. reys every moneth besides, which is 39900. reys a yeere, which comes to 121. ster.

The said Capaynes and Factors of the Armies, Purfers, Stewards and Constables, haue the said ordinarie, at such times as they doe serue at Sea, and by the warrants that they haue of their prouiding, with a Certificate of the time that they haue serued, the said Ordinaries are allowed them, else not.

The chiefe Capaynes of the other Armies, which doe goe to the Straight and to the North coast, haue for their ordinarie, that which the Vice-roy doth set downe for them.

There is no summe set downe of these Offices, because they haue them not but when they are in needfull, and it is a thing vncertaine.

The Gallion of the Traffick and Voyage of Ceilaen, both the Officers and Men as followeth.

The Caprayne of the said Voyage, hath by Warrant of his Maiestie 400000. reys, which is 2501. sterling every yeere.

The Purfer of the said Voyage, hath 50000. reys ordinarie, which is 311. 55. ster.

The Master hath 40300. reys, which is 291. 95. 9d. sterling every yeere.

The Pilot hath 40300. reys, which is 291. 95. 9d. sterling every yeere.

The Boatsique hath 20568. reys, which is 121. 75. 14. 75. part of a peny sterling every yeere.

The Steward hath 12000. reys ordinarie, which is 71. 105. sterling every yeere.

The said Gallion hath foure *Portugall* Mariners, which haue their wages and prouision, at the rate of 12000. reys every yeere apiece, which is 48000. reys every yeere, and amounts to 301. sterling in all yearly.

One Constable which hath wages and prouision, as a Gunner, which is 14400. reys, and he hath besides 400. reys every moneth, which is 19200. reys a yeere, which amounts to 121. ster.

The Gunners, which haue for wages and prouision 14400. reys, which amounts to 181. sterling in all, and makes 28800. reys a yeere.

The said Gallion carrieth twentie Souldiers, for the safeguard and defence of it, which haue 1000. reys every moneth a man, which is in all 120000. reys, which makes 751. sterling in all for the six months.

The said Gallion carrieth fortie Mariners with the *Sarangani*, to whom is paid their **Mucua*. * *Sarangani* is a rate at the rate of one Parado of gold to every one a moneth, and two Medias or measures of Ruler.

Rice every day, and fiftie reys a moneth for fish to every one, which amounts to 114727. reys, and the Rice is reckoned at fix Xerafins, and the fish at fiftie reys, all this for five moneths while the Gallion lieth in the Voyage, and in 71. 145. 14. 75. part of a peny sterling.

To the twentie 20. Souldiers and Officers is giuen their prouision of Bilquet, Rice, Condoto, and Butter, according to the order of the House, for all the time of the said Voyage, which amounts to 92067. reys, the Bilquet is taken at 400. reys the Maon, and the Rice at seven Xerafins, which is 81. 35. 4d. 75. part of a peny sterling.

All the expences of the Gallion of traffick to *Ceilaen*, amounteth to 986962. reys, accounting to the Caprayne and Purfers their ordinarie for the Voyage, and the Officers and Souldiers, for halfe a yeere, and the allowance as is before rehearsed, which is 6161. 175. 91. 75. part of a peny sterling.

All manner of Pulke, as Peate, Branes, also Bacon, or any other meate.

All the prouision * for the Gallion of the Voyage of *Maluca*, amounteth to 3292998. Reys going and coming, which cometh to 20581. 2 s. 5 d. ob. 1/2. part of a peny sterling.
 All the expences of the Gallion of Trafique for *Mojambique*, amounteth to 1022834. Reys, which is 619 l. 5 s. 5 d. 1/2. parts of a peny sterling.
 The Gallies which at this present are in this Estate, and the Officers that serue in them, the Gallie Royall hath (not counting the prouision for the Gallie slaves) 335048. Reys, which amount to 217 l. 18 s. 1 d. 1/2. part of a peny sterling.

The Captayne Gallie that is at *Maluca*, hath 315048. Reys (not counting the prouision of the Gallie slaves) which amounteth to 196 l. 18 s. 1 d. 1/2. part of a peny sterling.
 Another Gallie that goeth in company with the Captayne Gallie to *Maluca*, hath 315048. 10 Reys, which amounteth to 196 l. 18 s. 1 d. 1/2. part of a peny, not counting the prouision of the Gallie slaves in it.

Another Gallie that was sent of succour to *Soylam*, amounts to 315048 Reys, which is 196 l. 18 s. 1 d. 1/2. of a peny sterling, not counting the prouision of the Gallie slaves in it, and all the other Gallies that are in this estate, being in his Maiesties seruice, haue the same Officers, with whom the said expence is made.

Ordinaries or Penions that are giuen in this Citie of *Goa*, at his Maiesties charge, are as follow: First, with all the Clergie, the Archbishop of this Estate *Don Freyre Vincent*, hauing ordinary euerie one a yeare 6000. Cruzados, in this manner, 1000. of Dowrie, 4000. ordinarie, and the 1000. that his Maiestie granted vnto him euerie yeare, for the space of five yeares, which do amount to 240000. Reys, which is 1500 l. sterling.

The expences that the Clergie of the said Church, or Sea doth make yearly, amounteth to 469620. Reys, which doth make, 2935 l. 2 s. 6 d. sterling.

Parishes within the Citie of Goa.

The Parish of our Ladie of the Light of this Citie of *Goa*, hath euerie yeare 147680. Reys, which is 921 l. 6 s. sterling.

The Parish of our Ladie of the *Rafaria*, of the said Citie, hath also 147680. Reys, as is giuen to our Ladie of the Light, and in the same manner distributed, as is before rehearsed, which amounts in all to 921 l. 6 s. sterling.

Saint *Peters* Parish hath euerie yeare 46320. Reys, which is 281 l. 19 s. sterling, to wit, to the Vicar 30000. Reys euerie yeare, which is 18 l. 1 s. 4 d. sterling.

The Parish of Saint *Lucie* hath 46320. Reys, bestowed in the manner aboue rehearsed, which is 281 l. 19 s. sterling.

Saint *Thomas* Parish hath also 46320. Reys, bestowed in the order aboue rehearsed, which is 281 l. 19 s. sterling.

Parishes that are in this Island of Goa.

The Parish of our Ladie of *Helpe*, hath euerie yeare 46320. Reys, which is 281 l. 19 s. sterling.
 The Parish of our Ladie of *Conception*, which is *Puigwa* hath other 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of Saint *Michael*, which is in the Towne of *Taleigam*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of the holy *Crosse*, which is on the Towne of *Calapay*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of Saint *Barbara*, which is in the Towne of *Morabin*, hath 46320. Reys, which is 281 l. 19 s. sterling.

Saint *Mary Magdalene* Parish, which is in the Towne of *Sirdam*, hath 46320. Reys, which is 281 l. 19 s. sterling.

Saint *Annes* Parish, which is in the Towne of *Talavelin*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of our Lady *Gandelupe*, which is in the Towne of *Bati*, hath 46320. Reys, which is 281 l. 19 s. sterling.

Saint *Lawrence* his Parish, which is the passage of *Gacaim*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of Saint *Iohn* Euangelist, which is in the Towne of *Nemra* the great, hath 46320. Reys, which is 281 l. 19 s. sterling.

Saint *Matthiewes* Parish which is in the Towne of *disua*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of Saint *Iohn Baptist*, which is in the Towne of *Caramolim*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of Saint *James*, which is in the Towne of *Orar*, in the passage of Saint *Lamti*, hath 46320. Reys, which is 281 l. 19 s. sterling.

Which is a pair of 680000, sayd that our Ladie brought from Heauna.

281000.

The Parish of Saint *Blas*, which is in the dry passage hath 46320. Reys, which is 281 l. 19 s. sterling.

Saint *Ioseph* his Parish, which is in the passage of *Dangin*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of Saint *Stephen*, which is in the Island of *Iuan*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Holy Ghost Parish, which is in the passage of *Narao*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of our Lady of *Pitie*, which is in the Island of *Dinar*, hath 46320. Reys, which is 281 l. 19 s. sterling.

Saint *Bartolomeu* Parish, which is in the Island of *Choran*, hath 46320. Reys, which is 281 l. 19 s. sterling.

The Parish of the Wounds, which is by the Kings River, hath euerie yeare 30000. Reys for the Vicar, expences of the Vellrie, and because they are bound to say Masse euerie Sunday and Holy-day, because of the Officers, that doe serue in the said Office, and to administer the Sacraments to his Maiesties *Brigades*, entring in the said account, 12000. Reys which it had before, when it was but a Chappell for the Masses, that of durie it was bound to say *graua*, which is 281 l. 11 s. sterling.

All the expences, that is made with the Churches and Parishes of this Citie and Island of *Goa*, amounteth to 1390720. Reys, which makes 869 l. 4 s. sterling euerie yeare.

Parishes which at this present are in the Territories of *Bardes*. The Parish of the three Wiemen of the East, which is in the Forreife of the said Territories of Saint *Thomas*. The Parish of Saint *Anthony*, *Teniste* Parish, the Parish of our Ladie of *Romador*, the Parish of Saint *Saviour*, and the Parish of our Ladie of *Helpe*. With the Churches there is spent euerie yeare, 972720. Reys, which is 609 l. 4 s. sterling.

The Parishes which at this present are in the Territories of *Salcete*. Our Ladie of the Snow, a Parish which is in the Forreife of *Rachol*. Saint *Michael* Parish, which is in the Towne of *Orim*. The Parish of the Holy Ghost, which is in the Towne *Margam*. The holy *Crosse* Parish, which is in the Towne of *Vernam*. Saint *Andrews* Parish, which is in the Towne of *Marmagao*. Saint *Paul* and *Lamez* Parish, which is in the Towne of *Cortalim*. Saint *Samours* Parish, which is in the Towne of *Leitaoim*. Saint *Iohn Baptiste* Parish, which is in the Towne of *Calaba*. Saint *Thomas* Parish, which is in the Towne of *Vellam*. The Parish which now is a making in the Forreife of *Cacaim*. All the which Churches, the Iesuits do minister, and to them their Vicars, and Ministers of the same, is giuen 476880. Reys, which amounts to 298 l. 1 s. sterling euerie yeare.

It pleased his Maiestie by his Warrant, to endue the Colledge, which the Iesuits directed in the Territories of *Salcete*, with that which should seeme sufficient for the Expences of the said Colledge, and the Ministers thereof, of the Rents that were of the *Pagodes*, * of the said Territories of *Bardes* and *Salcete*, for the benefit of the which, there was ordaind for the said Expences, 400000. Reys, for 10000. Cruzados, which 250 l. sterling euerie yeare, which at that time seemed to be sufficient; there was also giuen certe Rice grounds, which were of the said *Pagodes*, in the which there was made Maie of the Rents of three yeares, the which grounds are dismembered from the Lands and Rents of the said *Pagodes*, because they were giuen to the Iesuits for the said Colledge.

There is also giuen the building of the said Churches of *Salcete*, 100000. Reys a yeare, at the rate of 10000. Reys euerie one, which amounts to 62 l. 10 s. sterling amongst them all.

There is also giuen the *Catechumens*, * of the Territories of *Salcete*, 180000. Reys, for 500. Pardaos of Gold, which amounteth to 112 l. 10 s. sterling, which is deliuered to the Iesuits.

There is also giuen for the *Catechumens* of this Citie of *Goa*, 180000. Reys, which 112 l. 10 s. sterling, and it is deliuered to him that the Archbishop doth appoint for that purpose.

There is giuen to euerie one of these Churches, by the information of the Iesuits, one Interpreter for the necessitie that they haue of one, for to declare to the *Nepheyes*, or newly converted, the Doctrine, and that which is conuenient, for the remedie of their soules, and other things necessary, to the which is giuen one Pardao of Gold euerie month to euerie one, which amounts to 43000. Reys, euerie yeare which makes 27 l. sterling in all.

There was giuen for the expences of the Hospital of the Christians of this Countrey, which the Iesuits did administer vnto in this Citie of *Goa*, euerie yeare by Warrant from his Maiestie 300. Pardaos, which make 90000. Reys, and is 56 l. 2 s. sterling, at his Maiesties owne charge, and because in this Citie there was an Hospital for the said poore, of the which the holy Mercie hath the care and administration, the said Iesuits did passe the said Hospital to the Territories of *Salcete*, because there was more need of the same there, for the many sicke and poore Christians, that are there without any remedie.

There is giuen to the Iesuits of this Citie of *Goa*, euerie yeare 2000. Cruzados, 100. Candils of Rice, five Pipes of Wine for Masses, and one quarter of Oyle of the Realme of *Portugall*, which

M m m m m m 3

That is of the five wounds of Christ. Which are bound-men or Slaves.

The three Kings of *Cullia*.

Iesuits Parishes 281 l. a yeare. Their Colleges at *Goa* and *Corda* as richly endowed. * Or Idoll Temples.

Which is an authorized file.

* Or such as are catechized and instructed in the grounds of Christian Religion, to to catechize them (being of Ethnicke Portenace) to holy Christian Discipline.

which in all amounteth to 1145000. Reys, which are assigned for them in certayne Townes of the Territories of *Balsam*, and in the Iland of *Chorom*, of the liberie of this Citie of *Gua*, which were giuen to them, and diuyned, or separated from his Maiesties goods, because it was his pleasure, as appeared by the Warrants that he passed to the said Iesuites, which is 715 l. 12 s. 6 d. sterling.

Sauages are
Giue.

Also there is giuen them 600000. for their Prefates, and Sauages which come to the Vice-Royes of this Estate, which amounteth to 375 l. sterling, but the King commanded that they should not haue the said 600000. Reys, but the Sauages, as they had them by Warrant.

There is giuen to the Company of Iesuits, that are resident in the Citie of *Couacha*, by Warrant from his Maiestie 1500. Pardoos of Gold, for the helpe of their maintenance, the which are 10 assigned them in this manner, 1277. Pardoos of Gold, $\frac{1}{2}$, which is 309 l. 18 s. sterling, of the Rents of the Iland of *Diuar*, liberie of this Citie of *Gua*; and the 122. Pardoos, $\frac{1}{2}$, which is 27 l. 10 s. sterling, in the duties of the Territories of *Bosam*, which in all arileth to 540000. Reys, which amounteth to 337 l. 10 s. sterling.

Monasteries
of *Pratiguan*.
A kind of Men-
sure for called.

There is giuen to the Monastery of *Saint Francis*, of this Citie of *Gua*, every year, at the coming of the Ships from *Portugall*, 2. Pipes $\frac{1}{2}$ of Wine, whereof the 1. are Muscadine for Masses, and 42. Cantaros of Oyle of *Portugall*, for the prouision of the said Monastery, and others of the said Order, *Coylase* excepted, which may amount at the price which now it is worth, to 81600. Reys, and it was received in account of the Factor *Belchior Rui Dandrade*, fol. 45. of the recovery of his account which is 613 l. 10 s. sterling.

Or Court
Rice.

There is also giuen to the Friars of the said Couent every year, 10. Canlis of Wheate, 12. Candis of Rice, 40. Pardoos of Girefall Rice, 2. Candis of Oyle of Coco-nuts, 2. Candis of Waxe, 20. Coras of Cornuins, 3. Pardoos of Sugar, one Candil of Surer, 4. Macons of Almonds, 6. Boxes of Marmelade, which things may all amount to 21800. Reys, which is 143 l. 12 s. 6 d. sterling.

Of *Dominicans*.

To the Couent and Monastery of *Saint Dominick*, of this Citie of *Gua*, is giuen every year 80000. Reys for the fullenance, and Expences of the Friars of the said Order, by a Letter that his Maiestie did write to the Vice-Roy *Don Antonio de Neyra*, Anno 1567. if he did thinke it meet, and finding nothing to the contrary, which is 500 l. sterling.

Which is nine
Cantars.

There is giuen also to the said Monastery of the said Citie, 7. Pipes of Wine, one of Muscadine, 30 the other 145500. Reys, are to be found, and one quarter of Oyle of *Portugall*, which amounteth in all to 145500. Reys, accounting the Pipe of Muscadine at 80. Pardoos, and the other at 60. Pardoos, and the Oyle at 5. Xeraphs the Cantaro, the which Expences amounteth to 90 l. 18 s. 9 d. sterling, and it was received in account of *Belchior Rui Dandrade*, Factor of *Gua*, by Warrants of the Vice-Royes of this Estate, and this is besides the 80000. Reys for their prouision.

Of *Andia*
Friars.

There is giuen to the Friars of *Saint Augustine*, which are in the Church of our Ladie of Grace, every year 120000. Reys for their prouision, which were granted to them by a Warrant of his Maiestie, when they came from *Portugall*; which summe doth amount to 80 l. 11 s. 6 d. sterling.

There is in this Citie a Father of the Christians, which hath 60000. Reys ordinary, which is 37 l. 10 s. sterling, for to haue care to looke vnto them, and know how they liue, and to make in them separate themselves from the conseruation of the *Genilis*, and to deale with or for them in all matters touching the good of their soules and liues, and to visit them in their Townes and Parishes, and to take their parts in all their differences, and to direct and fauour them, in such sort that they may perseuere, that they haue a Defender in their adulteries and needs.

As for a kind
of herbe that
makes drunke
Rege a kind of
Merchandize.

The Father of the Christians hath also a Solicitor, which doth solicit their Cales, and hath 50. Pardoos ordinary, which amounteth to 15000. Reys, and it is 9 l. 7 s. 6 d. sterling every year.

There is giuen to the Kings Hospital of this City, at this present every year 300000. of Reys, which is 10000. Xeraphs, because the rent of the prouision, *Asfon*, *Bayne*, and *Sop*, are farmed for so much, which is separated for the said Hospital, that it may haue all the Rent 50 it yieldeth, for the prouision of the sicke men, payment of Apothecary, Physician, Chirurgian, and the other Officers, and Seruants of the said House, and for the Clothes that every year are bought for the coming of the ships from *Portugall*, for the releuing of the sicke men, that come in them, and also for Wine, Oyle, and Vinegar of *Portugall*, all the which is deliuered to the Purueyor, and Brethren of the holy Mercie, of the same City, as administrators of the said Hospital; and the expences doe runne in his Maiesties Treasury, and if it chance that the said Money, or doth not suffice for all the year, the said Purueyor, and Brethren shall request the Vice-Roy, or the ouer-fer of his Maiesties goods to command to giue them so much, as needeth shall require, shewing the causes, whereby the said Money was not sufficient, in the which quantity entred the wages of the Clarke, Ouer-fer, he that tends the sicke men, the Cater, and Porter of the said 60 Hospital, the which summe amounteth to 87 l. 1. sterling every year.

There is also paid to the Mercy House of the said Citie every year 40000. Reys of wages, so that the said House hath of Almes, that are left vnto it because his Maiesty doth command it to be by his Parents, for the necessities and charitable workes of the said House, the which is abated

out:

out of the generall Check-rol vpon their Titles, and is 250 l. sterling.

There is also giuen to the said Mercy House 165000. Reys every year, which is 552. Pardoos of Tangas for the reliefe, which the said house doth giue to the poore Widowes, Orphans, and incurable people, at the rate of 11. Pardoos of Tangas, and $\frac{1}{2}$. every weeke of the year, which amounts to 122 l. 10 s. sterling.

All the expences of the Churches of *Salute*, and all the other that are here nominated from the beginning of this Title, amounteth to 11447000. Reys, which is 71547 l. 7 s. 9 d. sterling.

Officers belonging to the holy * Inquisition.

As they terme
it.

The Inquisitor of the Table, hath 400000. Reys, ordinary which amounts to 250 l. sterling every year.

* Or chief In-
quisitor.

The other Inquisitor which is a Fryar of *Saint Dominick*, hath also 250 l. sterling, as the other.

The Notarie of the Inquisition hath 500000. Reys, which is 31 l. 5 s. sterling every year.

The Sergeant of the Prison-house of the Inquisition hath 100000. Reys, which is 61 l. 10 s. sterling.

One Keeper that doth helpe him in the said Prison, hath 30000. Reys, which is 18 l. 15 s. sterling.

The Penitentiary Sergeant of the Inquisition, and Ouer-fer of the Prisoners, which doth giue them meate, hath 60000. Reys, which is 37 l. 10 s. sterling.

The Solicitor of the Inquisition hath 30000. Reys, which is 18 l. 15 s. sterling.

The Treasurer of the Inquisition hath 150000. Reys, which were allowed him by the Vice-Roy, *Don Antonio de Neyra*; and is 93 l. 15 s. sterling.

The Clarke of the said Treasurer hath 20000. Reys, which is 12 l. 10 s. sterling.

The Iudge, accuser hath 50000. Reys, which is 31 l. 5 s. sterling.

The Attourney accuser hath 50000. Reys, which is 31 l. 5 s. sterling.

Or Fiscale,
Or Attourney
General.

All the expences that the Inquisition doth make with her Officers, which is 1340000. Reys, which amounteth to 837 l. 10 s. sterling every year.

Expences made with the Fortresses of *Sofala*; *Mofambique*, and *Senz*.

The Captayne of the said Fortresse hath 418000. Reys ordinary, which is 261 l. 5 s. sterling every year.

The chief Bayliffe and Factor, hath 120000. Reys ordinary, which is 75 l. sterling every year, and 18000. Reys for his prouision, which is 11 l. 5 s. sterling.

The Clarke of the said Office hath 8000. Reys, which is 5 l. 5 s. sterling every year.

The Bayliffe and Keeper of the said Fortresse hath 20000. Reys, which also serueth for Sergeant, and hath a man allowed for that purpose, whose expence is declared hereafter, his ordinarie is 18 l. 1 s. 6 d. sterling.

The Constable of the said Fortresse hath 38000. Reys, which is 23 l. 15 s. sterling every year.

The Factor hath eight men, which haue for their wages and prouision 96000. Reys, which is 60 l. sterling a year.

The Clarke of the said Fortresse hath his mans wages and prouision as a man of Armes, that is 12000. Reys, which is 7 l. 10 s. sterling.

The Bayliffe and Keeper of the said Fortresse, which serueth for a Sergeant of the same, hath 18000. Reys for his mans wages and prouision at the rate of 900. Reys amoneth, which is 6 l. 15 s. sterling every year.

There is allowed one Gunner for the said Fortresse, which hath 20000. Reys, which is 12 l. 1 s. 6 d. sterling a year.

There is allowed to the said Fortresse six Inhabitants, which haue for wages and prouision 12000. Reys every one, and amounteth to 72000. Reys every year, which is 45 l. sterling in all.

There is spent in the said Fortresse, in Prebends that are giuen to the Lords of the Countrey 120000. Reys, which expences shall be made by the alience of the said Captayne, which is 7 l. sterling every year, and being necessary there is more spent, according to the Captaynes direction.

To the which Officers and persons ordained for the said Fortresse, besides the ordinarie wages that they haue, there is allowed to every one of them halfe a Fardo of Millet every month, which makes 161208. Reys every year, at 400. Reys to every one a month, and the men are 34, which 92 l. sterling.

Which is halfe
a horde-load.

There is spent in the repaying, and cooering of the said Fortresse, and about the Churches, and in other things of the like qualitie 60000. Reys, which is 37 l. 10 s. sterling every year.

The

Expenses that
are made with
the Church of
the said For-
tresse.

The Vicar of the said Fortresse hath 34000. reys ordinary, which is 21 l. 5 s. Sterling every year.
There is given also to the said Vicar, 30000. Reys, for the Exempts of the Vestry, Wine, Oyle, Waxe, Flower to make Waters of, which is that, that was accustomed to bee given, which amounts to 23 l. 10 s. Sterling every year.
There is also given to the said Vicar for the Masses, which he sayth for the Prince *Don Henry*, 2400. Reys every yeate, which is 1 l. 10 s. Sterling.
There is ordain'd one Chaplain to serve with the said Vicar, which hath 27400. Reys, which is 17 l. 12 s. 6 d. Sterling every yeate.
The expenses of *Sofa* comes to 1351800. Reys, which is 844 l. 17 s. 6 d. Sterling.
All the expenses made with the Fortresse of *Mofambique*, the Church and the Friars, amounts to 2619661. reys, which makes 1637 l. 5 s. 9 d. $\frac{1}{2}$ part of a peny.
All the expenses of the Fortresse of *Seme*, amounteth to 611000. reys, which is 382 l. 5 s. Sterling every yeate.

Ordinarie expenses that are made in the Fortresse of ORTUM.

The Captayne of the said Fortresse of *Ortum*, hath 600000. reys ordinary, which is 375 l. Sterling every yeare. He hath also 1000. Cruzados for a reward of old stipends, which is 250 l. Sterling. He hath also 700. Xeraphins in the customers of his goods, by warrants of the Vice-Royes, with 210000. reys, which is 131 l. 5 s. which is in all 1210000. reys, that is 750 l. 5 s. Sterling: and he hath also the duties of ten Horles, free every yeare.
These and all other expenses of the Fortresse, Hospital and Ecclesiastickes of *Ortum* amounts to 20323213. reys, which is 12702 l. 10 s. 6 d. $\frac{1}{2}$ part of a peny Sterling every yeate.
All the expenses of the Fortresse of *Diu*, amount to 13818530. reys, which is 8650 l. 11 s. 6 d. Sterling.

* The parti-
culars are
mentioned,
but here for
brevitie omit-
ted.

Jesuites and
Friars.

All the expenses that are made with the Citie of *Damoon*, and her Territories, with the works that are in hand, amounts to 1751868 reys, which is 10782 l. 8 s. 4 d. $\frac{1}{2}$ parts of a peny Sterling every yeare. Whereof the *Jesuites*, be they many or few, have 230 l. 5 s. revenue, the *Dominicans* 54 l. 15 s. 7 d. the *Franciscans* 18 l. 15 s.

All the expenses of *Bazaine*, amounts to 9084960. reys, which is 4678 l. 2 s. Sterling every yeare: of which the *Jesuites* and *Franciscans* for themselves and the *Christians* of that Country, receive 682 l. 4 s. 5 d.

All the expenses of *Aleri*, to 2795600. reys, which makes 1747 l. 5 s. Sterling.

The expenses of *Manoos*, come to 4759718. reys, or 1090 l. 16 s. 4 d. 6 d. $\frac{1}{2}$ peny Sterling.

The expenses of *Chaul*, are 5993240. reys, that is, 3746 l. 15 s. 6 d. Sterling.

The expenses of *Onor*, are 12411000. reys, 882 l. 5 s. Sterling.

Bareilles the Fortresse and Church expence 1119 l. 17 s. 6 d. Sterling.

Mangalar 832 l. 17 s. 6 d. Canonar 965 l. 11 s. 3 d. Sterling.

Cochin hath a Bishop with 5000. revenue, with many Church Officers, Priests, Friars, the Hospital &c with which the Secular expenses added, amounts to 6953204. reys, which is 4345 l. 15 s. 6 d. $\frac{1}{2}$ peny Sterling.

Cranagor the Secular and Ecclesiastickes receive 782 l. 11 s. 6 d. 6 d. $\frac{1}{2}$ peny Sterling.

Coolan receiveth annually in expence 570 l. 17 s. 6 d. $\frac{1}{2}$ peny Sterling: whereof the *Jesuites* receive 125 l. Sterling.

Manau expenses Ecclesiastickall and Secular, are 4597 l. 5 s. Sterling.

Ceylan expenseth in Church and lay Officers 7402 l. 14 s. 7 d.

Malacca hath a Bishop 500. reys, the *Jesuites* receive 122 l. 10 s. besides spent on the *Jesuites* in Japan 218 l. 1 s. yearly, 40 l. to the *Jesuites* in Amboina. 90 l. to the *Jesuites* in Maluco, and for their passage to Japan 122 l. 10 s. the *Dominicans*, the Church Officers and the *Vesfrs*, and all the Secular expenses in Malacca, are 1224 l. 9 s. 6 d.

The expenses of Maluco amount to 2200 l. 14 s. 6 d. Of Amboyno 1535 l. 4 s. 6 d.

The Bishop appointed for China, hath 500. reys. The *Jesuites* 67 l. 10 s. These with the *Indge* and other Officers, receive annually 732 l. 6 s.

Idalza, Iocamania, and Maomet Caon, and the Portugall *Stipendiaries*, in annual rewards given by the Kings bounty, Cocket free for the Moguls ship (which custome comes to 7500 l.) in all 1067 l. 15 s. 6 d. $\frac{1}{2}$ peny Sterling.

All the ordinarie annual expenses of the state of India, are 214718878. reys, which is 134199 l. 5 s. 11 d. 6 d. $\frac{1}{2}$ peny Sterling.

Other Warrants, Intergatories to be ministred upon Oathes to all Officers, Contracts of peace with Neighbour Princes, &c. contained in that Booke are here omitted.

And now I might easily have obtained this Vice-royes Warrant to the Captaine of the Forts of *Mofambique* and *Sofa*, running after their manner. It is my Will and Pleasure, that *you* for my entertainment: but it is my will and pleasure rather (as I like will) to take a Preacher and Priest along with me, that though we agree not otherwise in Doctrine, yet as Travellers we wil

restraine

restraine our zeale, and without feare of Inquisition, march like good Followers together: yet, with *Jesuites* after, without teare of Treason, Onely first I will present unto you a Letter of a Spanish Embassador, relating the Antiquities of *Persepolis*, and some things by him observed in *Perfia*.

CHAP. XI.

A Letter from Don GARCIA SILVA FIGUEROA Embassador from PHILIP the Third King of Spaine to the Persian, written at Spahan, or Hispahan, Anno 1619. to the Marquess of Bedmar, touching matters of Persia.

W^haried with travelling both by Sea and Land, but otherwise well, I come at length from Ormuz into *Perfia*. Which having wandered over, at the Kings appointment, I intend to Hispahan, where I endure a tedious and long delay, being even tryed with so unpleasing a life, as I here lead. For whatsoever Writers report of that great and ancient Monarchie of the Achæmenides, this is mine opinion: That there is nothing in all this Country to be found so good, but that it comes short of the least commoditie And besides that every thing here is so crooke to our fashions, that I am without all converse with men; here are not so much as any bookes (the reading whereof might somewhat refresh a mans mind in so great solitariness) except a few Pamphlets: intreating of holy Confession, and Navarr's Summes, which the Monks of Saint Augustine vie.

Hispahan is the nobilit Citie of this Kingdom: and, though it be but in one and the same degree, as a halfe of Northerly latitude is yet, by reason of the subtle piercing aire, the cold is sharper, then by the equable or situation one would imagine. Now, in all this Kingdom you can scarce find any print of Antiquitie, all the houses being built of unburned bricks, or earth rammed up between two boards: no flues suffice to last many dayes, much less many yeares.

Notwithstanding, there are yet remaining most of those huge wilde buildings of the Castle and Palace of *Persepolis*, so much celebrated in the monuments of ancient Writers. These frames doe the Arabians and Persians in their owne language, call Chilmimara: which is as much as if you should say in Spanish, Quarenta columnas, or Alcorata: for so they call these huge narrow round steeple, which the Arabians have in their *Mosques*. By this rare, yet and empty monument of the World (which serves to establish all the rest of the Worlds miracles, that we have seen or heard of) sheweth it selfe to them that come to this Case from the Towne of Xirva, and standeth above a league from the River Bradamir, in times past called Araxiz (not that, that parteth Media from the greater Armenia) whereof often mention is made by Quintus Curtius, Diodorus and Plutarch: which Authors doe point us out the situation of *Persepolis*, and doe almost leade us into it by the hand. The largesse, fairnesse, and long-last

ing Master of those Pillars, appeareth by the twentie which are yet left, of alike fashion which with other remainders of those stately Piles, doe move admiration in the minds of beholders, and cannot, but with much labour, and at expence, be laid open. But since it is your Lordships hope to live now at Venice, where you may see some resemblance of the things, which I am about to write of, I will briefly tell you, that most of the Pillars of men, that engraven in marble, doe scule the front, the sides, and flancher parts of this building, are deckt with a very comely cloathing, and clad in the same fashion, which the Venetian Magnifico's use in that is, in Gownes drawne to the beeles, with wide sleeves, with round flat caps, their haire spread to the shoulders, and notable long beards. You may see in these Tables some men sitting, with great maiestie, in certayne softer choyces, such as use to be with us in the Queres and Chapter-houses of Cathedrall Churches, appointed for the seates of the chiefe Prelates: the seate being supported with a little foot-stoole neatly made, about a hand high. And, which is very worthy of wonder, in so diners dresses of so many men, as are engraven in these Tables, none cometh to neere the fashion which is at this daye, or hath bene thus many Ages past to use through all Asia. For though our of all Antiquitie we can gather no such Arguments of the cloathing of Assyrians, Medes and Persians, as we finde many of the Greekes and Romanes: yet it appeareth sufficiently, that they used garments of a middle size for length, like the Punike vest, used by the Turkes and Persians at this day, which they call Aljuba, and these, Caucia: and shewes wound about their beards, distinguished yet both by fashion and colour from the Ciliaris, which is the Royall Duademe. Yet verily in all this sculpture (which though it be ancient, yet sheweth as newly, as if it were but a new done) you can see no picture, that is like to our workmanship resembling any other: which the memory of men could yet attayne to the knowledge of, from any part of the world: so that this worke may seeme to exceede all Antiquitie. Now, we

they more confirmeth this, then one notable inscription cut in a Lappet-table, with Characters full so fresh and faire, that one would wonder, how it could scape so many Ages without touch of the least little. The Letters themselves are neither Chaldaic, nor Hebrew, nor Greeke, nor Arabike, nor of any other Nation, which was ever found of old, or at this day, to be extant. They are all three covered

Hispahan.
No antiquities
Persepolis and
her remaines

Inclination of
victorious let-
ters, in fashion
of a Delta.

△ but somewhat long, of the form of a Pyramid, or fact a little Obelisk, as I have set in the margin: so that in walking down the cliff one from another, but in their placing and situation, yet so confirmed that they are wondrous plain distinct and perspicuous. What kind of building the whole was, whether Corinthian, Ionic, Doric, or mixed cannot be gathered from the remainder of the story which is written in the old broken walls at Rome, by which that may easily be discerned. Notwithstanding the wondrous and artificial excellency of the work, the beauty & elegance of it, flowing out of the proportion and symmetry, did dazzle the eyes of the beholders. But nothing amazed me more, than the hardiness and durability of these Marbles and Lavers: for in many places there are Tables so solid, and so curiously wrought and polished, that yet may for your face in them, as in a glass. Besides the Authors, by me already commended: Arianaus and Luitine make special mention of this Palace: and thereby report, that Alexander the Great (at the instigation of Thais, a famous Whore of Athens) did burn it down. But most delicately of all both Diodorus deliver this story.

The whole Castle was encompassed with a threefold circle of walls, the greater part whereof hath yielded to the violence of time and weather. There stand also the Sepulchres of their Kings, placed on the side of that Hill, at the foot whereof the Castle it self is built: and the monuments stand so close farre one from another, as Diodorus reports. In a word, all doth so agree with his discourse of it, that he that hath seen this, and read that, cannot possibly be deceived. More than this, there remains not a mark of its being a City: but that wch about halfe a league from the Castle, there stands up another Pile, as huge as the first: and two other shorter ones too, set a little further off: and in them did my Servants (as I have before of Marble, laid like a Colossus, and some men also of Granit) situate. To tell you more (as I have said, and easily done, yet) I was loath to goe thither: but, because all the Plains was cut full of little Brooks, Ditches, and Sloughs drawn out of the River Araxes: and also, because I would be hold there no longer, having already spent two dayes in beholding the things which I have described. Now, though that Place be very fruitful, and (as I said) all watered with Water-courses; though it lie open every way above ten leagues, that it might well maintaine so great a City, as Persepolis sometime was: yet now it is taken up only with one small Towne of some foure hundred houses: compassed about with fat pastures, fruitfull Fields, and most fertile and pleasant Orchards and Cloies, and furnished with all manner of foode, and such pure wholesome water to drinke, that I do not remember that ever I tasted the like any where else. This Towne is called Margateen, and is a little distant from the Castle. As for the King himselfe, I had bene with him at Casbin, before I came hither.

Casbin is a Towne some three hundred leagues distant from Ormuz: and from hence one hundred leagues more. There had the King leaved a mighty armie of Horse and Foot to meete the Turkes Forces, who, as enemies, invaded the frontiers of the Persian Empire. There I abode therefore but shorte daies, being by the King royally entertained, with cheerfull expressions of a loving minde. But when he was to goe to Soltania (some fiftene leagues from thence) to muster his companies, which were there met: he let me playnely understand, that before his departure he would dispatch mee for my returne to Ormuz. Some after, having suddenly changed his mind, hee commanded mee to retire my selfe hither: whether he promised, so soon as the warre was over, to come himselfe, and to find me any. But when the warre was quickly ended (which I foretold by my understanding of the King with draw himselfe to Farsabad: where it is a Towne of Hecataei, by the Caspian Sea, which hee loved and delighted in much. His profusity first me a measure to signifye that he would certainly come hither in the Spring, to celebrate his birth-day. This comelome news troubled mee more then all the toyle and trouble of the whole voyage. I resolved therefore to dispatch to him one of my Gentlemen, with the Abbot of Saint Angulines: who if they should perceive that his coming were likely to be delayed long, might procure my dispatch: though at a most unreasonable time for sailing, and with a great perill to venture upon the boats at Ormuz, in summer unsupportable.

Concerning the peace or truce agreed upon by these Princes, after a bloody field fought between Tauris and Artabul, it is to no purpose to report, since it is publick and divulged, though their consents and conditions be yet kept close. If the State were as more quiet in Molucco, I would (goe by African) and make a voyage through that Country, in my returne. But it is strange, what miseries and calamities afflict that Nation: which in ancient time hath so flourished and prevailed, that it scattered and put downe the Tartarians of the East, who were dreadfull to the whole world. Of which miseries and destructions the ground and state that counterfeits Demetrius, who having by place congeance usurped once the empire of the Russians, left it in a continued line to fix other false tyrants: of his name after him.

The conclusion of these my letters shall be the relation of two Comets, which during this time were beheld, the one, on the tenth of November, began to shew two hours before Sunne-rising, whose appearing was observed between East and South. The colour was like to the flame which ariseth from the flame of the finest Camphire. The head of it seemed to me to be Scorpio: the bignes, as much as was contained in six part of the Zodiacke: the forme (as some imagined) like a Cretian; which first the Grecians call Xiphius, looking horrible countenances. This Comet (he thought resembled) rather a yere-old spring of Palme, which being not yet spread a little bowed at the top: it moved toward the South, and sheweth daies after the rising of this Comet, another appeared with brighter rayes, of an

ordinate fashion, coloured like the Planet Venus, and much about that bignes, or a little bigger. It arose directly East. And though as first it were farre less then the former, yet increasing daies more and more, it grew almost as big as the other. By the proper motion it moved it selfe with the Primum Mobile, not farre from the verticall Line. Adverser, three or foure daies after the arising of this, that other vanished. Since they had both of them a very short period, inasmuch as the latter scarce lasted above ten daies. It was observed, that toward the end, it looked more red. How power is he, if the Comet portend mischief, the mischief (sure) cannot be long-lasting, like others, whereof we may see fore in the world.

World God had bene or may be a true prodge.

CHAP. XII.

Collections out of the Voyage and Historie of Friar Ioão dos SANTOS his Ethiopia Orientalis, & Varia Historia, and out of other Portugall, for the better knowledge of Africa and the Christianitie therein.

P. I.

The Authors Voyage and Acts in these parts: Sea accidents, Moorish Jealousies, English Ships: of Sofala, the Ferts, the Fruits and Plants of these parts.

He said Friar went with a Fleet from Lisbon in April 1586. Like the first, they came before the Cape of good hope, and had such fair weather, that they took great store of Fish, till a faire gale set them onwards for Mosambique. Being against Terra do Natal (which trends betwixt thirtie two and thirtie foure degrees South) they were encountered with a great storme, the Windes and Waves bellowing and blowing (in a seeming) conspire to their ruine. The second

night of this tempest, the ninth of July, they saw on their maine tops a Corpsa (into the figure of a flame) of fire bright and shining, from thence remooing to the Mizzen-mast; and the Pilot faluted it, saying, *Salve Corpsa fusto, salve: Boa viagem, boa viagem: Haile Corpsa fusto, haile, a good voyage, a good voyage.* And most of the people with many teares of ioy made the same answer, *Boa viagem, boa viagem:* the light having there long continued, vanished. The Mariners beleue that this light is S. Pero Gonçalves Teimo Natural of Palencia a Cite in Castile, a Dominican, upon whom they ordinarily call being endangered in tempests, and either call it Saint Peter Gonçalves, or S. Teimo, or Corpsa Santos. Many times it appeareth, and so long they had them selves comfort, and ordinarily the storme are moderated when it cometh, as it happened in this voyage: and therefore they held it in much devotion, albeit it be but natural, caused by exhalations: which the Mariners denie, saying that sometimes in the place where that light appeares, they have found greene Wax, like that of a Wax-candle. And in the life of that Saint is rehearsed, that hee sometimes appeares visible to Mariners when they call upon him in tempests, and delivers them from Sea dangers. Whiles this light appeared, a Souldier kneeling downe in the ship before it, inote his breath, saying, with many teares, *Adoremos men São S. Pero Gonçalves, was me salve nesso perigo por vossa misericordia:* repeating it many times. I adored Lord Saint Peter Gonçalves, O save me in this danger for thy mercede. I and another father told him, that adoration was due only to God, and that the Saints should be prayed to in another manner. He answered worse to the purpose. *My God shall be he now which shall deliver me from this danger.* We then left him, but the next day the storme being past he confessed his fault.

On the seven and twentieth they came to Baixas da India in two and twentieth South, and the thirteenth of August came to Mosambique: from thence by the Vicar Generals appointment, I and another Dominican were sent for Sofala, one hundred and sixtie leagues distant, for the fruite of Christianitie in those parts in November following. In the year 1588, the Saint Thomas having passed the Cape, was wracked near Terra do Natal, and some of the companie escaping, went on shore in Terra dos Fumos, shipped on more inane Gaffes then the most are in those parts, which had never (save where man before, called them Children of the Sunne, and some to eat and drinke. Stephen Erge the Captaine, and some others adured on a journey

thence by land (about eight leagues) to Sofala, where they gave great thanks to God and our Lady for their deliverie.

Over against the Fortresse of Sofala, is an Iland on the other side of the River called *Tabuza*, of which in former times was Lord a Moore, called *Muhyo Mafamede*, so friendly to the Portugals,

16. do Santos 16. de abril, 1586.

* Sofala. A Corpsa Santo (altered, and fond opinions thereof). How truly is it said of such, 16.4. Yet worship ye know not what? Ou per.

Profile of Lieges of Santos.

Adoration to an exhalation, supposed a Saint: and to a Saint as to God: a double Idolatry in the Popish opinion which yet lay this flun bling blocke before the blind in worship of creatures. Terra do Fumos. Children of the Sunne, Idolatry.

Two Comets
seen also
here 1618.
* As we have
seen in
Turkey, Poland,
Bohemia, Ger-
many, Greece,
France, and
Russia.

Zeit.

Two English
ships.
Two other.
These of C.
Raymond and
Lancaster: the
other of B.
Wood. See sup
p. 110.
Sofals.
Mocartus.

[illegible]

Another

Bread of Maize,
or Guinny, Tobacco,
Wheat, &c.
Wine.

४. ११.

of Q. VITEVE King of that Countrey, with the strange customes observed in those parts, in Court, Citie and Countrey.

The *Quintessence*
Manner of
Succession and
Coronation.

See after of
breaking the
Rome

Nnnnnnn

Hce

Women-Elected

The *Salandra* like customs.

Ceremonie of breaking the Crowell service.

If custom will observe.

Great obsequies the like is used in Italy, to be profane and not look on him.

Exequies to the dead Kings.

Pembrey, from whom the custom is derived.

Devils tryanny and Oracles.

Hee successe whom the Women admit into the Kings Houſe: for none may enter by Law without their leave, nor can he King without peaceable entrance; forceable entrie forfeiting his Right and Title. By bribes therefore and other wayes; they seeke to make the Women on their side.

Neere the Kingdomes of *Quitem* is another of *Lawes* and Customes like thereto, where the *Salandra* reignes: both which were sometimes but one Kingdome. Whiles I was in *Sofala*, the *Salandra* being incourably sick of a leproſie, declared his Succession, and paynted himselfe; which also is the custome there, if any King have any deformitie in his person. The crowned Successor sought admittance of the Women, but they much disdain him; had secretly fast by night for another Prince whom they better liked, as more valiant and better beloved; whom they admitted, and assembled themselves with him in the publike Hall, and caused Proclamation to be made to the people of his succession. The other, whom they had reſected, fled for feare of his life, and being mightie assembled a great power, and by force entred the Kings Houſe. But this was strange to all, who therefore forooke him, and stuck to him whom the Women had chosen; whereupon the other fled, and no more lifted up his head.

Before the New King begins to govern, he lends for all the chiefe in the Kingdome, to come to the Court and see him break the Kings Bowe, which is all one with taking possession of the Kingdome. In these Courts is a custome then also to kill some of those Lords or great Men, saying, that they are necessary for the service of the deceased King: whereupon they kill those of whom they stand in feare or doubt, or whom they hate, in stead of whom they make and erect 20 new Lords. This custome causeth such as feare themselves to flee the Land. Anciently the Kings were wont to drinke poison in any grievous distempers, as in a contagious distemper, or natural impotency, lameness, the losse of their fore-teeth, or other deformities; saying, that Kings ought to have no doubt; which if it happened, it was honour for him to die, and goe to better himselfe in that better life, in which he should be wholly perfect. But the *Quitem* which named whiles I was there, would goe follow with his predecessors herein; but having lost one of his fore-teeth, hee went to proclaime himselfe his whole Kingdome that one of his teeth were fallen out, and that if (that they might not be ignorant when they saw him want it) his predecessors were such fooles, for such causes to kill themselves, he would not doe so, but awaite his natural death, holding his life necessary to confound his estate against his enemies, which example hee would commend to posterity.

If the *Casiers* have a suit, and seeke to speake with the King, they creepe to the place where hee is, having prostrated themselves at the entrance, and looke not on him all the while they speake, but lying on one side clap their hands all the time (a rite of obsequies in those parts), and then having finished, they creepe out of the doores as they came in. For no *Casier* may enter on foot to speake to the King, nor eye him in speaking, except the familiars and particularer on foot to speake to the King, nor eye him in speaking, except the familiars and particularer on foot to speake to the King. The *Portugals* enter on their feet, but without, and being neere the King, prostrate themselves lying on one side almost sitting, and without looking on him (speake to him, at every fourth word clapping their hands according to the custome. Both *Casiers* and *Portugals* are entertained by him with wine of Mays, or their wheate, called *Pombe*, which they 40 must drinke, although against stomacke, not to contemne the Kings bounty; whence the *Portugals* have had some trouble, and are forced to stay in the Towne without leave to returne home, with great expence of time and charges.

Every September the *Quitem* at the change of the Moone, goeth from *Zimbabue* his Citie to a high Hill to performe Obits or Exequies to his predecessor then buried, with great troopes both of the Citie and other parts of the Kingdomes called up therefore. As soone as they are assembled, they ate and drinke their *Pombe*, the King beginning, till they be all drunke; continuing that eating and drinking eight dayes, one of which they call *Pemberar* of a kind of fasting exercise then used. In this feast the King and his Nobles clothe themselves in their best Silkes and Cotten clothes, which they have with many thrummes, like Carpet fringes, wrought 50 therein, hanging downe on the eyes and face as a horses forehead; they tie about the head a large Ribband; and divided into two parts, they runne one against another on foot with Bowes and Arrows in their hands, which they shoote upwards that none be hurt; and thus make a thousand careeres and feates till they be tyred and cannot more, and are therefore rewarded with the prize propounded, accounted the proper valuer of men, and that he comes to speake to his fenne. The *Casiers* of the *Mallo* Captaine of *Sofala* in my time, caused to make a large Ribband with great fringes of lilke and gold, and sent it with other pieces of price to the *Quitem*, who most esteemed that Ribband for this *pemberar* purpose.

After this eight dayes festivity, they spend two dayes or three in mourning; and then the Devil enters into one of the company, saying, he is the soule of the deceased King, father of the 60 present, to whom those Exequies are performed; and that he comes to speake to his fenne. The Devil speaking by his mouth all the strange tongues of all the *Casier* Nations about them, many of which to some of the men present vnderstand. And after this hee beginneth to behaue himselfe, and to speake

speake like the King pretended, by which signes the *Casiers* acknowledge the coming of the deceased Kings soule. The King is now made acquainted herewith, and comes with his Graces to the place where the *Demoniake* is, and doe him great reverence. Then all the rest goe aside, and the King remaines with him alone, speaking friendly as with his father departed, and enquireth if hee be to make warres, whether hee shall overcome his enemies, touching death, or troubles in his Kingdom, and whatsoever else he desireth to know: And the Drull answereth his questions, and acquaint him what to doe, not without lies altogether, as he which is the enemy of mankind, and thinks it enough to hold his credit with them, and yearly to be consulted. After all this the Devil departeth from that bodie, leaving it weary, and euer after ill payed. The King returneth home with great applause, so graced with the conference of the deceased Kings, whom they hold to be mighty in the other World, and able to grant him whatsoever he desireth. Some *Portugals* have bene eye-witnesses hereof. The like manner the Devil useth with other Gentiles in *China*, and the *Philippines*, as some report.

I beleefe for certain that this *Casier* Nation is the most brutish and barbarous in the world, neither worshipping God, nor any Idol, nor have Image, Church, or Sacrifice, or persons dedicated to Religion, and are hard to be converted, either to *Christians* or *Moslems*. They hold the immortality of the soule, and have a confused knowledge that there is a Great God, whom they call *Malunga*, but they pray not to him, nor doe commend themselves to him. When they suffer any needfull or sterility, they have recourse to their King, strongly beleaving that hee is able to give them all things which they desire, and that he can obtaine all things of the dead, his predecessors with whom he seemeth to have conference. Whereupon they sue to the King for rain, if they want it; and for reasonable harvest times: and alway when they thus petition him, they bring him great Presents, which he receiveth, and bids them returne home in a good hour; for hee will have care of their request to satisfy the same. And though they themselves often frustrated, yet continue they to spend time and costs in such petitions, till rain, or other their suits happen, thinking that though he granted not at first, yet by their importunity (as he also for gaine tells them) that he hath done it at last.

They observe certain festivals, resting from labour (except dances) appointed by the King, they know when, or why. They call such dayes *Musimos*, that is, *Soules of Saints*; dayes kept, in whole honour they keepe them. On one of these dayes a *Portugall* in that Citie *Zim-babue* (which was passing to *Manica* where the gold Mines are) caused a Cow to be killed at his house for food to his slave, and the people which hee had with him; whereof the *Quitem* hearing by one of his Officers (many of which are dispersed in the Citie, and thorow the Kingdom) he commanded the *Portugall* to suffer it to abide, and not meddle any more withall, for violating his *Musimos*. And the *Portugall* had no remedie, but must either suffer the beast to rinke and purrife there, or pay *Empoſa*, that is, *The Fine*, which was no lesse then fiftie Clothes; after hee had in stead of eating, endured much thinke many dayes; which to auoide, hee would have gone forth of his house, and have taken another, but the *Quitem* would not suffer him to enforce him to his *Empoſa*.

These *Casiers* know nothing of the Creation of the World, of Man, nor of Hell for the bad; Reason for the good: only they beleefe the soules migrate into another World, and that they shall live with their women a better life then this, but they cannot tell where, in some earthly Paradises of pleasure. They confesse that there is a Devil, which they call, *Malunga*; and that hee doth much harme to men. Every new Moone is a Festival day: they say the Sonne when he can, goeth to sleepe. They neither write nor read, nor have bookes, but all their historie is Tradition. They hold that Monkeys in times past were men and women, and call them in their language, *The old people*.

The *Quitem* hath two or three hundred men for his Guard, which are: his Officers and Executioners, called *Infidels*, and goe crying, *Inhamu, Inhamu*, that is, *Flight, Flight*. Hee hath another sort, called *Maramber*, *Infidels*, which have their Songs and Prose in praise of the King, whom they call, *Lord of the Sunne and Moone, King of the Land and of Rivers, Conqueror of his Enemies, in every thing Great, great Theefe, great Witch, great Lem*; and all other names of greatness which they can invent, whether they signifie good or bad; they attribute to him. When the King goeth out of doores, these *Maramber* goe round about him with great cries of this argument. Hee hath others which are Musicians in his Hall, and at the Court gates, with divers Instruments reforming his praises. Their best Musickall Instrument is called *Ambira*, much like to our Organs, made of Pompons, some bigger, some slender, for difference of sounds, with a mouth in the side, like the bottom, which hath a hole bigger then a shilling, with a glasse in the bottom, made of certaine *Copalls* slender and strong. On the mouths (which are equal, fet in a row) is a row of Icyes of wood, slender, furnished with corals, on the tops whereof they play with stickes like drum stickes, which have bottoms or balls as big as a nut in the points, which moving the Keys, make a sweet found, which may be heard as farre as Virginals. Another Instrument they have, called also *Ambira*, all of Iron wedges, flat and narrow, 4 span long, tempered in the fire to differing sounds. They are but nine fet in a row, with the ends in a peece

No forme of Religion.

The King in duins reputation.

Musimos holy dayes strictly kept.

Opinions of the Devil.

Ambira.

Maramber, kind of barbarous Poets, Strange Titles of Greatness.

See also.

of wood as in the necke of a vialle, and hollow, on which they play with their thumbe nails, which they weare long therefore, as lightly as men with vs on the Virginals, and is better Musike then the former. They haue Cornets of a wilde beafts home, called *Parapara*, hauing a terrible sound, and Drammes diuersified in founds. When the *Quine* sends Embaillours, he sends thee three forces of men, *crjng, playing, dancing*, which receive, or else take their prouision by force.

Others dredd-
full and terri-
ble. See be-
low in the
like in *Leage*,
&c.

They vie three kinds of Oathes in Iudgement most terrible, in accusations wanting iust eu-
dence. The first is called, *Loagga*, which is a vessell full of poison, which they give the suspec-
ted, with words importing his destruction, and present death if hee be guilty; his escape, if in-
nocent: the terror whereof makes the conscious confesse the crime: but the innocent drinke it
confidently without harme, and thereby are acquitted of the crime; and the plaintiffe is com-
mited to him whom hee fally had accused; his wife, children, and goods being forfeited, one
motive to the King, and the other to the defendant. The second Oath they call, *Xoque*, which is
made by iron heated red hot in the fire, causing the accused to lick it being so hot with his tongue,
saying, that the fire shall not hurt him if hee be innocent; otherwise it shall burne his tongue
and his mouth. This is more common, and is vied by the *Cafes* and the *Moors* in those parts;
yea, (which worse is) some *Christians* give the same Oath to their slaves suspected of theft;
which one in *Sofala* cauled, on suspicion of a stolen garment, a slave to doe three times without
harm, which they put into it, whereof they give the accused to drinke, saying, that if he be in-
nocent, he shall drinke it all off at one gulp without any stay, and cast it all vp againe at once
without any harme: if guilty, he shall not be able to get downe one drop without gargling and
choaking. There haue bene seene many experiments of all these, the guilty suffering death
by the poison, or burning, &c. the innocent freed; hauing forme resemblance by Drutill
apish imitation to the cursed water of zealous mentioned in *Moses*. Once, they are notori-
ous and well knowne in *Sofala*.

Not-5.

Haire-fashion
in houses.

The *Cafes* are blacke as Pitch, curled, and weare their head full of hornes made of the same
haire, which stand vp like a Dufface, wearing slender pieces of wood within their lockes to vp-
hold them without bending; without, they rye them with a ribband made of the bark of an
heroe, which whiles it is fresh ticketh like glue, and dried is like a stick: with this they binde
their haire in bundles from the bottome to the top of each bundle making a horne, holding
herein great pride and gallantry; strutting to excell each others; and mocking them which want
them, saying, *they are like women*. For, as the male wilde beafts haue hornes which the females
want; so doe these fange beafts also.

The *Quine* hath herein a fashion which none may imitate, of foure hornes, one of a spurre
long on the mould of the head, like an Vnicorne, and three of halfe a spurre, one on the necke,
each eare another, all vpright to the top. For their hornes takes they haue no hats, nor head-
covering amongst them. The apparel of the King and chiefe men is fine Cotton, or Silke, girt
to them, and hanging almost to the knees, and another greater, called *Machora*, which the *Cafes*
weare, cast ouer the shoulders like a Cloke, wherewith they goe muffled, letting it hang on
the left hand to the ground, esteemed great Grauitie and Maiestie in a long traine. The rest
of the bodie is naked; they goe all bare-foot: and the vulgar goe naked both men and women
without shame; the better sort of them wearing a Monikes skinne, hanging downe from the
girdle like a Smiths Apron; and the women likewise. But the *Cafes* which trade with the
Portugals, weare a covering to the knees. They haue no Occupations but Smithie, which make *A-*
zagays, *Spathes*, *Hatchets*, *Halfe-woodes*: Weauers which make Cotton clothes for *Machora*,
the women make, but improperly; their office being ordinarily to digge, and weed, and
fowe, men more louing their laboure else, few helping their wives: a Spade being as vni-
uersal with their women, as a Roke with our Spinners; the men now and then hunting for wilde
beasts, other whiles dancing and singing, and therefore poore.

Occupations.

The *Tamers* do
the like: as
the *Seas* also
I haue heard,
in the fourth
North of this
land.

* As Bicon
S. M. in-
house, which
he is in E-
land.
Houses of *Cafes*,
beautifull,
and good.

The *Quine* makes some Royall huntings, with three or foure thousand men, in the Defarts
neere the Citie; encircling all the beafts in that compasse, Tigris, Lions, Elephants, Rhinoceros,
Buffals, Deere, wilde Swine, and the rest, driving them together, and then setting on their
Dogs, with cries, *Arrows*, and *Azagays*, pursue and kill what they can. Then may they kill
Dogs, with cries, *Arrows*, and *Azagays*, pursue and kill what they can. Then may they kill
the Lion, which at other times by the *Quine*s prohibition is a deadly offence, because he is
the Lion, which at other times by the *Quine*s prohibition is a deadly offence, because he is
entitled, *great Lion*. After this they eat in the same place with great illitie; but the most
they carrie home, and hang it for the King, and for themselves.

Their houses are round of whicouer timber couered with straw, like a thatched Country
house, which they remove at pleasure. Their goods is a Panne in which they boyle their Wheat,
two Spades to digge, one Bowe and Arrows, a Mat whereon they lie, which they make of
Rushes, and commonly they sleepe on the ground; if it be cold, they make a fire in the middle
of the house, lying all about it like Cats. So beggarly and brutish is the life of these
Cafes. Their food is commonly Maiz, Pulle, Fruits, Sugar-canes, Fish, and all kinds of
Beasts which they kill in the Defarts, as Monikes, Dogs, Cats, Rats, Snakes, Lizards, Croco-
diles,

diles, all these; Rice they fowe rather to sell the *Portugals* then to eat, preferring their Maiz.
They sleepe two dayes in water a pecke or thereabouts, which in that space growes forth: and
then the water being put out, they let it drie two or three houres, and being well dried
they flampe it till it beate into a masse; which they doe in a great Mortar as high as a mans
middle, called *Cum*, by them, by the *Portugals*, *Palano*. After this they let it a great earthen ves-
sell on the fire halfe full of water, whereon when it steames, they put in about halfe the pecke of
Maiz-male by little and little, still stirring it, as when men make porridge: and after it seeths a
little, they take the vessell off the fire, and put in the rest of the said masse, stirring them to-
gether till their Pombe be made; which is let stand two dayes, and then they drinke it, many of
them neither eating nor drinking ought else, but liuing only hereof. If it stand foure or five
dayes it becomes Vinegar; and the slower, the more triple, they say that it makes them strong.
In some places grow certaine Reeds, which every second or third yeere haue great eares like
Rye, of which they gather store, and is good sustenance.

In all *Cafes* there growes a certaine herbe which they fowe, called *Rangue*, the straw and
leaves whereof they cut, and being well dried, flampe them to powder. And hercof they eate
a handfull, and then drinke water, and so sustaine themselues many dayes; and if they eate
much, it makes them drunken, like to Wine.

All these *Cafes* before they goe about any businesse of import, as iourneying, merchandise,
or fowling, they call lots to diuine of the successe; a thing vied likewise to enquire of things
lost or loft, and in all doubtfull cases, and then to give credit as we doe to the Gospell. Their
lots are little round tickes, flat, and bore through the middle, like then Table-men, called
ratas, alwaye carried about them, flid on a string, to vief upon any occasion of doubt, calling
them like Dice so many times. For want of them, they diuine by strokes or lines which they
draw on the ground. Some are great Witches, and consult with the Deuill; so prone to it, that
they are prohibited by the King, that none should vife this witch-craft without his licence,
in paine of death, and confiscation of wife, children, and goods, halfe to the King, and halfe to
the Informer: and yet many are such secretly, and all would be if they could. The same pe-
naltie is to theues and to adulterers: it being lawfull for any man to flay any of these three
sorts taken in the fact: or if any flay not to kill him which by witch-craft, adulterie, or robbe-
rie hath wronged him, he may sell him, or doe with him what hee pleases as his owne childe,
and they call the condemned, *such a mans witch, Thiefe, or Adulterer*. The losse of goods to the
King is common for any fault amongst them.

The *Cafes* buy of the parents their wives, for Kine, Clothes, or otherwise according to
their abilitie. And therefore they which haue many daughters are rich. If any mislike his
wife, hee may returne her to him that sold her, but with losse of the price payde; and the
parent may sell her againe to another husband. The wife hath no libertie to forsake her hus-
band. The ceremonies of marriage are (as are) feastings of the neighbours; every invited
guest bringing his present of Meale, Maiz, Fitches, or other victual for that dayes
supper. Hee which is able, may haue two wives, but few are able to maintaine them, except
the great men which haue many, but one is principally, the rest are hand-maides. Some of them
like wilde-beasts, and when they are nere time of trauell, they goe to the wilderness or
vntilled places, and there goe vp and downe receiving the fauour of that wilde place, which
causeth to them quicker deliuerie. They at er their deliuerie wash themselves and their children
in a Lake or Riuer, and then returne to their houses with them in their armes without swad-
dling them. Neither haue they there where it shall to doe it, or such customs: nor haue any
Bed to lie on, but a Mat, or Locke of straw.

When any of them die, the kindred, friend, and neighbours assemble, and bewaile him all
that day in which hee died, and the same day lay him on a Mat, or Seat where hee died; and if
he had any cloth or garment, bury him therein, otherwise, naked. They make a hole in the De-
fart (or wilde vntilled place) and let by him a vessell of water and a little Maiz, to eate and
drinke (they say) in his iourney to the other life; and without more ceremonies coouer him with
earth, and lay on the hole the Mat, or the Chair in which hee was brought to buriall, where they
continue without any more respect, although they be new. For they hold it ominous to touch
that Mat or Seat in which one died, as bedding death or time ill. The kindred and friends lament
him eight dayes from morning to noone, and an houre at Sunne-set: in which mourning they per-
forme with dances and dreere songs, and by candle-light, together on foot in a round circle; and now
and then one of the handers by others into the middle of the circle, and makes a turne or two,
and then takes his place againe: and after the mourning finished, they all sit in a round
and eate and drinke for the soule of the deceased whom they mourne for, and then returne home.
The next kindred are at this cost.

The *Cafes* are cruell and inhumane to one another. If any of them be sicke, and haue no
wife, kindred, or friends to looke to him, no other *Cafes* will giue him any thing, but let him
starue; and die forlorne without taking on him any compassion, although hee be ready to
die with hunger; of which sickness most of them die, through malicious poeuerie and im-
prouident

N n n n n

River of good
signs.

Sacumba Falls:

chicoua.

Luba Island.

chingoma.

It seems that
Cuma and Ne-
lus receives
not their wa-
ters from the
same Lake,
their increas-
being in so d-
fering Time

River-horse
described.

CHAP. 12. §. 3. *The wild beasts, strange wormes, Snakes, Fowles, about Sofala.* 1545

3 Wilde Harts.

h. Wilde Affen.

Zeyra, sec sup?
984.

**A Strange
Worm.**

and Muske Rat
fers venemous.

ns, Zangsons, a
les kind of Elie
les, of a various
nd kinde.

of great beauty.

mor, making a good stream which waters many Gardens, and drives many Mills from April to September, and is dry in Winter; and with another greater wonder, the same water where it stands, turns into stone like Pumice, which ever so continueth, and puts on a fine Coat on every piece of wood, which is thrown into the Spring-head or running stream, and makes it like a Case of stone: as it doth all the grass; and every year they must cleave the passages from stone.

Sea. Sena is a Port of Line and Stone, furnished with Artillery; the Captayne is placed by the Captayne of *Mojambique*. There were in my time eight hundred Christians, of which fifty *Portugals*. Sena is eight leagues from hence on the other side of the River, in the high Hill *Chira*, which may be seen twelve leagues off, the Hill and Valleys exceeding fertile. To the Factory of *Sena*, they come from *Tete* to buy Merchandize with their Gold.

Tete. Tete is a stone Fort six leagues further up the River in the Kingdom of *Inhabana*, under the *Manamotapa*, the Captayne is placed by the Captayne of *Mojambique*. In this place were in my time five hundred Christians, of them forty *Portugals*. Thence one hundred and twelve leagues the *Portugals* go up the River, and from thence go by Land with their Merchandize, the Country is very fertile, and *Portugals* were here sold at great prices. From *Tete* they goe with their wares thorow a great part of *Manamotapa* to three Ports, *Malapa*, *Lance*, *Manamotapa*, in which the Inhabitants of *Sena*, and *Tete* have houses and Factories, thence to flow all the Country.

Malapa. *Malapa* is the chief, where resides a *Portugall* Captayne, presented by the *Portugals*, and confirmed by the *Manamotapa*, which calls him his Great Wife, a name of honour, as before observed. This Captayne holds jurisdiction over all the *Cafres* without Appeal, as also over the *Portugals* in that Kingdom, granted by the Vice-Royes, as all other Captaynes of those parts have. This Captayne of *Malapa* treats all business with the *Manamotapa*, whose Custom he is also, taking one cloth of twenty, in which respect the Country is free to them. But beyond *Malapa*, nearer the *Manamotapa*, one may goe without license from the King or the Captayne. The Captayne hath an *Academy* of black Wood pointed with Gold, for his Ensigne or Royal Authority. The Captayne of *Mojambique* pays at his entrance to the *Manamotapa*, three thousand *Cruzados* in goods for the three years of his Captayne-ship, for free Trade in his Countreys, which they may traue freely laden with Gold; it being neuer knowne that Thieves assault them, or any without the Kings Authority. He sends his *Munimes* to *Sena* for his *Carava*, in the same manner and order that the *Quene* vlieth at *Sofala*; but at *Sena* the Captayne delivers likewise *Portugals* (whom he sends as Embassadors to the *Manamotapa* in the name of the Captayne of *Mojambique*) in the presence of the *Munime*.

The Kingdom of Manamotapa. This Kingdom of *Manamotapa*, is situate in *Macaranga*, which in times past was wholly of the *Manamotapa* Empire, but now is divided into four Kingdomes, to wit, this *Manamotapa*, that of *Quene*, the third of *Selanda*, and the fourth of *Chicanga*. This division was made by a *Manamotapan* Emperor, who not willing or not able to gouerne so remote Countreys, sent his Sonne *Quene* to gouerne that part which runnes along the River of *Sofala*, and *Selanda* another Sonne, to that which *Sabia* wraetheth a River which visits the Sea before the *Bepira*; and *Chicanga* the third to the Lands of *Manica*. These three after their Fathers death would not acknowledge their Brother his Successor: and the same not without yearly warning with each other, continues to their Posterity. Yet is the Kingdom of the *Manamotapa*, bigger than the other three together. The *Cafres* call them all *Macaranga*, because they speake the *Macaranga* Tongue.

Manamotapa 200 leagues square. This Kingdom of *Manamotapa* is about two hundred leagues long, and as much broad. On the North-west he confines with the Kingdom of *Alimua* (he King and Kingdom have the same name) which they say, stretcheth thorow the Continent to the borders of *Angola*. I have seen in *Sofala* Commodities bought by a *Portugall* in *Manica*, brought thither by the *Cafre* of *Alimua*, which had come from *Portugall* by the way of *Angola*. In this Kingdom of *Alimua* is much fine Gold, but the Naturals being farr from the *Portugals*, do not much seek after it, so but rather to multiply their cattle of which they have abundance. On the East *Manamotapa* confineth with the River *Zambeze*, which the *Manamotapans* call *Empando*, which signifieth *Rebelling against his King*: for they, were it not for the River, the *Manamotapa* would be Lord of the Country on the other side, to which he cannot passe his Armie for want of Boats. On the South-west this Kingdom extendeth to the Ocean, into which it enters with a point of Land of ten or twelve leagues large, from the River *Luabo*, to that of *Tendenculo*. The rest of the Lands Southwards to the River *Inhabana*, and deuided betwixt the three Kings, which rebelled as is said from *Tendenculo* to *Sofala*, the *Quene* reigneth; thence to the South is the Kingdom of *Sabia*, under the *Selanda*, who is Lord also of *Boronga* to the Region *Inhabana*, with whom of *Sabia*, under the *Selanda*, who is Lord also of *Boronga* to the Region *Inhabana*, who is in Land at the head of both these Kingdomes is *Manica* vnder the *Chicanga*, who is on the 50 North-west, some hundreds of leagues remote from *Sofala*, and to the South is a King called *Tride*. Those three Kings which rebelled are great, but the *Quene* is the greatest and richest by Trade with the *Portugals* for Stuffs and Beades (which is the *Cafres* wealth) and his people are the strongest of the *Macaranga*, and the best Archers and most expert at the *Acagay*.

Nere

Nere to *Malapa* is a great high Hill, called *Fura*, whence may be discerned a great part of the Kingdom of *Manamotapa*: for which cause he will not suffer the *Portugals* to goe thither, so to *Chira*, that they should not count his great Country and hidden Mines. On the toppe of that Hill are yet standing pieces of old walls, and ancient ruines of lime and stone, which testify that there have been strong buildings: a thing not seen in all *Cafria*. For the Kings houses are of wood, dased with clay and covered with straw. The Nations, and specially the *Moor*es have a Tradition from their Ancestors, that those houses belonged to the *Quene* of *Saba*, which carried much Gold thence downe the *Cama* to the Sea, and so along the Coast of *Abissinia* to the Red Sea.

Old buildings of stone.

Q. of Saba.

Salomon's Ophir.

Others say that those Ruines were *Salomon* Edifice, and that this *Fura* or *Alfura* is no other then *Ophir*, the name not much altered in so long time. This is certainly, that round about that hill, there is much and fine Gold. The Navigation might in those times be longer, for want of good ships and Pilots as now are to be had, and by reason of much time spent in trucking with the *Cafres*, wherein even at this time the Merchants alway spend a year and more in that business, although the *Cafres* be growne more courteous of our Wares, and the Mines better knowne. They are so lazie to gather the Gold that they will not doe it till necessity constrain them. Much time is also spent in the Voyage by the Rivers, and by that Sea which hath differing Monsoons, and can be layed but by two winds, which blow fixe moneths from the East, and as many from the West. *Salomon* fleet had besides those mentioned, this let, that the Red Sea is not fitly Navigable, but in the day, by reason of many Isles and shoals; likewise it was necessary to

to extend the whole Voyage in going, staying, and returning, to three years. Further the Ivory, Apes, Gemmes, and precious woods (which grow in the wild places of *Tete*, within *Sofala*), whence they make *Almidua* or *Cana* twenty yards long of one Timber; and much fine blacke wool (*Ebone*) grows in that Coast, and is thence carried to *India* and *Portugall*: all this they make the matter probable. As for Peacocks & I lay none there, but there must needs be some within Land; for I have seen some *Cafres* wear their Plumage on their heads. And as therein furs of fine Gold, so also is there fine silver in *Chirwa* where are rich Mines.

a This by reason their ships were small, as that intancie of Navigation required, and besides they must carry the timber from one Sea to the other and to build them: Neither men expert in that Sea; and supply two Nations did not well agree to make the Voyage.

36. In all the Regions of *Manamotapa*, or the greatest part thereof, are many Mines of Gold; and particularly in *Chirwa*, where is the most and most fine. They gather it as is said before of *Quene*. It is time of death for any *Moor* who discovers a Mine to take away any, besides his goods forfeited to the King. And if by chance any find a Mine, he is bound to cry out aloud, that some other *Cafre* may come to testify that he takes none: and both are then to count the place with Earth, and set a great bough thereon, to give warning to other *Cafres* to avoide the place. For if they should come thither, it would cost them their lives, although there be no proofe that he took any thing. This feutenie is used to keep the Mines from the knowledge of the *Portugals*, lest conscious desire thereof might cause them to take away their Country. It is found in powder like sand, in grains like beads; in pieces some smooth as they were melted, others branched with frays, others mixed with Earth, that the Earth being well washed from them, they remaine like Honiecombes; those holes before full of red Earth, seeming as though they were all so to be turned into Gold. As for that in stone, we have already spoken.

In the Lands confining with *Manamotapa*, on the North-west is the Kingdom of *Chicanga*, famous for silver Mines. It runs along the River *Zambeze*. After that *Francis Barret* was at *Sofala* to conquer the Mines of *Manica*, as before is said, he passed thence with his company to *Cama*, to conquer the Mines of *Chicanga*, and beneath the hill of *Lapeta*, conquered the *Mongus*; whereupon other *Cafres* fled into the Deserts and hid themselves. This partly by the River, and partly by Land, he came to *Chicanga*, and set down his Campe, and much desired to discover some Mines. But no *Cafre* durst shew him for feare of losing their Country, which now they had abandoned to them; neither could they take any whom they might constrain by force, or induce any by promises to that designe. Yet one cheating fellow having gotten two stones out of a Mine, buried them in another place, and came one Evening to the Gouverneur to make shew of this Mine, to whom having made that shew, and received a Reward, with promise to returne the next Morning, he left the *Portugals* in the lurch, and neuer came againe. Thus after much triumph, for false hope of a Mine, he was forced to leave the Country for want of Victuals, and returned downe the River to *Sena*, leaving there *Almidua Cardoso* at *Almidua*, and two hundred men with provisions, fortified in a Trench of wood to procure that Discovery. The *Cafres* failed a peace with him (by Treachery to betray him) and after a League confirmed pretending to discover the Mine, brought them into an Ambush, where the most were slain, the rest forced to their Fort, and there besieged and slaine every Mothers Sonne. The Gouverneur melted those two Mines, and found them to hold three parts fillet, and but one of dross. They have also fines of Copper, and of very good Iron, of this making Instruments of Warre and Husbandry; of that Bracelets and Brazeries for their armes and legs.

a This by reason their ships were small, as that intancie of Navigation required, and besides they must carry the timber from one Sea to the other and to build them: Neither men expert in that Sea; and supply two Nations did not well agree to make the Voyage.

b See Chap. pag. 151. floor of Peacocks wild and tame, seen by a Battle, up within the Land.

c Golden fetters. Riches the cause of poverty.

d Chicanga.

e Silver Mines; Barret's Conquest.

Name _____

Mozambique.
On the Hollan-
ders besieging
it, see *sup.* pag.
716.

Two Elements
warring.

Quirimba, and
other Islands.

Index.

Bunched Kine

Indice.

Manna : this was a miracle in *Moses* time, as their waters, Quails, Garments, &c. not by procreation of new kinds, but by miraculous disposition ; that it should follow them ; breed worms, and yet in the Tabernacle be everlasting, not fall on the Sabbath, &c. *Four* : four

Estaca

•

20

1.

II

•

and

Night-blind-
ness.

Elephants
sleep not by
Trees, but on
the ground.

Arroba is 32^{lb}.
Ships.

Pangayao and
Almudias.

Sea is inflatable; when they want Wind to do, they blow the
Sails, which strike and chafe, as if the Ships had as much sense as themselves, or as themselves

From this last Cape to the Line is the Coast of *Melinde*, which is of the jurisdiction of the Coast of M

4. *Muninugi.*
5. *Emboe.*

a Mambasa
es Pamba

1- Page...
2, Ampere

ra Mandita.

ke *Maffignus*
e- customs.

The tokens
Linschoten

Id

Zugbar.
Deutschlich
serie.

Ewas, somewhat
like Ostriches,
see of them
my Pig. L. 5.
C. 12.
Sea Monster.

A nest of great
Birds.

 δ, γ

L. 9. in fine.
Emmanuel Ac-
cia, translated
by Maffius.

The Kingdom
of Ishembere
He seemeth
the Sadone.

rather some.

30

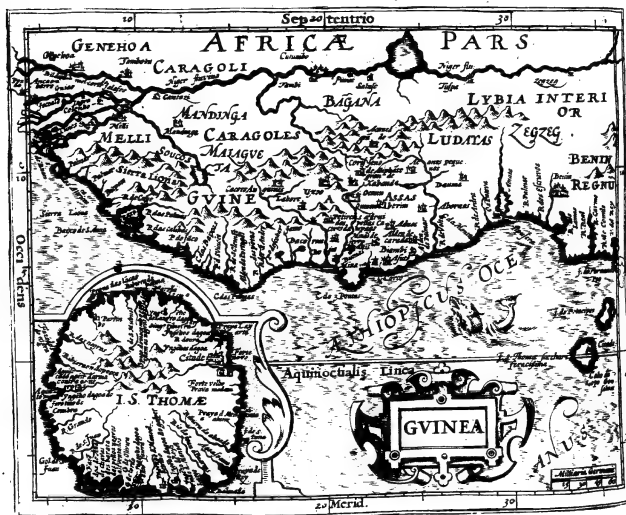
CHAP. 12. §. 5. *Manamotapa baptised, killeth Confaluu.* Angola.

oil- N. w Beads.
own Many bapti-
n I- sed, few Chri-
stians.

that if any touched them, they should die suddenly. He baptised thirtie and taught the rest their Catechisme, and proceeded to the next *Soba*, Lord of foure other *Sobas*, who had bene before baptised of Secular Priests, yet only had the bare name of a *Christian*. This *Soba* had three hundred wives for oftentation of his greatness. No man could make the signe of the Croffe. And when the Priest would build a Church there, the *Soba* said he would consult about it, but gave no answer. He found two Idoll Oratories, but no Idols in them, the people having before hid them in the Woods, lest they should haue like fiery fortune with the former. He found here also certaine *Chiboks*, which are Men attyred like Women, and beate themselves womanly, alhamed to be called men; are also married to men, and esteeme that vnnaturall damnation an honor.

About the same time, an Embassador from the King of *Cacongo* came to *Loanda*, with a Present to the Bishop and Request from the King, to send some Jesuites to baptise him, and all his Kingdomes. The Captaine therefore with the Bishop, goe to the Rector of our Colledge, and obayne *Gaspar Acuered*, and *Francis Guis* to bee sent thither. *Cacongo* is adjoining to *Congo*, and to the great *Macono* King of the *Anziqui*, hauing also the Kings of *Angola*, *Bengo* and *Bengo* Neighbours. It is a large Kingdom, and by the Towne of *Pinda* eight leagues distant from *Saint Thome*, is entrance vp the Riuer *Zaire* in foure dayes vnto it. The King of *Loango* hath also sent for Jesuites, to be by them instructed and baptised: but what is done in both these Kingdomes, I haue not (saith *Ierrie*) receiued intelligence.

HONDIVS his Map of Guinea.



Now concerning *Guinea*, that name is given to all the *Atlantick* Coast of *Africa*, from *Senega*, called by the Ancients *Strachia*, in sixteene degrees of North latitude, to *Angola* in thirtie South: and is diuided into the *Higher* from *Senega* to *Congo*, and the *Lower*, containing *Congo* and *Angola*.ouer against the higher *Guinea* are the Islands of *Cape Verde* (*Ptolome* calls it *Arcturum*)

(*Islandum*) which *An. 1446*, the *Portugals* first inhabited, thence in number, the chiefe that of *Saint Thome*, in which is a fortified Citie, chiefe our thole Forts and Habitations which the *Portugals* hold in that higher *Guinea*; the Bishop thereof subiect to the Archbishop of *Lisbon*. It is in fixteene degrees Mountaynes, hauing no rayne but in August, September and October, fettle of fruits, hatch store of Pompons (euery month) Sugar Canes, *Hoffen*.

Saint Thome is of vnnholome ayre, and *Prasa* vnlike against the enemye. In all the Coast of *Guinea*, the *Tangos* was, or *Lauadores* of *Portugals* of vngodly, but degenerated into barbarous rites and customes, which trade in all those parts for Hides, Ivory, Wax, Gold, Gumme, Ambargie: in some places they are also naked and raced like the *Sauages*.

King *Philip* the third procured by Letters to *Aguazir*, the Generall of the Iesuites *A. 1604*, that or that Order should be sent into this *Guinea*, *Balthasar Baverius*, *Emmanuel Barrios*, *Emmanuel Fernandez*. Thence came to *Saint James*, and remedied the custome of visiting Wifards and Sorcerers, which was there common, and the wicked abuse of Baptisme, in which three or foure hundred sometimes, fere hundred of their Slaves were at once washed without any Doctine of Christian dute premed, and presently transported to *Brasilia* or *India*, ignorant of all things. Likewise they procured libertie to many Free-men, which had bene by the *Tangos* most or *Guineans* stolen, and vnnaturally sold, they intending and attending such preyes, no lesse then Hunters and Hawkes their game. One of them dyed of the tickness of the Country: *Barrios* his

Barrios was sent to the Continent, and writ thence to *Barrios* that in Ianuarie hee came to *Loanda*, where the Kings eldest sonne professed his willingness to be a *Christian*, but that he must *signe* his name, where the Kings eldest sonne professed his willingness to be a *Christian*, but that he must *signe* his name.

Thence they sayled to *Guinea*, where the King was *Guinea*, sick and dyed. The manner is to kill Wives and Seruants, and a Royal Horse for his seruice in the other World, which *Barrios* did what he could to hinder. Thence they sayle to *Sierra Leone*, which is a very healthfull place; but some *Ethiopians* professing *Madonnes* were inuincible to him, *from respect*.

In July thirtie, 1605, he came to *Sierra Leone*, and arriving at *Pagosa*, the petty King there, *Barrios* came to *Fatema*, and arrived in all things the *Christian* Rites, but durst not be such (hee said) except he saw *Fatema* first. The *Portugals* in these parts liued like *Ethniks* then *Christians*, neither hauing Sacraments nor Word of God in many yeeres past, for that they had almost quite forgotten them. Pulling by the Ile *Tamarena*, he came to the Kingdom of *Burao*, the King whereof was also subiect to *Fatema*: he would be present also at *Masse*, and *these Iesuites* was desirous of Baptisme, but I thought it best to begin with *Fatema*. I Confessed some *Portugals* there, which in ten, twentie, thirtie yeeres had neuer bene Confessed; the *Christians* there little differing from *Ethniks*.

The King of *Sierra Leone* desired my stay there, which I doing, contrary to my former purpose, he sent all the people of the Towne to cut timber for a Church, was wonderfully desirous also of Baptisme, whereto I told him the multiplicitie of wives was impediment. Hee yielded to this, but wished he had knowne it sooner; for then he would haue had none of these, but another which he sent for. I hindered not, because their marriages for the most part are by the law of Nature valawfull. When the maide came, her friends refused the conditions of our Baptisme and rites: and vpon his importunitie, the King was baptised, and clothed now like a *Portugall*. Hee was named *Philip*, and is called *Philip Lewis*, for his Countie: he baptised also the daughter of another King, and ioynd her in marriage to him. His brethren also and children were baptised. The Kings Aunt is of great awkelesse, and in manner ruleth all: and should but for her fate haue married. She leads the reare when they goe to warres, carrying a Bowe, Quiser, and military Club, and compells them to keepe their ranks. *Philip* father being dead, when they would haue observed the Rite of killing some of his wives and seruants, *Philip* interceded, and took away those infernall Exequies: The King of *Torao* sonne was present at *Masse*, Baptisme, and Sermon, and relating the same to his father; this (saith he) is a *Father* indeed, and not those (Priests) which hitherto haue come into these parts no lesse following the merchandizing of Scandal of Slaves and other things then the other *Portugals*. This King is one hundred yeeres old, originally of the *Cumbe* (called also *Mauers*) which conquered these parts; as fresh as if hee were but too Secular.

Slaves of the *Cumbe* (called also *Mauers*) which conquered these parts; as fresh as if hee were but too Secular. At Christmas was presented our solemnitie, the Altar adorned with faire clothes, the image of our Lady with the Child *Iesus* on one side, the Crucifixe on the other, foure Candelsticks with Tapers, the wall and pavement trimmed with boughes. Mused with admiration he desired Baptisme, and a place was designed for building a Church. Their building of houses and Churches is to fatten posts in the ground clefe together, faling them with timbers laid ouerthwart, covered with clay, and then laying on a plaister of earth white as milke; the roofe is thatch and leaues of Palmes. I haue two of his sonnes, and two of *Philip* my perpetual companions, whom befiles the *Catechisme* I teach to read. The old King cleues only to one of his wives the filer of *Philip*; and at *Elizer* hee is so baptised.

The King of *Bene*, the Lord of seven Kingdomes hath written to mee for Baptisme: but I cannot forsake these two Kings till I haue other adde. This Countie is as healthfull as any I euer came in, and *Sierra Leone* would be a fit place for a plantation of the Society: for which King *Philip* wrote to the Catholic King, offering a place to erect a Fort, and commending the larger.

Officiaria Lep. 15, See Chap. 139

An Amegon

Tora.

Their building

1559.

A bundle of
sticks was
shipped.
Dreadful cru-
elty.

Three Bishops
Kings.
Bishops

Beni or Brins.

The chief Be-
zarine is the
high Priest,
of the
Mandings,
which he
Master of his.

Numerous
issue by reason
of their Poly-
gamy.

Funeral rites.

Sermon-torches.

The laggies: see
1. 7. 13. 13.

neff, whol somefell, and ferilitie of his Country. An. 1607. Emanuel Aluarez and his Brother went to *Gwinea*, to *Biffan*, and periwaded the King to forsake his *Chema*, (so they call God, and what fouer is pretious to them) to wit, a Fagot of sticks bound together, which they wor- ship: likewise to leave thole intervall inferies of killing at the Graue of the deceased, Wives, Friends, Seruants, cutting their fingers and toes in pieces, and stamping the bones in a Mortar, leaving the bodies mean while in torture, and when they were at the point of death were to undergoe the same burthens. The Kings of *Biyagi* and *Befugui* also desired Baptisme, which both (as hee of *Gwinea*) are *Beasfars*; *Biyagi* hath three Kings vassals, *Befugui* two, the *Gwinales* (even, although the *Biyagi* have taken five Kingdomes from him. The *Biyagi* are 10 and fierce people, in seuenteen Ilands ouer against these Kingdomes, alway warring with the *Beasfars* and the *Portugals*; with their boats entering the frequent Riuers, and spoyling all. These Ilands are rich and fertile, pleasant with Trees and Riuers, fruitful in Palmes, Wine, Oyle; stored with Cattell great and small, Iuorie, Fish, Rice, Waxe, Iron, and on the shore Amber-grife, but to them *uncowbed* and *unvisited*: long Pepper enough to lade yeerely two ships.

The King of *Beni* hearing of *Philip* and *Peter* (the King of *Tora*) that they were baptised, sent his best beloued sonne to be instructed and baptised. Hee is the chiefe King of all that Coast. To him *Barbarim* trauelled, hardly escaping the treachery of another King in the way the way was woody Mountaines, pleasant Vallies, an Iron-coloured earth, the Iron exceeding that of *Europe*. The King enteruayned him ioyfully; and first at his periwasion commanded by publick Edict, that marriageable Virgins should hide Natures secrets. Hee was present (but enured to stay without the Church) when Masse was celebrated, and heard the Sermon (for he vnder- stood the *Portugall* tongue) made great shewes of *Chriftianitie*, promised to burne his Idols; yea, periwaded his Vassall-kings to *Chriftianitie*; but all on a sudden by a *Mahometan* was altered, pretended to feare the *Cocha* (chiefe Emperour of the *Soules*) and the great *Bazarine* would in- cite him to warre against him. The King is said to haue receiued of him certaine Charmes, whereby to overcome any diuers vyces. *Barbarim* call him stroking a Serpent as big as a mans thigh, rolled vp in duers vyres, beaustified with various colours, as he neuer had seene any creature: this he looked and daled with. They call this the King of Serpents, and make much account of it: but *Barbarim* thought it was the Deuill in this forme. Thus were the blossoms of his hopes blasted; and he hasted away to his former friends.

It will not be amiss to relate the funeral mourning (worthie mourning and funeral) amongst the *Mauers*. *Ferna* the King of the *Legus*, had seuentee two sons and fiftie daughters, so that his progenie (most flourishing) was above three thousand. The old Grandfather being dead, neuer is sent to all the kindred in their severell habitations, euery Village mourning, and the kindred visit the corps with presents, Gold, Clothes, and what they can, accomplishing all with lamentable lamentations. Part of the presents is put in the Graue, another part goeth to the King of the place, the third to the Heire: but the Kings themselves are buried secretly by night, with a few friends attending, hauing all their life heaped treasure to that funeral pile, and are therefore buried in unknowne places, as in the bottoms of Riuers, turning mean while the streame on the other side. They lose much Gold this way, and if they die suddenly, no man knowes where they have prepared and treasured that treasure. That the wises and seruants are added to the Exequies, we need not repeat. They hope to finde all ready to serue them in the next life. Some great men haue Houses set ouer their Graue covered with Cloth, and o- ther things there left to waste with time, and hither the kindred make recourse to conuise with the dead, and acquaint them with their affairs. The funeral ended, they returne with a many falkes of flaw as there remayneth monthes to the yeeres end: against which time they growe store of Rice, Wine, Hennes, and (if the deceased were rich) of Kine, and then assemble to a funeral feast lasting day and night with all exesse in eating, drinking, dancing, and such a noise, that none in the Village can sleepe. For which cause the *Leisures* which haue their Churches in the Villages, haue their houses out of them. Their greatest glorie is the number of Meats beyond mouches, and of Drunkards beyond tale. King *Peter* was inuited to one of these riots, yet riotous not, but by his modest example waime good opinion to his Religion. They had sacrificed a maide, and certaine Kine with Diabolicall rites to their Ancestors, in a Wood close by fore his came.

Barbarim went to *Fatema* the King of the *Boulus*, and was lighted to him by night with Torches of straw which they vie, and not wax, though the Country haue floure. Hee sent after him a gold Chaîne which he refused. An *Ethiopia* Doctor, and King *Peters* sonne were conuited some after. They did not beleue any Hell, but think that the deceased goe to Gods house, and there lue and vie the same things they did here, and in the same ranke and reputation.

This King *Peter* was of the *Mauers* or *Cumba*, which are the same (sayth the *Leisures*) which in *Congo* were called *Giacha* (in *Angola*, *Ginda*); that they were the same *Yngis* which *Imbia* or *Zimba*, of which you read in *Santos*, or with the *Galla* amongst the *Abissinies*, he sayth, without my subscription. These left their Countries, about An. 1550, and periered to these parts

parts of *Sierra Leona*: of which Man-eating Nation none there remained but *chus Peter*, who now became a Zealous *Christian*, and procured the commision of others. They which are to be baptised bring first their Idols, and cast them in the fire. Besides which Statues, they haue *Chin- nins*, which are Pyramides with Coils within, wherein are kept white Ants: of so religious e- steeme with thole *Guineans*, that when they buy a slave, they let him buy a *China*-pyramide, and haueing offered thereto Wine and other things, praying that if hee runne away Tigris and Ser- pent they haue a place sacred to the Deuill. That which King *Philip* had, was in an Iland, they there offered Rice, Oyle, or what they carried, casting it into the Sea. No man durst venture on the Iland for feare of *Cannibals*, the Deuill-Ibolls. Once a yeere the King went and sacrificed Hennes, and Goats; (which there liued fearfully) on a Rocke. The cruell spe- cacle of the Selfe-whippers on Monday churday was terrible to the *Ethiopes*, thinking them (not without cause) mad to rage against their owne flesh; and *Chrisopher* some of King *Peter* would not be behind the rest herein. Another thought the blood had beene only the red joyce of a certaine Tree. These are the *Leisurall* Relations till the yeere 1610. with other like, which I omit.

¶ VI.

Relations of the Christianitie of Africa, and especially of Barbarie, and Algier;
written by I. B. GRAMAYE.

Hus much haue I related of the *Leisures* and *Dominicans* later labours in Africa. *Gr- Africa* *Aluspa-*
maye hath lately published ten Bookes or Treatises of Africa: he sayth that there are
some Reliques of the ancient *Christians* after so many inundations of Heretic and *Ma-*
bonetisme, both in *Marocco*, *Tunes*, and *Lybia*, which vie the Masse of the *Moscorians* of
translited into Arabicke: there are also *Greekes*, and *Abissinies*, and of diuers Nations Merchants
with free vie of their conscience. At *Tunes*, and *Tripolis*, Priests in Gownes, Monks in robes
are permitted publick supplications and funerals. In the Kingdome of *Fesse* their libertie
is greater. But in all the Coast of *Barbaria* there is no securitie of the publick exercise of *Christian*
Religion, nor any Monasteries; but at *Oran* & in the places subiect or confederat to the *Spaniards*.
In the places subiect to the *Moors* & *Turks*, there is publique permitted, not secured both exercise,
Churches, & places of buriall in towns, sometimes eclipsed or disturbed by the *Morabutes*, in times
of drought, at which times, as it were, to appease the angry Deitie, they spoile Churches, inhi-
bite *Christian* Holies, ouerthrow Tauernes (for none else may sell Wine) which after a few dayes
are againe permitted. The *Christian* Church-yard, or rather Buriall-place, is a piece of ground
without the Towne, neere the *Leisur* Buriall-place, not indolled, yea (in places) bearing Corne.
But the sandy voyde fastly secures the Corps from Dogs. Prayers and other Rites are vied at
40 the Graues, but not at *Algier*, without scoffes and injuries, specially from Boyes. Priests admi-
nister Sacraments without speciall Cure, or certaine Stipend, or Order; yea, some without Or-
ders. Baptisme is often administered by the Lay-people, and without the Ecclesiasticall Cere-
monies; and whatsoever requires Episcopall benediction of long time hath there wanted, Seldom
is there Sermon, neuer Catechising, Velpers, or Lauds, till our Author procured.

In the Kingdome of *Argire* are supposed to be two hundred thousand *Christians*, of which
the most are *Renegados* or *Apollatans*, which protest *Mahometisme*: some, but very few, of their
owne accord; some by force, as Boyes which they take, and Infants (neither is it lawfull for a
man to be freed himselfe till hee be fiftene yeeres old) some dissembling, yet hardly escaping, by
raisme of certaine death, if taken in the attempt; some by rewards of riches and honour; others
by feare of torture, and depaure of libertie. Of such as continue *Ramish Christians* are in that
Kingdome supposed to be two and thirty thousand, besides those of the Reformed or other pro-
fessions. And although in ten yeeres last past (till A. 1619.) 12000. *Spaniards* haue beene freed,
yet in that space eight thousand haue succeded in seruitude, besides five hundred dead. Some of
these ididit themselves to the *Diablitie*. There are four Churches in the Prisons, in the Cite
and Ducacie of *Fippes* two, in that of *Casib* and *Telsen* two. They haue an Oratory in the house
of the French Consull.

Supplications are performed in their times with deuotion and store of Candles. But there is
no Font, nor holy Oyle, Chrisme, nor are the Sacraments (yeue me leave to vie our Authors
words) of marriage, Extreme vnction, Orders, or Confirmation administered; Baptisme is done
with simple water, Penance by any Priest: the buriall place not consecrated. The Authors
being there continued, did reforme things by a Visitation, with conference and request of thole
Christians, and subsecution to the Pope and all which might challenge any right prouided.

PPPPPP

bodies whereon they fall, breeding worms in garments, therewith wetted and layd by. It were therefore fit to be provided of water to drinke or drinke meat before their seasons fall; and to prevent the hurt by keeping the Wells covered, and not to water in the open River, as the *Saint John* men did in the first Voyage (thereby the laft to them) our men remaining three three yeeres, and returning found, freeing the Countrey of the impuration. The River encreased, when no raime is fene where we abode, whereby the raime falling about, and further paff, benefite of the River appeares. The shoald which flayed vs might in another season be prevented; yea, with fish men and instruments cut thorow, continuing to fmall a space; promising fairly beyond, so farre as we had occasion to looke, the Sea-horles and flore of Crocodiles procla; ming deep waters upwards. And if it ioyne about to *Senaga* (as it is vifually described) to it cannot be farre about that place where we were, but promitteth a farre farther fenne, whole branches are fo greas. The higher we went, the more healthfull we found our bodies.

From *Baracoda* forward were law no Towne or Plantation; only we found two or three bundles of *Palmita* leaues bound vp, which our *Negros* said fone people had vifed to felle the River. There abound in this River Sea-horles and Crocodiles, or Aligators. This they call *Bumbe*, whole length we haue meafured in the impreffion made in the fand, whence we haue driven him, three and thirty foot, so feared of the Natiues that they dare not wath their hands, wade, or swimme in the great River, telling of many their friends by this enemy deuoured. Neither dare they paffe ouer their Cattell, but when they paffe ouer a Beefe, a Canoe goeth before, whether it holds him dofe with a rope rafined to his horne, another holds vp his flayle, the *Pinet* or *Marybuck* in the mull onnying ouer the beaft, and fytting on him, by whom flandts another with Bowe and Arrowes ready; and thus they paffe them one by one. And when we were forced in a shallow place to enter the water, and force the Boat againft the current, the *Blackie* would not be perfwaded, faying, *Bumbe* would haue them; till at laft on better confideration, at a third attempt, they beought themselves that a white man was more conspicuous in the water, and therefore aduertured. Yet did I neuer finde them to affaile vs in all this way, but when many of vs lay on the fands, they would auoide vs, as Snakes vif the poife and light of men with vs; boldely in deepe waters. Their musky fent made vs oft to ftepe our noftils: It made both the water and filh alive in fome places to tafte and relifh of them, that we could not eate the one, nor drinke the other. The noife of them in that place, whereby they call one 30 to another (resembling like the found of a deepe well) might be heard a league.

The River-horle is in fadion of body a complex Horle; hath round buttocks, fhort eares, wagged to his mouth, two teeth flanding right before on his lower chap great & dangerous, neighing directly like a Horle, four legs, fhort, the foot diuided, fome fo great that I haue meafured a prime twenty inches ouer. Hee doth live in the Rice-grounds, but generally feeds on low marifh grounds, where the Sedge is Greene in herbs by night; bold in the water, mooring, neighing, and tofing the water within Pittoll flote, very fearefull of fire, as might appeare by a Candles end (we could not fpare them any flote) fet on a piece of wood, and let downe the ftreame on them. They were molt dangerous when they had their young with them, which fometimes they leaue on the floare, caried in the water by the female on her backe. I haue fene the Sea 40 horle and Crocodile twifame together without difagreement.

There is fene of *Mullet* and other *filhamong* others, with a net we tooke one like an *Engilh* Breme, but of great thickeffe, which one of our Sayl: putting his hand to, prefently cried out that he had loft the vif of his hands and armes; another bare-legged, putting thereto his foot, loft the fense of his leg; both their fense being fene to returne, the Cooke was called vp, and bidden to drefle it by laying both his hands thereon, finke prefently on his hinder parts, making grimous moane that he felt not his hands. *Sandy a Blackie* comming with his Canoe laughed, and told vs that they much feared this filh in the water; for hebenummed what fouer hee touched, which he vifed to doe, ftroking himfelfe on other filh, and then deuouring them: but being dead he was good meat. At that place (where *Caffee*) the people would come boldly into the water, y^e fome great *Marybuck* hauing foured them from the *Bumbe* by his bleffing. And wee might fee many on the other fide, but neuer any on this. One little filh there is which may bee called the *Running filh*, like our Roach, with a red taylor, enforced to runne a great way on the top of the water. Lightly touching it, by his aduerfary which is like a Trout, whom to auoide he hath run fometimes into our Canoe.

There is fere of fowle, which we fee fit on the bankes, but neuer in the mayne River fwimming (it femes, for feare of the Crocodile) and feeding on the *Mariffes* and *Ponds*: Giefe rather bigger then our cane *Goofe* with a fpeare on each pinnon, large, flarpe, and if they be not killed dead, ready for offence. *Duckie*, *Mallard*, *Hernes*, *Curlews*, *Storkes*, *Flouers*, and the like. The people filh their Lakes, and Ponds (which are many, broad, shallow) going a whole Towne 60 or Plantation together, onely the men, each with a kinde of Basket holding the open mouth downward, clofe one by another outfpreading the Pond, clapping downe their Baskets before them, and fo returne molt of them laden.

To fpeake of the Inhabitants, I will beginne at the mouth of the River, where dwell the *Blackie*.

Blackie, called *Mandingos*, which fpeake the fenne language, fearefull of any fhipping, becaufe many haue benee *Kirpifled* and caried away; except they know them: they bring to a abundance of *Bonanes* (which in the West *Indies* they call *Plantains*) with *Beenes*, *Goats*, *Hens*, *Graine*, and fone *Hides*. Amongst the dwell, or lurke rather, a certaine way vp the River, certaine *Portugals*, fome of that colour, other *Mulatores*, but the molt blacke, fattered two or three in a place, beggting children of the *Blackie* women; but haue neither Church, nor Friar, nor any other Religious Order. It appeareth that they are Fugitives or Exiles from *Portugal*, or the flies of that government, which employ themfelves in buying Commodities, fpecially *Slaves*. A few of them haue vifed one time of the yeare to goe vp the River in a fmall Barke as farre as *Senaga* to trade, whence they haue returned much *Gold*, and haue not attempted further, which is not half the way we haue gone vp. They fay that thofe which committed the treachery againft our men are banifhed, as detested for that fact; how euer, it is not fafe to truff them too farre. Their condition vnder the blacke Kings is bale, who after their death feize on all without reft to wife, childe, or fenant, except they haue before provided; as wee haue fene of their poore poffertie, retayning the language of *Portugal*, and named of *Chriftians* foft to be called *Negros*, though neuer to blacke. The better fort for feare of reuenge haue removed their dwellings thence; the *Blackie* banifhing them the Towne where it was done, and fo much compaffionating others of our people which were above in the River in trade, that at their returne they fed them, and conuayed them to the next with their commendations, giuing them fafe conduct, and guides till they came to Cape *Verd*, where the *French* haue continuall trade, which might giue them home: their commendation from one King to another, being the loffe of their fhip by the treachery of *Portugals*, and their entertainment good in all places. What *Faramba* did, when the King of *Nyany* was perfwaded by the *Portugals* to destroy them is faid before. Others did animate our men, and promifed affilience to their reuenge, which their pacifity refufing, fill thefe Natiues bare a fullen difaffection to the *Portugals* notwithstanding.

There is another People dwelling amongst the *Mandingos*, called *Fulbes*, a tawny People much like to thofe vifants amongst vs called *Egyptians*; the women well featured, with a long blacke hair, more loofe then that of the *Blackie* women, neatly apparelled in the habite of the Natiues. The men are not fo handfome, by reason they lye of and with their Cattell, fome 30 Goats, but herds of *Beenes* in abundance, the keeping of which is their profefion. In fome places they haue fetled Townes, moftly wandring, vifiting themfelves in Kindreds, and driving their herds together: where they finde good paffures they agree with the King, and build houfes as the feafon ferues, during the raime betaking themfelves to the Mountaines and higher grounds, and then fucceeding the River, euen to his fouer banks. Their toyle is continuall, keeping their Cattell in the day from ftyring, and from the Crocodiles hanes; in the night bringing them neere their houfes, and parting them in feuerall herds, make fires about them; thus lye in the midd, about which they lye themfelves, ready againft the roaring affilants.

Such is the poore *Fully* almost growne beasiall, and when we haue gone to them to buy a Beefe, he hath come forth from his beasls with his face and hands couered with flies, as thicke as here 40 they vif toft on Horfes in Summer, and the fame kinde of flies; but thofe *Fulbes* fenne more fenfeleffe; not removing them, as we were fayne with a bough in conference to doe, and as our beasls vif whifking of their tayles and other motions.

They lye in great difaffection to the *Mandingos*, who will flure with them if they know of their killing of a Beefe, and in their Commodities: that when they traded with vs, they drew vs courtey to fee it, left the *Negros* participate in his returne. Of thefe the Countrey is full, euerly where difperfed; and higher vp they are in one part principally, holding dominion, excluding the *Blackie*, but for the molt part in warre. Their language is different from the *Blackie*. Their women would daily bring vs *Milke*, *Curds*, two ferts of *Butter* (one new, foft and white, the other hard and of an excellent colour, as good as any we haue here, but for a little frethneffe) brought in Goards like *Dillies*, neate and cleanly within and without, therein much vnlike the *Irish Calves*, how euer otherwife refembling their courfe of life. Their returne 60 was called *Rumdam* (fo they call our *Sale*) nothing elfe could fo well pleafe them, were this neuer fo little. If we denyed trade one day, wee fhould not haue their companie in a weeke; fo that we were willing to pleafe them, the *Blackie* not applying himfelfe to Cattell.

The *Mandingos* themfelves, which are the Natural Inhabitants, are perfectly blacke, liuing a molt idle life, except two months of the yeare, in their Seed-time and harref; wandring as idle life, vp and downe at other times from one to another, hauing little knowledge, to hunt, fish, or fowle, how much fouer both Woods and Waters abound in Game, the Beasls and Fowles as the *Gawwie* Hens and Partridges) refufing to their very deades. In the heate of the day they palle the time in companies chaunting vnder the flaly Trees, hauing one Game with fome chitric flones and holes cut in a piece of Wood, performed by a kind of counting. They ordinarily make but one meal a day, fpecially the vulgar and younger fort; or rather none, their hour of meal being after the day light is in; and then with fires of Reeds, without the doore, they fit round and

Mandingos.

Portugals. Thelc may be the Yngos men before mentioned.

* Hittor Nomes, &c. which vnder colour of trade waied their time to kill the Engilh, and take their fhip, Tanfon and otherste in their trade in the Countrey, on thes on thore, and downe thik: after much loue and pretended kindneffe.

King of Nery, fce Chap. 12. The Fulbes. Thelc being tawny, and the others blacke, fweeth that this colour comes from the feed which they hold on the Portugals borne of Nygo women, and not of the Sunne-burnt Fully, in the Beasiall life.

Bale Bate.

Note for our
mens dyet.

Their Houses.

Strange Ant-
hills.

Fortifications.

Their Armes.
Armes.Bow and Ar-
rows.

Their Kings.

Their State.

Destruction
of Ant-hills.

and fall to their Vnnds, which for the most part are, Rice or some other Graine boyled, which being brought vnto them in Grasse by the women here, they put in their handis, till it vnto Bils, and cast into their mouths. Fleish, or fish their want of skill to gett, hath made Rarities; their Cockes, and Hennes are plentifull, but spared to barter with vs for fine Ipieces of Iron, Beads, and such Commodities. They hold it vnwhollome to cate in the heate or coole of the day, and mayfore then exhaled to the exterior parts, and the inward cooler and more digestible for concoction: wherebey we can in that heate easily drinke, yea and detre it, that quantitie of *Aquante*, or other Drincks, which here would kill vs, and there wee drinke with none Tem- perance and satisfaction in leffe quantitie both Morning, and Evening. And in my opinion were fitter for vs to cate early, and againe, after the heate is past, in coole parts.

Their vntill diuise is war, yet haue both Winter, and for the most part haue the Wall of our Ale. They place their Habitations round together, and for the most part haue the Wall of Reed made vp together some fixe foot high, (fortifying them against raine, not cold, which yet cause often alarms and a mighty cryes) compailing their Towne, with doores of the same high in the night. Some of the houses within are made of the same Reeds, but the better sort of Looms, reddish and remaying very hard, likely to yeeld the best Brick in the World, the whole of Country but the Mountaynes, yielding the same Earth. The Ant-hills are remarkable, call vp in those parts by Pil: ires, some of them twentie foot in height, of compasse to containe a dozen men, with the heate of the Sunne baked into that hardnelle, that we vied to knowe our Ides in the rugged tops of them, when we took vp the hands to shoot at Deere or wild beafts. The forme of their Houses is round, and covered with Reeds, yet full of Rits, that they may endure the outrageous gusts and raines, such are their meane Townes and Villages; others they are of force built to their Barras, fortified and entrench'd, of which the Land hath full store, and *Casles* (against which the betrayed ship did ride) is such. It is the fear of the King, feared out of the River, enclosed round with Hurdles like those which our Shepherds vie, but about tene foot high, fastened to strong Poles which are higher then the Hurdles. On the inside in diuers places they haue buildings made like Turrets whence to shoote Arrows and cast Darts against the Assault: on the out-side is a Ditch or Trench of great breadth, beyond which againe the Towne is circled with posts and pieces of Trees set close and fast into the ground some fixe foot high, so thick that except in files and places made purposely, a single man cannot gett ho- row; and in like manner a small shiuing off is the like fence, which they lay in to keepe off the force of Horse.

Their Armes are an *Azayg* or *Laelin*, with which in their hands they walke, beeing a Reed of fixe foot, with an Iron-pike antickly made and dangerous; they haue others to cast like Darts with barbed heads. About the necke a Bandell of redde or yellow cloth with a Sword hanging of some two foot long and an open handle: the better sort carry a Bow in their hand, and at their backe a Case with many holes holding some foure and twentie Arrows of Reed, as bigge as a Swa: a Quill, two foot long, headed with Iron pointen, without nocke or feather: the Bow also made of a Reed, with a flat firing or ricke smoothed and fastened, of the first Wool, and to a B. R. T. of the fleighe Garment of defense as it is oftening, the danger be- ing in the P. yin. We haue seen them likewise on Horse backe, their Horses full, bridled and saddled after the *Spanish* fashion, each man having an *Affige*, and a broad Buckler hanging on the right side of his Horse. The Kings House is in the midle of the Towne enclosed by a fild, with his Wives feuerall Houses about, to which you cannot come, but by a Court of Guard, passing thorow an open House where stands his Chaire empty, in which none but himselfe may sit; by which hangs his Drummes, which euery night they vie to drumme on, hooping, lunging, and making a wild confused noise till day breakes, with fires in the House and Yard: which noise they vie in meane Townes also to scare away wild beafts.

I saw and did eate and drinke with fixe of their Kings or *Marfas*, which haue reference to greater Kings liuing further: all the South-side of the River as we went, being subiect to the Kings of *Cantore*, of the North-side halfie subiect to the King of *Bursale*, the rest to the King of *Woolley*. These wee saw not, and they say, that they then not themselves abroad but in pompe, hunting with great numbers of Horse, as our men saw the King of *Bursale* (when they walked to Cape Verde) and there are warres betwixt one side of the River and the other, which were not, *Bursale* would soone with his Horse take a great part of the Country, or if he had meanes of transportation. Before these which we saw, the people present themselves kneeling, and comming neerer layes his hand first on the ground, and then on his own head excepted, some laying duff thereon, with Ceremonie hee twice or thrice before he cometh in, then with much submissiue laying his hand on the Kings thigh, and for rectreth backe. And if a *Marybucke* be present in any company which thus come to him, after their salutation they all kneele do vnto, and be faine to praying for him and blessing him; to so which he crosse his armes (the right hand ouer the left shoulder, and the left to the right) then answers, *Amen, Amen*, which is as *Amen*, with vs. When the common people meet, which haue not leese each other in long time, if there be a *Marybucke* amongst them, before saluta-

on they put themselves in a Ring and kneele to Prayer. The King answers the people with nod- ding his head. His house is little differing from theirs, the Countrey yielding only Cotton to both, whereof they plant great fields, where it grows like Rott Bushes, yielding a Cod which being vnto breakes and is white.

Their apparel is a shirt and a paire of breeches: the shirt downe to the knees, wide like a Surplice, with great sleeves, which he rolleth vp and fastens to his shoulder when hee vish his hands; the breeches made with so much stuffe gathered vnto on his buttockes, that hee seemeth to carry a Cushion, and they make him fradde. His legs are bare; some few wearing a piece of Leather vnder the foot, buttoned about the great Toe, and againe at the in-firt. They are for the most part bare-headed, save that they are bedecked with *Gregories*, which are things of great effeime, usually made of Leather of several fashions wondrous neatly, seeming hollow, with writings in them received from their *Marybuckes*, reported to holy that no euill can beynde them while they wear them. On their heads they wear them in manner of a Crosse from the fore-head to the necke, and from eare to eare: about their neckes, shoulders, bodies, armes above and below the elbow, round their middles, seeming laden with blessings for each member, both men and women, and most of all the King. Yea, if they haue any Maladie or Sore, they apply thereto these *Gregories*: neyther could I perceiue amongst them any other Physicke. Their Hories also are thus blessed, wearing them about their neckes, and their Bowes.

The King for greater hate hath many times two of his Wives set by him, laying their hands on his naked skinn about the waste, stroking, and gently pulling the same. He hath an orderly allowance of four Wives, acknowledged with Ceremonie, besides Concubines; sometimes yee of so many Wives not having one fit for carnall knowledge. The cause whereof is their memorous Monitroty, the woman after the percheuue conception not admitting further know- ledge, lest the or it be destroyed. Customs also forbids it after delivery till the Child be weyned, each Mother being herein comple, and her Childes Nurle. Adultery is severely punished, the man and woman being both fold (which is the punishment for great offences, none being put to death) the *Portugals* buying and transporting them to the West Indies. Other men may haue if they are able to buy, then pluralitie also, first commending with the King or Gouernour with some gratification, and then with the womans friends: which money, they say, remaynes in bank if he dyes, for her better mayntenance, or if she please to buy a Husband. For as the Mayde is bought, the Widow buyeth.

The Wives liue in great seruitude; they beate their Graine in Morters with flaures like Cowle-flaures; and dresse it and all manner of victuall, and bring and set it on the Mat before them, neuer admitted to sit and eate with them; neyther could I euer intreat that fauour of any for the best accounted Wife (which vially they haue one most conseruatiue with the Husband, whom we called the *Head-wife*) but euen the also how euer procured from some other labours, may not eate in fight, but in another house. One shall not see kissing or any dalliance vied be- twixt the Husband and Wife, nor euer heare of brawling or falling out (which in this pluralitie and equality is strange) amongst themselves. Each woman hath her priuate Lodging and feue- rall House for the night. When they appeare in the morning, they flate him kneeling, laying their hands on his thigh. Her apparel is loose, parti-coloured, blue and white Cotton Cloth, from the waste vpwards bare, the rather to shew their printed red bodies, whereof they are not a little proud, turning themselves to shew it, and pleased with the handling, seeming to vs as the printed kids of our baked meates. Sometimes they call on their shoulders such another Cloth as they wear below. Most of them are nice in shewing Natures Secrets.

The Marriage Solemnitie is this: the man gets his friends with whom, and the younger for he comes to the Towne where the Mayde is dwelling, in the beginning of a Moone-thine night. Thence by violence, as it were, carrie her away shirking with a great noise, seconded by the young Maydes of the same place; whereupon the young men of the Towne assemblen in rescue, the other notwithstanding, with great shouts and iubilates, carrying her away to the Bride- grooms abode: where the remayne for a certayne time vntill after which for some Moones the spouses not her open face, but with a cloth covers all but one Eye.

Their Kings and *Grades* stand much on their Generosities and Antiquitie, whereof wee had penence in a quarrell betwixt *Jo John* and the Kings Sonne, in whole Land wee then reuelled. Succession is not to the Sonne of the deceased, but to his Brethren in course, and then to the Son of the eldest, the other Brethren holding some place, gouerned meane-while. *Jo John* is the title of the youngest, *Ferrand* of the third, *Ferran* of the second, and the eldest is titled *Manafay* King, which here was the King of *Cantore*, whom we saw not. Their greatest riches is the number of slaves, and from the King to the slave they would all begge of vs; but small matters might euer except *Aquante*, for which they would sell all, the Kings also drinking drunke; and the Kings life with them is to cate, drinke, sleepe, and company with their women, thus confuting their time till time confutes them. Our salutation to the King, he sitting on his Mat, was with- out mooning the first, to lay the hand on the right besiding the bodie (as hee also did) and then both take hold on the vpper part, then on the lower part of each others hands, and the third

Cotton trees
or bushes in
other parts
growe
in trees.
Their app-
rel.

Gregories.

Their women.

Principal Stal-
lions.Husbands and
Wives sought.Admirable
subtleties.

Marriage rites.

Cost of the
cushion.

time toyne full hand and shake hands : then sitting downe by him, after a little parley touching the cause of our coming (the King for state still speaking by another) out goeth our Bottle of *Aquavie* and Sacke, and calling for a small gourd which is their richest Plate, I beginne and drinke off a Cup, then presenting both Cup and Bottle to the King, after whom it passeth to the rest, no vnkindnes taken if we refuse to drinke any more. Before hee drinkes, hee wets therewith one of his *Gregories*. They leaue not till all be out.

2. IL

*Of their Marybucks, and Religion: Merchandize; Fiddlers, Instruments,
Trades, Husbandry, with a further Historie of the Creatures
in those parts.*

Marybuckes, or
Priests of a Ma-
hometan Sect,
differing from
the common,

Fodder Brans,
156 (42.925).

It seemes they
speake some
Arabike words
in which also
their Law is
written.

Slowly clon-
ing.

* To 3M
ward.

Marybucke O-
rations of Ser-
mons.

Their Bookes
and abstinence

Marbach's tra-
vellers.

Their *Marjoribon* *Ballegans*, are their Priests or Religious persons, separated from others in their habitations and course of life. They tell of *Adam*, *Eve*, *Noah*, and others, the things mentioned in Scripture; like the *Leinitical* Tribes, they have their *Townes* and *Landes* proper to themselves, wherein dwell none of the *Secular* but their *Slaves*, whose I-
 fues their Inheritance, they marry all to their own Tribe, breeding all their Children to their
 own profession; I have as many *Wives* and as many as I will, the rest according to their *degree*. I see 20
 very young men, and as many as I will, to go with me, to go to *work*, and may be
 hired to use *force* as well as others; we agreed with them by the *Moon* to take on, and to
 quit of the vulgar. I visited *Fide Bram*, the principal in his sickness, who sat on a *stool*, and
 Bed supported by three of his *Wives*, to each of which I gave a *Pewter Ring*, which he took
 kindly, and caused a *Dinner* to be provided, and sent me a *Hide* and an *Elephants Tooth* in
 recompense of a *Present* which I had given him, which here cost eighteen *penes*. They worship
 one God and call him *Alas*, acknowledge *Mahomet*, are circumcised before *Friday Sabbath*, but
 have no *fasts*, and are not *chaste*, but live in *lewdness*, where they celebrate the
 same, following therein their occasions without intermission. The *Wives* are
 not decently *cloved*, in which they teach their Children to write and read; Paper is of great
 esteeme with them; their Pen is a kind of *Pencil*; their Law is written in a Language
 differing from their vulgar. None of the *Temporall* people have any *write* of *Bookes* or *Letters*. We
 thought they made *vide* of some *flattie* tree in the fields for their Affections: and one day Law
Marjory coming with his *Slave* to the River-side close by our Wall, we first with a *Gourd*
 full of water, and then with a *stone* cast at him, so that he was forced to *run*, and
 his *Slave* brought him other water whereover he walked his hands, and after that
 a third for his face, after all which making a low reverence with his body, and laying his hand
 on his breast, his face directed toward the East, * kneeled down and in decent forme set to
 utter certaine Prayers; which ended he *kissed* the ground, rose up, turned his face to the West

and performed like Ceremonies, and then returned to his Lodging.

When *Fadæ Ibrahim* was dead, he was laid in a house where a Grave was digg'd, and a great number of Men were crying (rather than mourning) being made, he was laid into the ground; the women running about in a Lunatick fashion, with their arms spread made a terrible Spectacle of sorrow. The *Marykebes* assembled themselves in a convenient place to receive the mil tribute, near the Grave, where the people sitting downe in a Ring, a *Marykebe* came forth in the middle of the Ring, and kneeling downe before the people, she said, O ye that are dead, the people interjecting, their applauses, clapping hands and running in to gratifie their *Vate*, (Poet or Prophet) with a Prefent. This one after another, every *Marykebe* had his speech, but the most popular *Oration* carryed only the Prefents. The principall might also take the Grave, and the People were made for the intialline of his Sonnes in the Succession.

ing of the Infinite like Socrates, Boetius, Mani, and such, which we have bene fume of them laden As the vulgar is so faste howe they Drinke, these are abtinent, frily deured to poore pure water, as also then Wiues and Children; nor would endure the least Inordinate or playing Boy to taunt on liquor, or Raufing, Scafe, Fruits, or any fower thing. I have bene a good while in the company of such, after twice finking redoubt, fearly had any fente and yett thatt his mouthe to our *Kafa-fala*, whereby we thought to recuise him, benefted no doubt by the fente, and bang come to himfelfe, he asked whether any had entred, laying, he had rather I faw dyed then any fickefull man, and then they were raffed, and the vulgar, and the fute, and the fabrick makes them vffall in their fetters and vffable in their reports.

They dispose themselves generally to trauell, together with their Families, Bookes, and Boyes; the Countrey being open to them; renewing (it seemes) their provision when they come

CHAP. 13. §. 2. Trade of Slaves and Salt. Deformed people. Musicke, &c. 1573

to some principal place of vs it mozt certayne they will begge, and a Quire of Paper as a great gift to a whole Company, which they vie to write their *Gregories*; and when we fend any of the people any whither, he will looke to have a sheet or two of Paper about his couenant, to buy him fuffenance in the way. These *Mary-beats* by their travels are experienced in shuers Countreys; and can tell you what they have seen, and how they have beene used in those parts where they both lide: Yet doe they vie Armes as well as others, but rather I thinke for defence against Markinde-beats, than beafully vnkinde Men. Two *Mary-beats* gave vs much intelligence of Gold; one of which, when I came to take leave of him, tooke my right hand bewixt his, vetering over the same certayne vnknowne words, and would exort and anon spurring.

[illegible]

Backer, James Sword and Wines Bracelets: seeming to come from these parts, I asked when hee had them? He answered, of the *Arabeque*, which hee desired to be tawnie *Moor*, coming in Companies with Camels, by which I perceived they were of *Babylon*. Some *Moor*es, which had neede of such things, had bought them for a gift. *Beas*, hee made them more comely, by requiting vs with neate Tobacco-pipe Canes: they were the deepest printed that euer I saw. Their Husbands in gallantrie weare Beasts skinned, the tayles hanging to them as to the Beasts, beetween their buttocks. The Women weare good Eare-riues; the Language was differing, yet the better foot could speake like the *Mandings*. Wee observed some with three Iraques under the Eyes, a distinction of such bold *Beas*, that they were not to be feared. One, who was a *Beas*, had a *Beas* under his Arm, which hee would not farre from *Lays*, which were esteemed, their neether Lippe hanging downe toward the breaust and putrifying, against which they saye Sale for a remealie: but conscious of this Deformitie, trade without sight or conference. A day being let, on which the Merchants bring and Lay downe their Commodities, which they leave there one whole Day; and then returning, finde to much Gold layed by them as the Deformed will give. Hee likes the price, he takes the Goods, and the *Wares* are sold. The *Wares* and leaues of Gold, in the price contents him. This is reported to be the *Arabeque*, Trade with these people.

Cause why Pa-
per is so este-
med. See *Sup.*
1466.

Trade of
Slaves & Salt.

Bloud-stone
Trade.
Caravans of
Asses.

Arabeck's und

Deformed
people, their
Trade and
Gold. See SM
pgs. 872,

Musicke and
Musicians,
Their Ballads
see before pag
925. and Sup
12, the like in
Cassia.

Circumcision
a scale of yn-
righteousness
without Fairb

half a mile from the Point, which if we could haue remembered, we might haue gone into Lisboa without any faile, but it was not Gods will that it should be so. Sunday being the seventh day after we were taken, we cut our Cables, and with our first-joyle and first-joyle-ropes we ranne into a flat place, being no more than paces there, that there was no hope of ever joining our lines (for the Rocks are as steep as a house) and so, some by one meane, and some by another, we got ashore: but we did not differ one of the Turkes to go with us all ashore, and then we went to a little Village halfe a mile from the place where we came ashore, and there we caused all the Turkes to be pinioned (for not a man came to the waters side all this time) and so two or three of the men of the Village went with vs to Cast Cales, and there the Turkes were put in prison, and we were very well used, and they that were hurt were dress'd, and had a Chirurgion to looke to vs for the space of two dayes, till we had a little refreshment our selves, and then in a Boat provided for vs, and the Turkes to carrie vs to Lisboa, where after examination both of vs and them, the Governour gave them freely to vs, and told vs we did deserve a great deal more.

This haue I related vnto you the whole truth of our proceedings, and no more: but what is true, not for that I desire to be applauded of men, but that whosoever shall heare this discourse, may not thinke that of our owne power we could doe this, but that it is the hand of the Lord hath done it: and the Lord grant that I and euery of vs may neuer be vnmindfull of that the Lord hath done for vs. Amen.

This Letter was written to Master John Moulton, to whom also he wrote another, which I haue, demanding his aduice about that which seemed to mee a strange immanitie (that I say not inhumanitie and vncristianitie alone) of men; as the other was the vnpeakeable grace and bounty of God: namely, that the owners of the ship taken (being also the Masters kinsmen) demanded, and by Law threatened to wring from him part of the Moneys which they made by sale of the Turkes at Lisbon; where yet they were not in their possession, but as the Kings laies, and the Kings Officers (for encouragement of others in like case) gaue them that money as Almes, howeouer it was reckoned also as their iust price. Neither would they giue them wages, which yet demanded this money; as if their eye had bene euill because Gods was good and gracious, like Iosias in his mad anger for the Nimroths spared. But I hope they better bethought them afterwards, or else I would here name them to their euerslasting reproach: which I now forbear, as Dauid did Shemeis punishment, in regard of his great and present escape, victorie, triumph, which euen then had happened.

At the beginning
begin: some
begin: some.

A Preface to the
concluding
Treatise.

Supra lib. 9.

And because these Alger Priests haue brought vs into the thoughts of Turkish power, the rather need already diuers things remarkable; yet hauing since met with a piece of worlde, I thought good after communicate it vnto thee. It is a Royall present worth the receiving: namely, to see thee in possession, and make thee Master of the Grand Signiors Serraglio: a fight heretofore prohibited, in manner, to Christian eyes. I doe not promise thee the stonies and edifices, but a fower and quieter Title (for how lately hath the Master bene dispossessed of stonies and his life together, that I mention not the infabulitie of the present, who once before held, and after was bolden of the same) Here thou hast the Rattles of the Great Palace for the Master and Arme, with the representation of the Turkish Court; the Rites proper and decent, solemn and private of the Grand Signior and all his Granaries: the Sultans, the Women and Virgins, the Sonnes and Daughters Royall, the Great Officers of State, and of the Household, their Courts, their admirable Discipline, with other Observations such as I thinke for a great part of them) haue not yet seen the public light in any Language. These hath Master Robert Withers collected: for his ten years observation at Constantinople, where he was educated by the care and off of that late Honourable Embassador from his Maiesty, Sir Paul Pindar, and well instructed by Turkish Schoolemasters in the Language, and admitted also to further sight of their vnobscured Halos: then is small. But why doe I hold thee longer from the Author himselfe, yea, from this promised Serraglio?

CHAP. XV.

The Grand Signiors Serraglio: written by Master ROBERT WITHERS.

§. I.

Description of the place, partitions, and manifold conueniences.

The Situation.



The Serraglio wherein the Grand Signior dwelleth, with all his Court of Seruants, is wonderfully well situated; being built directly in that place where Biscarrum Rood, vpon a great point of the Mayne, which looketh towards the mouth of the Blacke Sea, and is in forme triangle; two sides whereof are circumpailed with Mare Egeum, and the third ioyneeth to the rest of the Cite of Constantinople; It is enclosed with a very high and strong wall, vpon which there are di-

uers Watch-towers, and is by computation, about three Italian miles in compass. It hath many Gates, some of which open towards the Sea side, and the rest into the Cite; by the chiefest Gate (which indeed is a very fately one) is one of the towers towards the Cite, and by it euery one goeth in and out daily: the others being kept shut all such times as the King, or some of the principall Officers of the Serraglio shall cause any of them to be opened, either for their pleasure to sit by the Sea side, where they haue a very dainty prospect, and may behold the ships laying to the wind (and so) or for any other occasion: likewise, if any other of the Land-gates be opened, it is either when the King sendeth priuately to put some Great man to death, or for the execution of some other secret butelisse; but they are all locked fast in the night againe.

The afore said chiefest and common Gate, is in the day time guarded by a great companie of Capoochee, which change their watch by turns; and in the night likewise by others; all which Capoochee are vnder the command of a Capoochee-Bathes, which Capoochee-Bathes being fixe in number, are bound that euery weeke one of them lie within the Serraglio, for the security and safeguard of the same. And without the Gate, about ten or twelue paces off, there stands a little Houle made of boards, vpon wheeles, in which euery night a Companie of Lemacians doe watch, who vpon any occasion are ready to awake those within, and to giue them notice of whatsoever sudden accident may happen without.

It is also well guarded, by the Sea side, in the night, for in the Watch-towers which are vpon the wall there lies diuers Agiamglans, which are to watch, and see that none come neere; and lett any shipping should dare to attempt some mischief, they haue Ordnance ready charged, and the Gunmen lying hard by them.

In this Serraglio there are many fately Roomes, being appropriated to the seasons of the yeere; the greatest part whereof are built vpon plaine ground, some vpon the hills which are there; and some also vpon the Sea side, which are called Kiozk, that is, Roomes of faire prospect, or as we terme them) hanging Houses, into which the King oftentimes goeth alone, but most commonly with his Concubines, for his recreation.

There is amongst the afore said Roomes, the Chamber into which the Grand Signior repair, when he is to giue audience to Ambassadors; to the Bathes on the ayres of publique Diuans, and to those who being to depart vpon any weighty seruice or employment, are to take their leaue of him; as also to such as are returned from their places of gouernment and charge: which was before giuen vnto them: This Roome standeth in a fine little Courte adorne with many very delicate Fountains, and hath within it a Sofa spread with very sumptuous Carpets of Gold, and of crimlon Velvet embroydered with very costly Pearles, vpon which the Grand Signior sitteth; and about the Chamber in steall of hangings, the walls are covered with very fine white stonies, which hauing diuers sorts of leaues and flowers artificially wrought vpon them, doe make a glorious shew. There is also a little Roome adjoining vnto it, the whole inside whereof is covered with Silver plate hatchit with Gold, and the ground is spread with very rich Persian Carpets of Silke and Gold.

There are be-longing to the said Roomes and Lodgings of the King, very faire Gardens of all sorts of flowers and Fruites that are to be found in those parts; with many very pleasant Walkes, enclosed with high Cyprisse trees on each side; and Fountains in such abundance that almost in euery Walk there are some, such great delight doth the Grand Signior, and all Turkes in general take in them.

Besides the afore said Roomes (which are very many and ferre only for the Kings owne person) there is also the womens lodging, which is in a manner like a Nunnerie, wherein the Queene, the other Sultanas, and all the Kings women and illnes doe dwell: and it hath within it all the commoditie that may be, of Bed-chambers, Dining-rooms, Withdrawing-rooms, Bagnos, and all other kinds of building, necessarie for the vie and seruice of the women which dwell therein.

There are likewise diuers Roomes and Lodgings built apart from all those afore said, which serue both for the principall Officers, those of a meane degree, and also for the basest sort; and are so well furnished, that not any wanteth whatsoever is fit and necessary. Amongst which there are two large buildings; one of which is the Hazine, or priuate Treasure, and the other the Kings Wardrobe. These are two very handiome buildings, and secure, by reason of the thicke of their walls, and strong Iron work, and haue each of them an Iron doore, both which are alwayes kept shut, and that of the Hazine locked with the Kings Seale.

In the said Serraglio there are Roomes for prayer, Bagnos, Schooles, Buttries, Kitchens, Stillatories, swimming places, places to runne Horles in, places to wrestle, Burs to shoot at, and to conclude, all the commoditie that may be had in a Princes Palace for things of that nature.

At the first entrance into the Serraglio, there is a very large and fately Gate, in the Porch whereof, there is alwayes a Guard of about fiftie men with their weapons by them; as Peces, Bowes, and Swords; and hauing passed this Gate (through the which the Bathes, and other Great men may ride on horse-backe) there is a very Spacious Court-yard about a quarter of an Italian mile in length, and almost as much in breadth; and on the left hand of the Court there

The capisse
Gates.

Chief Gate.

Capoochee Bathes, fixe.

Watch-house.

Agiamglans, Ordnance.

Set rooms for the season.

Kiozk or Banqueting house.

Chamber of Audiences.

Sofa spread.

Leaues and flowers, contrary to their usual Carpet.

Rich Persian Carpets.

Womens Lodgings.

Cyprisse walls.

Rooms for Officers.

Two large buildings.

Hazine and Wardrobe.

Setled doores.

Rooms for many other vies.

Fort Gate and Guard.

Great Courtye.

into the gate there is a place to shelter the people and horses in rainy weather: and on the right hand there is an Hospital for such as fall sick in the *Serraglio* in which there are all things necessary, and it is kept by an *Eunuch*, who hath many servants under him to attend upon the diseased. And likewise on the other side on the left hand, there is a very large place where they keep Timber and Carps, and such like things, to have them neerer hand for the use and service of the *Serraglio*; over which there is a great Hall, where are ranged up many Weapons of Antiquity, as Cimiers, Javelins, Bowes, Ambassadors, Galleys, &c. which the King keeps to lend the Soldiers and others, for to accompany the *Grand Signior*, or the Chief *Vizier*, when they make any solemne entry into the Citie of *Constantinople*.

And having passed through the aforesaid Court, there is a second gate (at which the *Balikes* is alight) somewhat lesse then the former, but more faire and cosly; vnder which there is also a large Porch, where there is likewise a guard of *Capochees*, provided with weapons as they are at the first gate; and then there is another Court, lesse then the former, but faire more beautiful, by reason of the delicate Fountaynes, and walks enclosed with Cipresse Trees, and the fine greene grass plots in which the *Cauals* doe feed and bring forth young; insumch, as it is exceeding pleasant place, and in this Court (the *Grand Signior* only excepted) every one must goe on foot: On both sides of the said Gate, there is an open Gallerie vnder feet with very finely Pillars, without the which the *Chiausles*, the *Lenicars*, and the *Spahes*, doe live to live all along in ranks very well apperled, at such times as there is a great *Dinan* held for the coming of any Ambassador, to kill the *Grand Signior* hand.

In the said Court on the right hand are all the Kitchens, being in number nine, all which have their Larders, and severall Officers for their service. The first, and greatest is the Kings; The second, the Queens; The third, the *Sultanas*; The fourth, the *Capi Agas*; The fifth, for the *Dinan*; The sixth, for the *Agas*; the Kings Gentlemen; The seventh, for the meane sort of servants; The eighth, for the women; The ninth, for the very Officers of the *Dinan*, and such as attend there to doe what belongeth unto them in their several callings. And on the left side of the Court, there is the Kings Stable of about thirte, or thirte five very brave Horses, which his Highnes keepeth for his exercise, when he pleaseth to ronne or loope with his Gentlemen the *Agas* in the *Serraglio*; over which Stable there is a row of Rooms, wherein is kept all the Furniture of the Horses, the which I having seene I can affirme, that they are of an extraordinary value; for, the Bridles, Pettoralls, and Cruppers, are set so thick with Jewells of diuers sorts, that the beholders are amazed to see them, they doe so faire exceed all imagination.

Neere adjoining to the said Stable, are certayne buildings for the service of the Officers of the *Dinan*; and having passed two thirds of the Court, there is the Roome wherein the *Dinan* is kept; vnto which joyneth the *Hazme*, called the outward *Hazme*; the which the *Dinan* being ended, is led with the Chief *Vizier* Scale: And euen with the *Dinan* but somewhat behind it towards the left hand, is the Gate which leadeth into the womens Lodgings, called the *Queenes gate*, which is kept and guarded by a company of blacke *Eunuchs*.

The aforesaid Court endeth at a third Gate, called the Kings Gate which leadeth into the 40 Rooms and Lodgings kept apart for himselfe, and such Gentlemen as attend upon him continually; neither may any one enter therein, but by an absolute leave from the *Grand Signior* and Phisicians, Caters and Sewers, may goe in and out with leave only of the *Capi Agas*, who is the Chief Chamberlaine of the *Serraglio*, and to him is committed the keeping of that Gate; and he is alwayes at hand (by reason his Lodging is neere) with a Company of white *Eunuchs* about him like himselfe. So that, what is reported of things within this Gate, is for the most part by relation; for, either one may not see them, or if hee doe see them, it must be when the King is absent; and hee must be brought in by some man of qualitie and command, by one of the Gates at the Sea side: the which also cannot be obtained but with great difficulty, and some 10 charges to pay, for a gratification to the guide; they haue not onely great respect to their Kings person, but also to his roomes in his absence.

And having passed the third Gate (the which hath also a very faire Porch) immediately it seene the aforesaid Roome appointed for publique audience; into which the *Grand Signior* repairth to give audience to Ambassadors, and to the *Balikes*; and there is also another very faire Court, paved with very fine Marble wrought with *Mosaical* worke, wherein there are many delicate Fountaines, and sumptuous Buildings on all sides, in which (commonly) the King vnto to eate, and passe the time in some recreation.

It happened, that I taking hold of a fine time, the King being abroad a hunting, through the great friendship which was twixt my selfe and the *Kalyak* of the *Balikes*, had the opportunity (he being my guide) to goe into the *Serraglio*, entering in at a Gate by the Sea side; where he shewed me many of the Kings backward roomes, diuers *Bagnes*, and many other very curious and delighfull things, both for the excellencie of their gilding, and the abundance of Fountaynes that were in them. In particular, I saw a row of Sommer Roomes built upon the

The Authors
entry into the
Serraglio.

Sommer
Roomes.

top of a little Hall, so well contriued with Halls and Chambers, and so pleasantly seated and richly furnished, that it might very well be the Habitation of so great a Prince, Amongst which Hall there was a Hall that was open towards the East, but vnder-set with very faire Pillars, which Hall looked into an artificiall foure square Lake (which they call *Hanaw*) proceeding from a Lake, about thirte Fountaynes; which were built upon a kind of Terrace or high foundation of very fine Terrace Marble, which compell'd the said Lake, for the water raine from the Fountaynes above, downe into the Lake, and from the Lake it ranne through diuers Gutters into certayne Gardens: there might two men walk abrest upon the Terrace, where they should heare the continuall and sweet harmonie which the Fountaynes made with their Leaden Pipes, insumch that it was a most delighfull place. And in the Lake there was a little Boat, the which (as I was entreated) the *Grand Signior* did oftentimes goe into with his Mutes and Buffones, to make them row up and downe, and to sport with them, making them leape into the water; and many times as he walked with them about vpon the sides of the Lake, he would throw them downe into it, and plunge them oer head and eares.

I looked also through a window which was in the wall of the said Hall, and saw his Highnes Bed-chamber; the walls whereof were couered with stones of the finest *Chine* Metall, which were set with flowers of diuers colours, which made a very daintie shew: The *Antepartes* were of cloth of Gold of *Burfa*, and their borders of Crimson Veluet, embroyded with Gold and Pearles: the posts of the Bed-stead were of silver, hollow; and in stead of knobs on the tops of them there were set Lions made of Chrytall; the Canopie ouer it was of Cloth of Gold, and so were the Bolsters and the Mattresses. The Roome of this Chamber (as of the other Roomes also) and the *Sofas*, were couered with very costly *Persean* Carpets of silke and Gold, and the Pallets to sit on, with the Cushions to leane vpon, were of very rich cloth of Gold.

There was hanging in the middle of the aforesaid Hall a very great Lanthorne, the forme whereof was round, and the barres of silver gilt, and set very thick with Rubies, Emerals, and Turkeies; the panes likewise were of very fine Chrytall, which made a very pleasant shew. I saw also a Bafon and Ewre to walk with, of masse Gold, set with Rubies and Turkeies, which did beaurifie the Roome exceedingly.

Behind the Hall there was a place to shoot in, where I saw many very lately Bowes and Arrows; and there were shewne vnto mee, such strange passages made with Arrows by the King himselfe through Brasse and Iron, that me thought it was almost vnpossible to bee done by the arme of any man.

The Roome which is called the publike *Dinan*, hath beene built of late yeeres; it is foure square, and about eight or nine paces euery way from side to side; it hath behind it another Roome for the seruice thereof, and one also at the coming into the *Dinan*; on the right hand, diuided only by a wooden rayle, with many other Roomes somewhat distant from it, which seruice for the expedition of laundry businesse; This *Dinan* is called publike, because any kinde of person whatsoeuer publicly and indifferently, may haue free access vnto it to require Iustice, to procure grants, and to end their Causes and Controversies, of what nature, condition, or importance to euer they bee.

§. II.
Of the Dinan Dayes, Judges, Session, Inducature,
Dyer, Account.

The *Dinan* dayes are foure in the Weekes wee. Saturday, Sunday, Monday, and Tuesday, upon which dayes, the Chief *Vizier*, with all the rest of the *Viziers*; the two *Caualschers* of *Gracia* and *Natolia* (which are the Chiefes oer all the *Cadets* of those two Provinces, which *Cadets* are men of the Law, who by priuiledge doe gouerne in all places and Cities of the Ottoman Empire, as Iustices of Peace doe with vs, but with a little greater domination) the three *Defterdars* (whose charge is to gather in the Kings Reuenues, and likewise to pay all the Souldiers, and others which haue any spend vnto them) The *Reiskandar* (which is the Chancellor); The *Nishanagers*; (that is, hee which signeth the Commandments and Letters with the *Grand Signiors* mark); The Secretaries of all the *Balikes*, and other great men; a great number of Clerkes or Scribes, which are alwayes at hand attending at the doore of the *Dinan*; The *Chiausli* *Balikes*, who all that while that he is in the *Serraglio*, carrieth a silver staffe in his hand; and many *Chiausles* also to attend, that at the command of the *Vizier* they may bee ready to bee dispatched with such orders as shall bee giuen them by him, to what place, or to whom foures; For, they are those which are employed in Ambassies, in ordinary Missions, to summon men to appeare before the Iustice, to keep close Prisoners, and in fine to performe all businesse of that nature. All which aforesaid Officers, from the highest to the lowest are to be at the *Dinan* by breake of day.

The

Grand Signior
Bed-chamber
described.

Lions.

Lanthorne.

Bafon and
Ewre of gold
Shooting.

Publike *Dinan*
described.

Dinan dayes &
Officers,
Viziers,
Cadets and *Caualschers*.

Defterdars and
Reiskandar.

Secretaries &
Clerks,
Chiausles.

Manner of
Seditans
Court.

The *Vizier* being come into *Dinan*, doe sit within at the further end thereof, with their faces towards the doore, upon a bench which joyneth to the wall, every one in his place as he is in degrees, sitting all at the right hand of the chiefe *Vizier* (for with them the left is counted the vpper hand) and on his left hand vpon the same bench doe sit the two *Cadefchers*, first hee of *Grecia*, as being the more noble and famous Prouince, and then hee of *Natalia*. And on the right side at the comming in at the doore: doe sit the three *Defenderas*, who haue behind them (in the aforefayd roome which is deuised with a wooden rayle) all the sayd Clerkes or Scriveners who sit vpon the ground, with Paper and Penes in their hands, being ready to write whatsoever is commanded them. And on the other side (ouer against the *Defenderas*) doe sit the *Nifhamges*, with his Pen in his hand: hauing his Officers round about him. And in the middle of the roome doe stand all such as require audience of the Bench.

Now being all come together, and euery man set in his owne place, forthwith the *Peititors* begin their suites, one by one (who haue no need of *Attorneyes*, for euery one is to *foctefor* himselfe) referring themselves to the iudgement and sentence of the chiefe *Vizier*, who (if the please) may end all; for the other *Balshaws* doe not speake, but attend till such time as hee shall referre any thing to their arbitrament, as oftentimes hee doth, for hee hauing once vnderstood the substance onely of the Cause: (to free himselfe from too much trouble) remits the deciding of the greatest part to others; As for example, if it bee appertayning to the *Ciuill Law*, hee remits it to the *Cadefchers*. If it bee of *Accounts*, to the *Defenderas*. If of *Falshood*, (as counterfeiting the Markes or Lick) to the *Nifhamges*. If concerning *Murders*, *Adulteries*, *Bandes* (wherein there may be any great difficultie) to some one of the other *Balshaws* which hee by him; so that after this manner hee doth exceedingly ease himselfe of so great a burthen, which otherwise hee alone should bee enforced to vndergoe; referring onely to himselfe that which hee thinke to bee of greatest import and consequence. And on this wise they spend the time vntill the Noone: at which hour one (one of the *Sewers* being appointed to bee there present) the chiefe *Vizier* commands that the Dinner bee brought in, and immediately all the common people depart. So the roome being free, the Tables are made readie: after this manner before the chiefe *Vizier*, there is set vpon a flosse a thimne round plate of Copper tinned, about the bignesse of the bottome of a Barrell, at which hee with one or two of the most of the other *Balshaws*, doe eate; the like is prepared for the rest of the *Balshaws*: which doe eate together. And another for the *Cadefchers*; one for the *Defenderas*; and one likewise for the *Nifhamges*. And hauing euery one a Napkin spread vpon his knees to keepe his Garments cleane; and a great quantitie of Bread being layd readie round about the sayd Copper plates, immediately the Meate is brought in, and set before them vpon the Plates in great Dishes (which they call *Teffes*) and still as they haue eaten of one Dish, the *Sewer* takes off that and lets on another. Their dyet is ordinarily Mutton, Hennes, Pigeons, Geefe, Lambe, Chickens, broath of Rice and Pulse, dressed in diuers mannes, and some Tarts or such like at the last, so in very thort space they make an end of their Dinner. That which remayneth of the sayd Tables, the Officers of the *Dinan* doe eate; but they haue more also allowed and brought them to their Kitchen. The *Balshaws* and other Great men, haue Drinke brought vnto them, which is *Sherbet*, in great Porcelaine Dishes; but the others doe either not drinke at all, if they doe drinke, it is faire Water brought them from the Fontaines. And the same time, when the *Viziers* of the Bench and others of the *Dinan* are at Dinner, the vnder Officers, Waiters, and Keepers, doe dine also: which are not litle ordinarily then foure or fue hundred persons, but their food is nothing but Bread and Potrage, which they call *Churra*.

Dinner being ended, the chiefe *Vizier* attendeth onely publique Affaires, and taking Councell together (if hee please) and thinketh it fit) with the other *Balshaws*; at last, hee determineth and resoluth of all within himselfe, and prepareth to goe in vnto the King: It being the ordinarie custome to doe in two of the foure *Dinan* dayes, that is, vpon Sunday, and vpon Tuesday: to render an account vnto his Maiestie, of all such businesse as hee hath dispatched. And to this end the *Grand Signior* (after hee hath dined also) repayreth vnto his Chamber of Audience, and being lett downe vpon a Sofa, sendeth the *Capi Agba* (which hath in his hand a Silver staffe) to call first the *Cadefchers*, who immediately rise vp out of their places, and hauing bowed to the chiefe *Vizier*, they depart, being accompanied with the sayd *Capi Agba*, and *Chenab Balshaw*, who goe before them with their Silver staves in their hands, and so they goe in vnto the King, to giue account and make him acquainted with what hath passed concerning their Charge, and so they being dismissed, (for that day) they goe directly home to their owne Houses.

Next after them are called the *Defenderas*, who in the same manner are brought vnto the King, and hauing dispatched, they take leave, and giue place to the *Viziers* who are called last of all, and goe together in a ranke one after another, the chiefe *Vizier* being foremost, vnderdoyed by the two aforefayd Silver staffes. And being come before the presence of the *Grand Signior* they stand with their hands before them, holding downe their heads, in token of Humilitie; and if none but the chiefe *Vizier* speaketh, and giues an account of what hee thinke fit, deli-

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uering his Memorials or *Arres* one by one, the which the King hauing read, the *Vizier* taketh them, and hauing put them into a little crimfon Satin bagge, hee most humbly layeth them downe againe before his Maiestie: and for the *Grand Signior* demand no further of him (the other *Balshaws* not hauing spoken one word all this while) they all depart and take hoke at the second Gate; and being accompanied by their owne people, and by diuers others (especially the chiefe *Vizier* who is brought in into his owne house by a great companie of *Chenabes* and others, all for the most part on horse-backe) they goe euery one to his owne *Serraglio*, and so the *Dinan* is ended for that day, it being about two houres after noone.

It is to be noted that sometimes also the *Agba* of the *Lanciers*, and the Capitaine *Balshaw* come to the *Dinan*, when they are at home in *Constantinople*, and haue businesse to doe there: but the Capitaine *Balshaw* onely doth goe in vnto the King (which also may not be but in companie of the other *Balshaws*) to acquaint his Highnesse with the state and affaires of the *Armenia* and *Armenia*; his place in the *Dinan* is vpon the same Bench, but yet hee sitteth last of all the *Balshaws*, vnlesse hee be one of the *Viziers* (as it is often times) and then hee sitteth second, or third, as hee is in degree by election: but the *Agba* of the *Lanciers* doth not sit in *Dinan*, but sitteth vnder the open Gallerie on the right hand, within the second Gate; and if so be it soe hee sit out, vpon some extraordinarie businesse, that hee be to goe in vnto the King, then he goeth first of all others; and being come out againe from him, hee sitteth downe againe in his place, vntill the *Dinan* be ended; and hee is the last that departeth of all the great men.

The *Grand Signior* Predecessors were alwaies wont, and this man sometimes commeth privately by an vpper way to a certaine little window which looketh into the *Dinan*, right ouer the head of the chiefe *Vizier*, and thence sitteth with a Lattice before him, that hee may not be seene, to heare and see what is done in the *Dinan*; and especially at such times when hee is to giue audience to any Ambassador from a great Prince, to see him eate, and heare him reason with the *Balshaws*: and by this his comming to that window, the chiefe *Vizier* (who alwaies sitteth in jeopardy of losing his head, vpon any displeasure of the *Grand Signior*) is enforced to carrie himselfe very vprightly, and circumspectly in the managing of his affaires.

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§. III.

Of Ambassadors entertainment and audience.

When it falleth out that an Ambassador from any great King is to kisse the *Grand Signior* hand, it must bee either vpon a Sunday or vpon a Tuesday; for those are the dayes appointed for his Highnesse to giue audience, to the end hee may not be troubled at other times: and then the *Vizier* commandeth that there be a great *Dinan*, which is, by calling together all the Great men of the Port, all the *Chenabes*, all the *Manfr- Capaines* to apparel themselves in the best manner that they are able; and to goe euery one to his ordinarie place in the second Court, and there to stand in orderly rankes; who indeed make a very goodly shewe, for they are very well clothed, and are most of them of comely personage.

The *Dinan* being all in order (in which at that time there are very few or no particular causes at all handled) the chiefe *Vizier* sendeth the *Chenab Balshaw* with many of his *Chenabes* on horse-backe to fetch the Ambassador, who being come to the *Dinan*, is let face to face close before the chiefe *Vizier* vpon a flosse couered with cloth of Gold; and hauing for a while complemented and vied some pleasant discourse together, the *Balshaw* commandeth that the dinner bee brought, the which is done after the aforefayd manner, (only the round plate Table, on which the meate is let is of Siluer, and the viduals are more delicate and in greater abundance). And so to the Ambassador, and the chiefe *Vizier*, with one or two of the other *Balshaws* doe come together; and for euery such Banquet at such times, the *Grand Signior* alloweth the Steward a thousand Crownes to spend.

They hauing dined, the *Vizier* entertayneth the Ambassador: with some discourse till such time as the Ambassadors people haue all dined; and then the Ambassador together with his owne attendants retire into a certaine place nere the *Grand Signior* Gate, where hee mayeth till such time as all the orders of the *Dinan* haue had audience of the King, who being dismissed, doe all depart (except the *Balshaws* onely, who for the *Grand Signior* honour are to stay and attend in the Roome vpon his Maiestie.) And then the Ambassador is called by the Master of the Ceremonies, by whom hee is brought to the Gate, wherethe *Capi Agba* standeth with a ranke of Eunuches, which *Capi Agba* leadeth him to the doore of the Roome, where there doe stand two *Capoches Balshaws* ready, who take the Ambassador, the one by one arme, and the other by the other, and so lead him to kisse his Highnesse hand, which hee hauing done, they lead him backe in the same manner to the Hall of the Roome, where hee standeth till such time as the said *Capoches Balshaws*, haue also led such of the Ambassadors Gentlemen as are appointed

Departure.

Capitaine

Balshaw

Agba of the

Lanciers.

Kings private

chamber

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Ambassadors

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Nuptiall rites. Sometimes the Queene was wont to be wedded to the King, but now shee paffeth without the *Keban*, that is, without an assignment of any Ioynture, or celebrating the Nuptiall rites, which is nothing else, but in the presence of the *Mufies*, to give each of them their assent to Martrimonie, of which the *Mufier* maketh *Hoget*, that is, an *authenticall Writing* or Testification, not onely of the Consent of the two parties contracted, but also of the Dowrie which the King is to allow her.

Ioynture. The reason why the Queenes are not now (nor have not bene of late) espoused, is, not to diminish the Kings Patrimoine of five hundred thousand Chequins a yeare: For, *Solym Selim* having allowed so much to the Emperesse his Wife, (so the end might speed freely, and build Churches and Hospitals, so that by all means the might be honoured and esteemed) left order by Canon, that all his Successors should doe the like, if so bee they determined to be married to their Queenes. But now the *Isayd* revenues being otherwise employed, the *Balthames* doe what in them lyeth to disuade the *Grand Signior* from marrying: and so much the rather, because they would have none but the King alone to rule: yet howsoever, (married or not married) the Mother of the Heyre is by every one called and acknowledged for Queene, and presented with rich Presents from all great Personages, and hath continually at her Gate, a Guard of thirtie or fortie blacke Eunuches, together with the *Kozlar Aga* their Master, whom shee commaneth and employeth in all her occasions, and so doe all the other *Sultanaes*, the which never leave out of the *Serraglio*, but in company of the King himselfe, who oftentimes carrieth either all or most of them, abroad by water to his other *Serraglio*'s of pleasure. And in those wayes through which they passe, to goe to and fro their *Kahks*, there is Canuaue pitched on both sides, and none are by them but like Eunuches, till they are sealed cloie in the roomes at the steepe of the *Kahk*; then goe in the Barge-men: so that in fine, they are never seene by any men, but onely by the *Grand Signior* and the Eunuches.

Kings Daughters. The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Serraglio*, being royally served, and unpromptly appoynted, and live together by themselves in small pleasures; vntill such time as the King shall be pleased to give them in Marriage, and then they come out of that *Serraglio* and carry each of them along with them a Chest which the King gives them, full of Gownes of Cloath of Gold, rich Jewels, and Chicquins; to the value of at least thirtie thousand pounds sterling per Chest; and that is (as we call it) their *Portion*. They carrie likewise along with them, all that which they hid from time to time, things of great price which have bene given them, which sometimes amounteth to a great matter, and stands them in stead all their liues time. And if so bee that the *Grand Signior* loves them, and is willing to further all their liues time. And if so bee that the *Grand Signior* loves them, as many them, and deale royally with them; then they are suffered to carry out of the *Serraglio*, as many Slaves with them as they will, (prouided they exceed not the number of twentie a piece) and such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice.

Portion-Chest. The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Serraglio*, being royally served, and unpromptly appoynted, and live together by themselves in small pleasures; vntill such time as the King shall be pleased to give them in Marriage, and then they come out of that *Serraglio* and carry each of them along with them a Chest which the King gives them, full of Gownes of Cloath of Gold, rich Jewels, and Chicquins; to the value of at least thirtie thousand pounds sterling per Chest; and that is (as we call it) their *Portion*. They carrie likewise along with them, all that which they hid from time to time, things of great price which have bene given them, which sometimes amounteth to a great matter, and stands them in stead all their liues time. And if so bee that the *Grand Signior* loves them, and is willing to further all their liues time. And if so bee that the *Grand Signior* loves them, as many them, and deale royally with them; then they are suffered to carry out of the *Serraglio*, as many Slaves with them as they will, (prouided they exceed not the number of twentie a piece) and such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice.

Slaves and Eunuches. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice.

Bill of Dowrie. The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Serraglio*, being royally served, and unpromptly appoynted, and live together by themselves in small pleasures; vntill such time as the King shall be pleased to give them in Marriage, and then they come out of that *Serraglio* and carry each of them along with them a Chest which the King gives them, full of Gownes of Cloath of Gold, rich Jewels, and Chicquins; to the value of at least thirtie thousand pounds sterling per Chest; and that is (as we call it) their *Portion*. They carrie likewise along with them, all that which they hid from time to time, things of great price which have bene given them, which sometimes amounteth to a great matter, and stands them in stead all their liues time. And if so bee that the *Grand Signior* loves them, and is willing to further all their liues time. And if so bee that the *Grand Signior* loves them, as many them, and deale royally with them; then they are suffered to carry out of the *Serraglio*, as many Slaves with them as they will, (prouided they exceed not the number of twentie a piece) and such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice.

Primatice. The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Serraglio*, being royally served, and unpromptly appoynted, and live together by themselves in small pleasures; vntill such time as the King shall be pleased to give them in Marriage, and then they come out of that *Serraglio* and carry each of them along with them a Chest which the King gives them, full of Gownes of Cloath of Gold, rich Jewels, and Chicquins; to the value of at least thirtie thousand pounds sterling per Chest; and that is (as we call it) their *Portion*. They carrie likewise along with them, all that which they hid from time to time, things of great price which have bene given them, which sometimes amounteth to a great matter, and stands them in stead all their liues time. And if so bee that the *Grand Signior* loves them, and is willing to further all their liues time. And if so bee that the *Grand Signior* loves them, as many them, and deale royally with them; then they are suffered to carry out of the *Serraglio*, as many Slaves with them as they will, (prouided they exceed not the number of twentie a piece) and such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice.

Visiting. The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Serraglio*, being royally served, and unpromptly appoynted, and live together by themselves in small pleasures; vntill such time as the King shall be pleased to give them in Marriage, and then they come out of that *Serraglio* and carry each of them along with them a Chest which the King gives them, full of Gownes of Cloath of Gold, rich Jewels, and Chicquins; to the value of at least thirtie thousand pounds sterling per Chest; and that is (as we call it) their *Portion*. They carrie likewise along with them, all that which they hid from time to time, things of great price which have bene given them, which sometimes amounteth to a great matter, and stands them in stead all their liues time. And if so bee that the *Grand Signior* loves them, and is willing to further all their liues time. And if so bee that the *Grand Signior* loves them, as many them, and deale royally with them; then they are suffered to carry out of the *Serraglio*, as many Slaves with them as they will, (prouided they exceed not the number of twentie a piece) and such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice.

They are their Husbands masters. The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Serraglio*, being royally served, and unpromptly appoynted, and live together by themselves in small pleasures; vntill such time as the King shall be pleased to give them in Marriage, and then they come out of that *Serraglio* and carry each of them along with them a Chest which the King gives them, full of Gownes of Cloath of Gold, rich Jewels, and Chicquins; to the value of at least thirtie thousand pounds sterling per Chest; and that is (as we call it) their *Portion*. They carrie likewise along with them, all that which they hid from time to time, things of great price which have bene given them, which sometimes amounteth to a great matter, and stands them in stead all their liues time. And if so bee that the *Grand Signior* loves them, and is willing to further all their liues time. And if so bee that the *Grand Signior* loves them, as many them, and deale royally with them; then they are suffered to carry out of the *Serraglio*, as many Slaves with them as they will, (prouided they exceed not the number of twentie a piece) and such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice.

Diuorce. The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Serraglio*, being royally served, and unpromptly appoynted, and live together by themselves in small pleasures; vntill such time as the King shall be pleased to give them in Marriage, and then they come out of that *Serraglio* and carry each of them along with them a Chest which the King gives them, full of Gownes of Cloath of Gold, rich Jewels, and Chicquins; to the value of at least thirtie thousand pounds sterling per Chest; and that is (as we call it) their *Portion*. They carrie likewise along with them, all that which they hid from time to time, things of great price which have bene given them, which sometimes amounteth to a great matter, and stands them in stead all their liues time. And if so bee that the *Grand Signior* loves them, and is willing to further all their liues time. And if so bee that the *Grand Signior* loves them, as many them, and deale royally with them; then they are suffered to carry out of the *Serraglio*, as many Slaves with them as they will, (prouided they exceed not the number of twentie a piece) and such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice.

What becomes of the other Women. The Kings Daughters, Sisters, and Aunts, have their lodgings also in the same *Serraglio*, being royally served, and unpromptly appoynted, and live together by themselves in small pleasures; vntill such time as the King shall be pleased to give them in Marriage, and then they come out of that *Serraglio* and carry each of them along with them a Chest which the King gives them, full of Gownes of Cloath of Gold, rich Jewels, and Chicquins; to the value of at least thirtie thousand pounds sterling per Chest; and that is (as we call it) their *Portion*. They carrie likewise along with them, all that which they hid from time to time, things of great price which have bene given them, which sometimes amounteth to a great matter, and stands them in stead all their liues time. And if so bee that the *Grand Signior* loves them, and is willing to further all their liues time. And if so bee that the *Grand Signior* loves them, as many them, and deale royally with them; then they are suffered to carry out of the *Serraglio*, as many Slaves with them as they will, (prouided they exceed not the number of twentie a piece) and such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice. These also being named *Sultanaes*, receive still such Eunuches as they like best for their seruice.

it their best fortune (their former hopes of being Bed-fellows to an Emperour, being now frustrated) through some accident, to be sent forth from thence into the old *Serraglio*, for from thence they may be married (if the Mistrisse of that place gibe her content) and take with them such money, as they through their frugalitie haue saved and spared of their former allowance in the Kings *Serraglio*, and such things as haue bene given them, which may amount to a reasonable value. For in the *Serraglio* they get many things from the *Sultanaes*, besides their current pay out of the Kings *Hasanab*, of fifteen or twentie *Alpers* per diem. For the middle sort, and more or less for the baster sort, the which is payed at every three months end, without any deferring or contradiction. In this manner also are the *Sultanaes* paid, viz. quarterly, hauing their allowance from a thousand to a thousand five hundred *Alpers* a piece, per diem. Besides, as many clothes as they will, and Jewels in great abundance, given them from the Kings Jewels, and hands.

Byram-gits. The women Seruants also haue two Gownes of Cloath a piece, per annum, and a piece of fine Linnen for Smocks, of twentie Pikes long, and a piece more fine for Hankerchiefs, of ten Pikes, and at the *Byram* one silke Gowne a piece, and somewhat else, according to the pleasure and liberality of the *Grand Signior*, who at that time hath commonly a bountifull hand towards the Women. And gieth to the *Sultanaes* Gownes with very rich Furres, Ear-rings, Brooches, Bodkins, Bracelets for their armes and legges, and such like things set with Stones of great worth; of which the King hath an abundance, by reason of the vnspeakable number of Presents which are giuen him. The *Sultanaes* are likewise presented at such times, by the *Balthames* and their Sences.

Frugallie. Sences (that by their meanes they may continue in grace and fauour with the *Grand Signior*) with most other kind of rich Gifts, and with money also which indeed is more acceptable to them than any other kinde of Present. For, they being very courteous, doe hoord vp and spend very sparingly, abandoning all manner of prodigallie (in what may concerne their owne private purges) but willitie provide against all sorts of times which may betide them, and especially against the Kings death. For when (excepting the Queene which remaineth still in the *Serraglio*, Mother to the succeeding King) all the other poor defolate Ladies (loosing the title of *Sultanaes*) are immediately led to the old *Serraglio*, leauing behind them their Sonnes and Daughters (if they haue any liuing) in the Kings *Serraglio*, there to be kept vnder the government of other Women appointed for that seruice.

Daughter preferred to the Mother. And in such case, finding themselves wealthy, they may Marrie with men of reasonable good qualitie, according to the measure of their portion or estate, and according to the good-will of the Mistrisse of the old *Serraglio*, but with the *Grand Signior*'s content. Notwithstanding, who will (for the most part) not onely know the condition of their Husbands, but also what Dowrie they will be content to make them sure of, in case their Husbands should put them away without their consents, or otherwise leave them Widowes: So that by meanes of their being turned out of the Kings *Serraglio*, it is often seene, that though the Daughter of the King be married to a *Baltham*, yet the Mother of that Daughter must be content with a Husband of small account, farre vnequall and much inferior, both in Title, wealth, and reputation, to her Sonne in Law.

Leues women. The *Sultanaes* haue leave of the King, that certayne *Leues* women may at any time come into the *Serraglio* vnto them, who being extraordinary libell Curious, and coming in vnder colour of teaching them some fine Needle-work, or letters in making of Waters, Oiles, and Painting, suffes for their Faces; (hauing once made friendship with the Eunuches which keepe the Doores, by often bribing them) doe make themselves by their craftie insinuation, so familiar with the Kings women, that they rule them as they please, and doe carrie out any thing to sell for them, or buy and bring in whatsoever the *Sultanaes* shall haue a will to. And hence it is, that all such *Leues* women as frequent the *Serraglio*, doe become very rich. For, whatsoever they bring in they buy it cheape, and sell it deare to them; and then on the contrary, when they haue Jewels to sell for the *Sultanaes*, (which are to be conueighed out by stealth) they receive their true value for them of Strangers, and then tell the simple Ladies who know not the worth of them, (and are afraid to be discouered) that they sold them peraduenture for halfe that which they had for them.

Thier Arts. And by this meanes, there come things of great price out of the *Serraglio*, to be sold at very easie rates: yet in the end the *Leues* haue but a bad market of it, for being discouered to be rich, their wealth to be gotten by deceit, they oftentimes lose both Goods and liue too. The *Balthames* and *Defendar* altogether aiming at such arts, are thinking by that meanes to reforme to the *Grand Signior*, that which hath bene from time to time stolen from him, and the rather for that they themselves, feldome want their shares in the estates of such delinquents.

Punishment of the Women. The Women of the *Serraglio*, are punished for their faults very severely, and extremely because by their Quarrells: and if they prove disobedient, incorrigible and inuolent, they are by the King order and expresse commandment, turned out and sent into the old *Serraglio*, as being reiect and cast off, and most part of that they haue is taken from them. But if they shall be found culpable for Witchcraft: or any such hauious offence, then are they tied and put into a Saake, and

Death.

in the Night cast into the Sea: so that by all means it behooveth them to be very obedient, and containe themselves within the bounds of honesty and modesty, if they mean to come to a good end.

Prevention of Lust.

Now it is not lawfull for any one to bring ought in vnto them, with which they may commit the deeds of beastly vncleanness: so that if they have a will to eat Cucumbers, Gourds, or such like meates, they are sent in vnto them sliced, to deprive them of the means of playing the wantons: for, they being all young, lustie, and lascivious Wenches, and wanting the societie of Men (which would better instruct them) are doubletied of themselves inclined to that which is naught, and will be possit with vncleant thoughts.

§. V.

Of the Agiamogians, how taken, distributed and employed.

Agiamogians
Tob.Renegado
Children.
How taken.

Having already spoken of the Women, I now will say somewhat of the *Agiamogians*, which serve in the *Serraglio*, and of their employments. They are in number about feuen hundred, from twelue to five and twentie, or thirtie yeeres of age at the most, being all of them *Christian* Renegadoes, as all *Agiamogians* are, which are gathered in this wile. They are sometimes more, and sometimes fewer, according to the discretion of the *Capibees*, appointed for that service, but a whole hanel of them, seldom or neuer exceeds the summe of two thousand, and are taken from such Families as are thought to be of a more warlike disposition; they may not bee (when they are gathered) of above twelue or fourteene yeeres of age, least they should bee vnit for a new coule, and too well teined in Christianitie: and being kept fall for a while by the *Capibees*, they are then forthwith sent to *Constantinople*, to bee distributed and shaled out as followeth.

Mon vied.

So loone as they are arrived at the Port, they are all clothed in *Calomits* Cloth, it skilleth not of what colour, and yellow Caps of felt on their heads, in the forme of a Sugar-loafe. And being brought before the Chief *Vizir* (who at that time is accompanied with the other *Ba-30* *Joanes* and Officers of the *Serraglio*) hee maketh choise of as many, as hee seeth to be well-favoured and indgeth to bee likely to prove Souldiers. Then this choise being made, the Youthes chosen by the Chief *Vizir*, are carried by the *Buffangee Balbee* into the Kings owne *Serraglio*, and there distributed to such Companies as want their compleat number: then are they Circumcised and made *Turkes*, and put to learne the *Turkish* Tongue; and according as their inclination is discovered by their Ouer-seers, loe are they encouraged, and suffered to procees (if it bee in good-nesse) and are taught to Write and Read: but they are in a manner all of them taught to Wrestle, to Leape, to Runne, to flouthe in a Bow, and to conclude, all such Exercises, as are befitting a Souldier.

The rest how
disposed.

Now part of the residue of them are distributed by the Chief *Vizir*, into all the *Grand Signi-40* *or* *Cascons* and Houses of pleasure, and into such Ships as layle for the Kings account, and which goe to lode Wood and such like provision for the *Serraglio*: consigning them to the Masters of the said Vayles, with this Condition, to restore them againe when hee shall require them: And loe hee doth with the chiefe Art-men of all sorts of Occupations, to the intent the *Lancians*, learne and practice the said Arts in their Lodgings at home: when they are become *Lancians*, or else if they please abroad at the Warres shil. Hee giueth likewise to all the *Balbees*, and Great men of the Court, as many as they please, to fence them againe when there shall be them, and writing them downe in a Booke, that hee may haue them againe when there shall be occasion to make them *Lancians*. Now these which are giuen to the *Balbees*, are the summe and refall of all the rest; and are employed only in the seruice of Stables, Kitchins, and such like safe Offices. But the other are put into diuers *Serraglio's*, vnder the custodie and discipline of certayne Eunuchs, who are appointed to bee their Ouer-seers, and take care that they bee brought vp and trayned in Militarie exercises, vntill such time as they become fit to be added into the number of the *Lancians*, in the roomes of the Dead, or of Old ones, which are no longer fit for the Warre, but are made *Ottomans*, to serue at all hand. The King, Queene, and Chief *Vizir*, employing them also many times in their Buildings, and other very laborious Offices, without exception.

Booke and
Penion.

The *Agiamogians* being thus distributed, the Chief *Vizir* presents a Booke of, accor-
Names to the *Grand Signior*, who hauing seene it, appointeth to euery one his Penion, accor-
ding to the ordinary Canon, which is of two or three, or at the most, five *Alpers per diem*. And
the said Booke in which their severall Penions are distinctly let downe, being vnder-written
by the Kings owne hand, is forth-with consigned into the custodie of the Chief *Defendar*, that
by the Kings owne hand, is forth-with consigned into the custodie of the Chief *Defendar*, that
euery one may duly receiue his pay. Now this *Defendar* is bound, when hee giueth out their
pay,

pay, (that is, once in three moneths) to visit them; enquiring who is dead, and taking good notice how the others lue and spend their times, whether they profite or not by their Tutor and Ouer-seers.

I will now returne to speake of the *Agiamogians* of the *Serraglio*, hauing not thought it superfluous to haue digressed a little; for although it hath not bene to that purpose, yet it may procure delightment to those who haue not as yet heard of these passages so distantly.

These *Agiamogians* of the *Serraglio*, albeit they were chosen out of the rest by the Chief *Vizir*, yet are their first employments but very bafe and lauish, for they serue in the Stables, Kitchens, Gardens, for digging, for cleauing of wood, and are made to row in *Kaiks*, and to lead the chins, *Agiamogians*
of the *Serraglio*
how vs'd.

10 Grey-hounds a courting; and indeed any thing, which is commanded them to doe by their *Oda Balbees*, who are *Decans* and *Censurers*, and haue about fifteen *Alpers per diem*, two Vells of Cloth *per annum*, two pieces of Linnen Cloth for Shirts and Handkerchiefs, and so much Sat-
ten or fine Cloth, as may make each of them a paire of *Chakirs*, or Breeches after their fashion
down to the heeles, and russet in the small of the legge like our Boots: Neuertheless, these
10 *Oda Balbees* are all vnder command of the *Kahyah*, who is the *Buffangee Balbee* Steward; now
the *Buffangee Balbee* himselfe may haue about three hundred *Alpers per diem*, for hee is their Pa-
tron, Iudge, and Protector. And to the end that the *Oda Balbees*, and *Bulook Balbees* may bee
knowne from the common sort of *Agiamogians*; they wear great broad filken Girdles of
20 from the *Kahyah*, declaring the Vnderlings to such an extraordinary subjection by their often
beating them, that they do not only, not reliefe all manner of paines taking, but patiently vn-
dergoe whatsoever is done vnto them.

They haue their Teames and Prerogatiues amongst themselves, succeeding or preceding one another, according to the length of time which they haue spent in the *Serraglio*, so that in Pro-
cess of time (if they still continue there, and are not sent out vpon other occasions) they may
aspire to the degree of Chief Steward to the *Buffangee Balbee*, or of *Buffangee Balbee* himselfe,
which is a very eminent place; for hee keeres the Kings *Kaick*, and wearth a *Telken* vpon his
head in the *Serraglio* although he were but lately an *Agiamogian*, and did wear one of the afore-
said felt Caps, who also (if the King loue him, as commonly hee doth) may rise to greater digni-
ties; as to be Capitaine *Balbees*, &c. nay, sometimes to be Chief *Vizir*.

The *Agiamogians* are not altogether forbidden to goe abroad, but may vpon vrgent occasions
be licensed: And the *Buffangee Balbees* alwayes takes good care of them along with him, when
by the Kings order hee goeth to see some great man put to death, the which is commonly done
by the hands of three or foure of the chiefe and strongest of the said *Agiamogians*.

There are brought in amongst them sometimes (but indeed very seldom) naturall borne
Turkes, by means made to the *Buffangee Balbee*, who therein doth greatly pleasure such por-
tunkes as are willing to bee rid of their children; but it must first bee made knowne to the *Grand*
Signior, and done with his consent.

Their Roomes, *Bagnos*, and Kitchins, are about the wals of the *Serraglio*, on the out side, di-
uided severally to each company of them, and built for the more commolite of such Offices and
Services, as the said *Agiamogians* are appointed vnto.

And as for their Diet, they order it as they please, hauing their flesh and Pulse for their Pot-
tage, their Bread and euery thing for Food, deliuered them euery day, and the greasing of it left
to themselves: And in that they lye neere the Sea-side by the wals of the *Serraglio*, they take
good heed of fish, part of which they sell, and refuse the rest to themselves.

They sleepe alwayes in their clothes (taking only off their vppermost coat, and their shoes)
according to the ordinarie custome of the poorer sort of *Turkes*, betwene a couple of Rugges in
the Winter, and thinn Blankets in Summer. They neuer see King, vellest ite when hee pas-
seth through the Gardens to some Sport, or when hee taketh Boat, or else when hee goeth a hun-
ting, for hee makes them serue in stead of Hounds to hunt wild beasts.

But when his Highnesse will be in the Gardens to take his pleasure with his women, all the
Agiamogians being warned by *Holour*, get them out with all speed at the Gates by the Sea-side,
where they may walke vpon the Bankes and Caulfeyes, but must not goe in againe vntill the
King be departed: For there must none come neere the women but himselfe, and his blacke Eu-
nuchs: Nay, if any other should but attempt (by some tricke in conueighing himselfe into some
private corner) to see the women, and should bee discouered, hee should immediately bee put
to death. Euery one therefore (so loone as they haue notice of the Kings coming into the
Gardens with his women) runnes out of sight, as farre as they can, to bee free from all feare, and
suspition.

Now of this Ranke of *Agiamogians*, which are in the Kings *Serraglio*, they doe not make
Lancians, as they doe of those which are put into the other *Serraglio's* and Nurseries to bee
brought vp; and of such are sent to diuers of the Kings subjects, as Trademen and such like,
and to the *Balbees*. But his Highnesse turne is serued of these, to bestow vpon his Gentlemen
When he employs them abroad in some principall Government, that they may be as Assistants
vnto

Agiamogians
of the *Serraglio*
how vs'd.

Their wages.

Government.

Gouernours.

Sharris.

Possibility of
per-ferment.

Some *Turkes*.

Their Roomes

Dyes.

Sleepe.

None may see
the Kings wo-
men.

Turkies
made of *Agia-
mogians* vnto
some aries.
Ouer-see of
them.

vnto them in their busines; who also in time become men of reasonable estate and condition themselves. The *Grand Signior* likewise maketh vñe of them when he intendeth a journey to any place; as when he goeth to the Wars, or any whither farre from *Constantinople*, for the pitching of his Tents, for removing and carrying of Chifts and Baskets, and many other such like Manuall Services, as happen, in those times. For which employment the King neuer carrieth with him lesse then foure or fūe hundred.

ð. V I.

The choise Agiamoglan, severe Discipline and Education in foure Subordinate Schooles, and their after advancements.

Now remayneth, that I say somewhat of those Youths which are kept in better education in the *Serraglio*, for the King and Countrey Seuer, brought vp in Learning, in the knowledge of the Lawes, and in Military Exercises, that they may be able to performe those things which belong to the Government of the whole Empire. And albeit for the most part these are Christian Captiues and Renegado's, yet there are some Natuall borne *Turkes* amongst them, (youths of very comely aspect, whose out-looks mult promise a great deale of goodnesse) brought in by the *Capee Agba's* meanes (who is the great Chamberlaine) with the Kings consent; but this happeneth but very feldome, and that with great difficulty. For, the ancient Infection was, that they should alwayes be of Christian Renegado's, of the most Cuillid and Nobilit that could be found.

Turkes hardly admitted.

Noble Captiues.

Eunuches cruell. Murtheration Turke.

Their number.

Discipline in Religion and Cuillid.

Foure Oda's Schooles. Silence first Lesson.

Reuerence.

Booke or Check-roll.

3. Grammar and Religion to write, praye, and speake Turkeish and Arabian Prayers.

Second Schoole.

And when in the Wars, either by Sea or Land it shall so happen, that any youth bee taken, who is of Noble Parents, he is presently appointed and marked for the *Grand Signior*, and instructed in matters of Government, being as it were ordained for great Employments. Now such are of great esteeme, for the *Turkes* themselves affirme, that Nobilitie of Birth cannot but produce the most vertuous and generous spirits; especially, when they are well nurtured and tutored, as it is professed in the *Serraglio*; where there is great seueritie vied in all the Orders of Discipline, the Government of them being in the hands of the Masters, who are all for the most part white Eunuches, which are very rough and cruell in all their Actions; in somuch, that their Proverbe saith, that when one cometh out of that *Serraglio*, and hath runne through all the Orders of it, he is, without all question, the most mortified and patient man in the World. For the *blowes* which they suffer, and the *faylings* which are commanded them for every small fault, is a thing of great admiration: Nay, some of them are so seuerely handled, that although their time of being in the *Serraglio* be almost expired, and that they should in few yeeres come forth to be made great men, yet not being able to suffer such crueltie any longer, they procure to be turned out, contenting themselves with the Title and small pay of a *Spaher*, or a *Mansafere*, rather than be so often punished, and made weary of their lives.

The number of these youths is not prefixed, but there are of them sometimes more, and sometimes lesse, for the King entertaines very willingly all such as are given him of the aforesaid qualitie (if so be that they be young) and as I haue heard, they are commonly about an hundred.

The course that is taken with them, is soone as they come into the *Serraglio*, is admirable, and nothing resembling the Barbaritie of *Turkes*, but testemning Subjects of singular Vertue and Discipline. For they are exceeding well contented, and daily taught a well good fashion and comely behaviour, as they are instructed in the Rites and Ceremonies of the *Ademman Law*, or in Military Discipline. And for this purpose they haue Roomes, which the *Turkes* call *Oda's*, but we may more properly (in regard of the vse they are put vnto) call them *Schools*; of which there are foure, the one taking Degrees from the other. Now into the first they all come, when they are but children, where the Primarie Precept they learne is Silence; then their personal Posituers, betokening singular Reuerence to the King; which is, that they hold downe their heads and looke downwards, holding their hands before them joyned a crosse.

They are teene of the King, and registered in a Booke by their *Turkish* Names, and the Names of their Native Countreys, set downe with them; they receiue Penisons from the *Grand Signior*, which is ordinarily from three to fūe *Alpars per diem*. The Copie of the Booke is sent to the great *Defterdar*, that euerie one of them, may in due time haue the aforesaid Penison sent vnto to them. Then (by a white Eunuch who is chiefe ouer all the other Masters and Vñers) they are fet to learne to write and reade, and to practise the *Turkish* Tongue; and are taught their Prayers, with all Reuerence to the Religion in the *Arabian* Tongue. And in this *Oda's*, they are both Morning and Evening, to diligently followed, and carefully lookt vnto, that by report it is a thing of admiration. Now, for the most part, they all stay at the least six yeeres in this Schoole, and such as are dull and hard of apprehension stay longer.

From this *Oda's* they are removed to the second, where (by more Learned Tutors then the

former) they are taught the *Persian*, *Arabian*, and *Tatarian* Tongues; and take great paines in reading diuers Authors, that they may be the better able to speake the *Turkish* Elegantly; which cannot be done without some knowledge in those three Tongues, vpon which the *Turkish* chiefly doth depend: So that there is found a great difference betweene their speech, and that of the vulgar sort.

Here also they begin to learne to wrestle, to shoot in a Bow, to throw the Mace, to toss the Pike, to handle their Weapons, to runne, &c. And in these Exercises in their severall Orders, and severall Places, they spend whole houres, being seuerely punished if they shall in any wise seeme to grow negligent.

They spend other year or sixe yeere likewise in this *Oda's*, from the which (being become men, strong, and fit for any thing) they are removed to the third *Oda's*, where (forgetting nothing of what they haue learned before, but rather bettering themselves) they also learne to it a Horse, and to be quicke and nimble in the Wars; Moreover, euerie one of them (according to his inclination and disposition) shall learne a Trade, necessary for the Service of the Kings person, viz. to make vp a *Tschent*, to shue, to pare nayles, to fold vp Apparell handfully, to keepe Land-familis, to keepe Hawkes, to be Sewers, to be Quiries of the Stable, to be Target-bearers, and to waitte at the *Grand Signiors* Table, and the like Services, as it is also vied in the Courts of other Kings and Emperours. So that hauing bene in these Offices foure or fūe yeeres, they become men able to teach others.

And whilst they are in these three Schooles, they are but indifferently apparelled, hauing their two Veils of Cloth *per annum*, Towels of fine, but their Linnen is such as the others weare, and so they must be contented to be vnder the correction of their Masters, who are so seuerely, that for euery fault, or for iustition only of Dishonellie, caule them to be punished with an hundred blowes on the soles of the feet, and on the Buttocks, in somuch that they leaue them oftentimes for dead. Neither are they permitted whilst they remayne in these three *Oda's*, to be familiar with any but themselves, and that with great modestie too: so that it is a matter of great difficulty for any Stranger to speake with them or see them; which if it be eynayed, it must be by expresse leave from the *Capee Agba*, who cauleth an Eunuch to be there present, so long as any Stranger shall bee in the company of any of the said youths. Nay, when they haue occasion to see to the *Bagno*, or the like necessary building, they are very narrowly lookt vnto by the Eunuches, to keepe them by all meanes from any filthy Actions: And if they shall be found guilty, or accused of any fault, they are most seuerely punished for it: And in their Bed-chambers (which are long Roomes, and hold about fortie or fūre in each of them; for they sleepe neere one another vpon the *Sofas*) there are euery night Lampes lighted, and Eunuches lying by them to keep them in awe, and from lewd and wanton behauior.

Some of them also doe learne Mechanicke Arts, as sewing in Leather (which is in great esteeme amongst the *Turkes*) to mend Guns, to make Bowes and Arrows, and Quivers, and the like from which Trades they often haue both their Sir-name and their Reputation too. For they are exceedingly beloued, who are diligent and shy Idleness.

And the Eunuches make great tryall of their constancie in Religion, searching (as farre as in them lies) their hearts, to see how they stand affected to *Turkisme*: For the time growing neere, wherein they are to passe to the fourth *Oda's*, which is the chiefeft and last, and from which they are called to businesse of great import; they would not then haue them at all remember that they were formerly Christians, or to haue any desire imaginable to turne to their first belief; least they should by some iratagems and politike carriage, procure disaduantageous to the *Turkish* Empire. So then, all possible prooffe and triall being made, and they found to bee most strongly perswaded in themselves of the truth of that Religion, they then are preferred to the fourth *Oda's*, where they are once more required: For all which which are of the third *Oda's* are not translated to the fourth at one and the same time, but only such as haue gone through all the Degrees in the three former, and are become fit for Service: And there is an Account kept apart of them which come into this fourth *Oda's*, for they are immediately ordained for the *Grand Signiors* owne Service, and haue their pay encreased, some more and some lesse, vpon eight *Alpars per diem*, and their Habits changed from Cloth to Silke, and Cloth of Gold of great price: but continue still with their heads and beards shauen, only they suffer loose lockes to grow on each side from their temples, which hang downe below their eares, for a signe that they are they which are necessary to the preferment of coming into the Kings Chamber.

They must be very cleanly and neat in their Apparell before they come about the *Grand Signiors* person; many of them accompanying him euer when he goeth abroad vpon pleasure: And they may freely converse with all the great men of the *Serraglio*, and with the *Bashas* also, and are often presented with great gifts by men of great qualitie, to keepe in their fauour, hoping that they may become men of great command, and be able to stand them in their vpon such occasions. Now out of these young men (after they haue finished the appointed terme of yeeres, and haue bene well instructed in all things as aforesaid) the *Grand Signior* chooseth his *Agba's*, which are his Gentlemen and serue him only whole names and places are as followeth.

4. The chiefe & Languages: Persian, Arabian, Tatarian.

5. Bodily Exercises.

Third Schoole.

6. Horsemanship and Arms.

7. Trades.

Punishment.

Chastitie.

Bed-chambers.

Sewing in Leather, &c.

Tryall of Religion.

Fourth Schoole.

Preferment.

Measures.

Art.

	And first	that is,
	The <i>Silbhar Aga</i> .	The Kings Sword-bearer.
	The <i>Cheshdar Aga</i> .	Hee which carrieth his <i>Tagmaorlick</i> .
	The <i>Kashimbar Aga</i> .	Yeoman of the Stirope.
	The <i>Matarage Aga</i> .	He which brings him water to wash.
	The <i>Telenter Aga</i> .	He which brings him his Turbant.
	The <i>Kembair Aga</i> .	He which walseth his Linnen.
	The <i>Cheshneghir Balhee</i> .	Chiefe Sewer.
	The <i>Keslergee Balhee</i> .	Chiefe Butler.
	The <i>Dogangee Balhee</i> .	Chiefe Falconer.
	The <i>Zahangee Balhee</i> .	Chiefe Huntsmen.
	The <i>Mahababgee Balhee</i> .	Chiefe Accomptant.
	The <i>Turmaggee Balhee</i> .	He which pareth his nailes.
	The <i>Derber Balhee</i> .	Chiefe Barber.
	The <i>Hamarongee Balhee</i> .	Hee which walseth the King in the Bath.
	The <i>Teikergee Balhee</i> .	Chiefe Secretarie to his Maiestie.
	All which are of the eldest sort of them; and are always in his Maiesties presence, holding downe their heads, for they may not be so bold as to looke him in the face, as being with their hands ascrib before them, in token of the greatest Humilitie and Reuerence that may be imagined. Neither are they permitted to speake at all to the <i>Grand Signior</i> , nor in his presence to one another; but if the King shall command or call for any thing, they are wonderfull speedie, and ready to obey. These all doe execute their Offices distinctly as aforesaid, and attend in places appointed for them; that they may bee the better able to performe their Services, and the more readie to obey at every becke; and at the hours of Dinner and Supper they waite in the Rosome, taking the meate from the hands of the Vnder-sewer at the doore, and to his Maiesties Table being made readie (which is of a <i>Bulgar</i> Hide) vpon a <i>Sofa</i> , they bring in the meate which is set forth in order, dish by dish, by the chiefe Sewer before the King, and is taken off as he gaine as his Maiestie shall appoint.	
Gesture.	The <i>Grand Signior</i> is very well pleased, and takes great delight in their Service and company, making them ride on Horsebacke, and playing with them at severall Sports, at such time as hee is well disposed, ever gracing them with the bestowing gifts on them, of Vests, Chicquies, Swords, and other such like Presents, as come to the hands of the King before, by way of gift: And besides those favours, his Maiestie vseth to bestow vpon them the dispatching of Ambassies for other Countries, which is a Merchandize held by them to be of a great price, and bringeth in a great profit with it: For one of them hauing his Commission from the <i>Grand Signior</i> to such a great Prince, presently thinketh with himselfe, what that Prince will doo to present the Amb- bassador withall, and so accordingly agreeth with a <i>Cheshdar</i> , or one of such like qualitie, to vnb- derake the Ambassie, who must giue for his returne, as he shall thinke best for his profit, and so he forth- with giueth expedition to the partie chosen.	
Waiting.	These sorts of Presents, proue wonderfull beneficiall; for, in the establishing of the Princes of <i>Valachia</i> , <i>Bygdania</i> , <i>Transilvania</i> , and of the King of <i>Tartaria</i> (to all which Princes the <i>Grand Signior</i> sendeth Ambassadors for confirming their Possession of the said Dominions) they reape great benefit, it being specified in the Canon, how much euery one is to disburse for being hono- reth with that Solemnitie.	
	And this the <i>Grand Signior</i> doth of police, y to the end his <i>Agha</i> may become rich, laying vpon Money by them to serue for necessary Expensies for themselves, furnishing them with diuers things by that means against such time as they shall goe forth of the <i>Serraglio</i> : which is only things by that means against such time as they shall goe forth of the <i>Serraglio</i> : which is only things by that means against such time as they shall goe forth of the <i>Serraglio</i> : which is only	
	And this hath beene a course vied of old by the <i>Grand Signior</i> Progenitors, that they may haue some trustie Subjects abroad, that may giue notice of the carriage of the <i>Balshans</i> in their furall Regiments, or of any other, if so be they should attempt any thing that might be prejudiciall to the Crowne; y to the King by cutting off their prouision and the like means, so may anticipate their Plots and Designs. But if his Majestie be not pleased, so highly to exalt some one of the aforesaid <i>Aghas</i> , as to be the Degrees already named; hee then makes him <i>Rag- some one of the aforesaid Aghas, as to be the Degrees already named; hee then makes him Rag- some one of the aforesaid Aghas, as to be the Degrees already named; hee then makes him Rag-</i>	
	The <i>Spaher</i> , <i>Imorhor Balhee</i> , which is Master of the Horse; or at least a <i>Capigee Balhee</i> , which is Head ouer the <i>Capigees</i> .	

Now, the *Grand Signior* hauing bestowed any of the said places vpon them, they leaue the *Serraglio*, and carrie with them all their estates, both money and goods: and oftentimes other young men of the other *Odahs*, which are let goe through their owne haistines, and great im-
portunitee, not willing to stay out their times but lofing the Kings fauour are content with small
pay and lesser reputation, to goe along with the said *Aghas*.

Such as goe out vpon the greatest employments, are accompanied forth of the *Serraglio* by
the chiefe *Pislar*, who also presenteth them, and giueth them entertainment for three or foure
dayes in his house, vntill such time as they can bee provided of houses of their owne, whither
afterwards they repaire, and let their families in order, taking also vnto them such as come
out of the *Serraglio*, with them for Affiliants and Ministers in the charge assigned vnto them;
they also accept of the seruice of others which come in by gifts, which likewise redounds to the
benefit and advantage of the great ones.

Now, they which succeed in preferment, those that are gone out of the *Serraglio* vpon the
aforesaid employments; are (as the custome commandeth) such as are next in yeeres vnto them,
and of the longest standing; neither can this course be altered, vnlesse by some sinister accident,
or euill behaviour they faile thereof: So that it is alwaies knowne amongst themselves, who is
next capable of publike employment; nay, the business is so orderly carried, and their course
they leaue to enioy them: And indeed all of them lue in hope, and desire that the *Grand Sig-
nior* would often be pleased to find them abroad, that they may the sooner be out of their hard
seruice in the *Serraglio*, and enter into the face of ample government.

They are most commonly of five and thirtie, or fortie yeeres of age before they are sent abroad.
And because they come out of the *Serraglio* with their Beards shauen, they are faine to stay
within doores for some few dayes to let them growe, that they may be fit to come amongst o-
ther great men, with which they haue at home they are very well contented, for that in that time
they recouie the Presents which are giuen them in all the *Sultanes* of Vests, Shirts, Linnen-
clothes, and Hand-kerchiefs of all sorts richly wrought, and of great worth: and from the
Adhams and other Great men; Horses, Carpets, Vests, Slaues, and other things fit for the ere-
ding of a House and Familie. The which Presents are made the greater and richer, by so much
the more as the partie to whom they are giuen, is knowne to bee fauoured and beloued of the
King, now, so loone as their beards are growne, they goe abroad, and beginne their visits: First,
to the chiefe *Pislar*, and then in order to the other Great ones, till they haue beene with them
all, and last of all, offer their seruice to the *Capoe Agha*, in all humble manner, acknowl-
edging that all their best fortunes and honours haue bene conferred vpon them by his meanes;
and promising for ever, all dutifull reioyce vnto him for the same; but this complement with
the *Capoe Agha* is performed without that Gate on the Kings side, which is kept by the *Eun-
uchs*; for they may not come no more within that Gate, vnlesse they be called for by the King,
for to treat of things belonging to their employments before their departure.

They all strue to gaine the loue of the *Capoe Agha*; that he may be a Protector and Patron
vnto them, to possesse the *Grand Signior* with a good opinion of them in their absence; he being
the chiefe in the *Serraglio*, and alwaies nereest to the King.

§. VII.

Of inferior persons, as Buffons, Mutes, Musicians; of white Eunuchs, and
of the Grand Officers of the *Serraglio*.

As touching the Women, and *Asiamogles* of this *Serraglio*, and the aforesaid Youths last
spoken of; there are many and diuers Ministers for all manner of necessarie seruices,
and particular functions: there are also Buffons of all sorts, and such as shew tricks,
Mutes, and Weiralls, many of the men both old and young, who haue liberte to goe in and
out with leaue of the *Capoe Agha*: And this is worthe the obseruation, that in the *Serraglio*,
both the King and others can reason and discourse of any thing as well and as distinctly, *alla ma-
niera*, by nods and signes, as they can with worde: a thing well befitting the grauitie of the
better sort of *Turkes*, who care not for much babbling. The same is also vied amongst the *Sultanes*,
and other the Kings Women: for with them likewise there are diuers dumbe women, both old
and young. And this hath beene an ancient custome in the *Serraglio*: wherefore they get as
things belonging to the *Grand Signior*. Neither stands it with his greatnesse, to speake roughly about
him familiarly; but he may in that manner more tractably and domestically reit and sport with
the *Mutes*, then with others that are about him.

It followeth now, that I speake of the White Eunuchs; who, as the Blacke ones are the
Seruice and Attendance of the *Sultanes*, and for the keeping of their Gate; so are the White
Eunuchs

Order in suc-
cession.Presents from
great persons
whales they
stay.Communing
abroad, and
visiting.
Capoe Agha.Differences by
ages.White Eun-
uchs.

- Fish.** Geese, 50. Hennes, 200. Chickens, 100. Pigeons, 200. There is but very little store of Fish spent in the *Serraglio*; yet sometimes the *Aghas* for dainties will eat some; the Seas thereabouts doe exceedingly abound with divers kinds, and they may easily take as many as they please; but the *Christians* are well furnished with Fish in the Markets, and at reasonable prices; and the common sort of *Turkey* doe bear the Company.
- Fruit.** The *Grand Signior* (nor any of the *Serraglio*) cannot want for Fruit; there being in time of yeere so many Presents thereof brought thither continually; besides what comes from the Kings owne Gardens (which are many, and neere the Citie) every morning in great abundance, and excellent good; the Gardeners selling the remainder at a place in *Constantinople*, where only the Kings Fruit is sold; and bring the money weekly to the *Bassenger Bafles*, who afterwards gives it to his Maistie, and it is called the Kings Pocket-money; for he gives it away by hand, as he sees occasion, to his Mutes and Buffons.
- Skullery.** The furniture of the Kitchens in the *Serraglio*, as Kettles, Cauldrons, and Skillets, &c. are almost all of Brasse, and they are so neatly kept, and of such a largeness, that there cannot be a brauer sight of that nature. And as for the Dishes, they are of Copper tinned over, but so often new furnished and trimmed, that (they being daily used) it is wonderfull to behold their continual brightnesse; and of these they have a great number, but the King sustaynes great losse by them: for, there being such a company of people served daily from the Kitchens with meate both within and without (especially vpon the foure *Dinner* dayes) there are so many of them stolne, that the *Defendar* (weighing the losse and charge of those Dishes) have often betwixt himselfe resolved to make them all of Silver, and to give account of them, to the custodie of the Sewers and Butlers, who should from time to time give account of them, and looke the better to them: but finding it a thing too costly, nor any *Defendar* (as yet) hath performed it, nor attempted to beginne it.
- Wood and Fuel.** The Wood which is spent in the aforesaid Kitchens and in all the *Serraglio*, are almost infinite number of weights, (for at *Constantinople* the Wood is all bought and sold by weight) there being for the account of the *Serraglio* (which they call *Baglek*) about thirtie great *Caramanlis*, which doe nothing else at one time of the yeere, but sawe into the *Blacke Sea*, there to load it the Kings Woods: It is a businesse which costs but little (in respect of the worth of it) for they have it for the cutting downe; and the bringing, and unloading of it requires little or no charge at all; for they are to make so many returns *per annum* for the King, but receive no freight; and the Masters are to see it validen at their owne costs and charges, receiving only a discharge, but no recompence at all.

B. X.

Apparell, Bedding, Sicknesse, Hospitals, Inheritance, Kings expences, recreations, receiving Petitions, Stables; Ramazan Solemnities.

- Fashion of Kings apparell.** The *Grand Signiors* Apparell, is nothing different in fashion from other mens, using in the length of his Vests, and the richnesse thereof; nor are his shoes (tho' with Iron at the heeles, as other *Turkes* wear them, but are tased and painted like childrens shoes, with knots and flowers).
- His bedding.** And as for his Shading, he sleepest vpon Mattresses of Velvet and Cloth of gold: In the Summer in Sheets of Silke embroidered with Silke fowen to the quilts; and in the Winter betwixt Coverlets of Luccerns or of Sables, wearing all night a little Teltent on his head; And when he lies alone in his owne Lodgings, he is always watched by his Pages of his Chamber, by two and two at a time, changing every three houres; one of them standing at the Chamber doore, and the other by the Bed-side to cover him; And in the same Chamber would he be, and to be neere hand, if his Maistie should want anything: And in the same Chamber would he lie, there are slaves two women that attend with burning Torches in their hands; nor may they put them out till such time as the King is risen out of his Bed.
- Women habill.** The habite of the women is much like to that of the men, for they wear Checkins, and Buffons, and have their Shoes shod with Iron at the heeles. They sleepe as the men doe, in linen Breeches, and in quilted Waist-coats; having thinn and light ones for the Summer, and more thicke and warme ones for the Winter.
- No Close-Bootes.** The *Turkes* never have any Close-Bootes, or such like implements in their Chambers; but having a will to the businesse, they rise and goe to their Privies, made in places apart, where there doe always stand Water-pots ready, that they may wash when they have done; nor may they use Paper in that service, as we doe.
- No Paper, &c. vnder Signers.** The severall Stipends which the *Grand Signior* alloweth to those of the *Serraglio*, (of what degree or condition foure they be) are paid out of the outmost *Hacmah*, and the chiefe *Defendar* (who hath a Booke as well of the names of the Stipendiaries, as of their Stipends) is bound to send

- and once every three months, to all the *Odahs* in severall bagges, so much money as their pay imports, and there they share it amongst them: The like hee doth also by the women, and the *Aghas* likewise, paying them in good money. And against the *Buram*, which is their *Carnival*, hee sends them their Vests, their Linnen, and such like necessaries, of which he neuer fails them; for, they wanting them, if he should disappoint them, they would be compaign against the said *Defendar*, that it would be his vnto overthrow; for hee should be flaine (at the least) to lose his place.
- Serraglio House.** When any one dieth in the *Serraglio*, his Chamber-fellowes are made his Heires, and that which he left is divided amongst them. And if any great Eunuch die, all comes to the King; for they are alwayes very rich, by reason of the manifold gifts which come to their hands: But if any Eunuch of the *Serraglio* abroad, or in places of other government should die, then two thirds of his estate falls to the King by Canon, the other third part being to be disposed of according to the Testators will; and that is only when the King gives way vnto it, and will not out of his supreme authoritie take all to himselfe, as he vseth to doe by all great rich ones, the Kings person being held the principall and most lawfull Heire of all; they being accounted as Testaments.
- Bystimaes ges.** If from his greatnesse, and bounty. And to this end there is an Officer, called the *Bystimaes ges*, who so soone as any one dies, makes inquisition for their estates, and so certifies the *Bystimaes ges* for his owne private gayne, doth oftentimes concale a great part of the estate of the deceased, putting the same betwixt the kindred and himselfe.
- Hospital.** When any ordinary person falls sicke in the *Serraglio*, he is carried from his chamber in a Cart which is covered and drawne with hands; and is put into the aforesaid Hospital or *Lazaretto*, where he is looked vnto after the *Turkish* fashion; and kept so closely, that none may come to the speech of him but with great difficultie; and growing well againe, he is carried backe in the same manner to his owne chamber where he was at the first.
- Kings expences.** The expences of the *Serraglio* are very great, as any one may gather by what hath bene already said; besides, there are other charges of great consideration which the King is at, by reason of the Queens, the chiefe *Umayrs*, the Generals of his severall forces, and the great *Defendar*: All whom he doth present according as he seeth fit vpon divers occasions; as at the times of their going forth, or at their returns from their employments abroad; The which Presents are of Vests, fomes unlined, and some lined with very costly Furs; Swords, Bowes, Plumes and Brooches, Girdles all set with rich Stones, and as few many other things of great value; and some but of lowe price, according to the qualitie and desert of the parties to whom hee is pleased to shew his liberality. Nay, the *Hacmahdar Bafles* without (who hath the keeping of the Cloth of gold and siluer of *Beyas*) doth ascribe, that in that one commodity, to make Vests of, there is spent yearly two hundred thousand Sultanines; besides what he disburseth for the buying of *Persian* Silkes and Wollen clothes, of which the *Serraglio* consumes a great quantity, they not wearing (for the most part) any other.
- 30** Neither would this alone serve the turne, for besides all this, the *Gr. Signior* gives away all that which is given him by strangers, and a great part of that which comes to him of the (people of the dead, of which he is Master, as hath bene shewed before. And surely, should he want their help, the King could not continue in that humour of giving Presents, long, as he doth, to his wenchers to his *Bassenges*, and to all such as are at any time to kiss his hand, *Neutrheleste*, true it is that the greatest part of things of great value, in time, come againe to his hands; for, his *Sultanines*, *Bassenges*, or other rich men dying, hee becomes Master of all, (or at least) of the greatest part of their estate. And so much of such things, there is a continual ebbing and flowing in the *Serraglio*.
- 30** The Queen also gives much away; for, as shee is presented by many, so it is fit, that shee should in part make some compensation: and to that end, shee hath an allowance of Vests, and other things in abundance; besides, shee hath libertie to dispose of many of those which haue bene worn by the King.
- 30** The chiefe *Umayr* is likewise a giver, as well whilst hee is in *Constantinople*, as when he is vpon departure as General of the Arme: and to that end, before he departs, he hath allowed him on the *Hacmahdar Bafles*, a great number of Vests and other things, that he may be provided when he is in the field with Presents; according to the *Turkish* custome, which (in all businesses, and vpon every occasion) is, to give and take.
- 30** The King (if he please) may at any time goe abroad either by water or by land: when he goes by water, he hath his *Kaik* of sixteen or eighteen bankes; with a very sumptuous Poop; covered over with rich embroidered crimlon Velvet, vnder which he himselfe sits, and none but counsellors of Vilest and Cloth of gold; his *Aghas* standing all on their feete, and only he, the *Bassenge Bafles*, who sits in the *Kaik*, may now and then hee downe, that he may handle the Helme the better. Now the *Bassenge Bafles*, by reason the King takes much with him in the Barge, (at which time least any one should hear what they say, the Mutes fall a howling like little Dogs) may benefit or prejudice whom he pleaseth; the King being ignorant of divers passages,

His going out
by hand.Gratulations
and gratifica-
tions.

Petitions.

His great
Stable.

Other Stables.

Mules.

Public ap-
pearing at Re-
mains.His honour to
some.Going to Santa
Sophia.

palaces, and apt to beleue any information, either with or against any Subject whatsoever. His *Kut*, is rowed by *Agemans*, which are brought vp to chat exercise, and indeed they manage the business with a great deal of dexterity.

When he goeth forth by land, hee alwaies rides on horse-backe, and goes out (for the most part) at the greatest Gate, especially at such times as he goes to the *Mosque*, which is vpon the Friday (it being their Sabbath) and is accompanied into the Citie by the *Bahanes*, and other great men of the Port, besides many of his owne seruants which goe by his stirrop, and diuers *Selacks* with their Bowes and Arrows, for his Guard. And as he rides along the streets, he salutes the people with nodding his head, who againe salute him with loude shouts and prayers of prosperitie and happinellie; and for recompence, hee oftentimes puts his hand into his Pocket, to and throws whole handfulls of money amongst them.

Now, they of the *Serraglio*, which goe by his stirrop, haue charge to receiue such Petitions as are preferred to his Maiestie, as he rides along: and many poore folkes, who dare not to approach nigh him, stand a farr off with fire vpon their heads, holding vp their Petitions in their hands: the which the King seeing, sends immediatly to take the said Petitions, and being returned home into his *Serraglio*, reads them all, and then gives order for redresse as he thinks fit. By reason of which complaints, the King oftentimes takes occasion to execute Iustice, euen against the most eminent in place, before they are aware, without taking any course in Law against them but causing a sudden execution of what punishment he pleaseth vpon them. Which makes the *Bahanes* that they care not how (seldome the *Grand Signior* rides abroad in publicke, for he is least in that manner their vnjust proceedings and bad Iustice should come to his ears. And indeed, they alwaies lye in great feare, through the multiplicitie of businesse that passeth through their hands, and in danger of losing their lues as a short warning; which makes them, vie the Proverbs; that, *He that is greatest in Office, is but a statue of Glas*.

The *Grand Signior*, for the vie of his houthold, hath in *Constantinople* neere vnto the *Serraglio*; an exceeding large Stable of a thousand Horses and vppward: And the *Imperiall Palace*, which is Maister of the Horse, hath the charge of them, together with an *Vnder-Imperiall* of his assistant; besides many ordinary *Crookes*, which are to looke to them and see that they be kept in good care. Now, the said *Imperiall Palace* and his Deputy, are to see the Kings seruants provided of Horses, at such times as they accompanie his Maiestie abroad, either a footmen, or 30 for other sorts.

Besides this Stable, hee hath diuers others in other places, for his owne seruice, and for the vie of his Gentlemen, at such times as he or they shall come thither; namely, at his Gardens, and Houses of pleasure abroad in the Countrey, to which his Maiestie vouch to goe very often: but these Stables haue not about eight or ten Horses a piece in them, for to those houses hee carrieth but few fellows with him.

Hee hath also Stables for his Stallions for race, in *Bursa*, *Adrianople*, and in diuers other places; from which are brought very stately Horses: besides such as are continually sent him for Presents, from *Cairo*, *Bagdad*, *Arabe*, and from other places from the *Bahanes*, and also such as fall to his share by the death of great persons; all which are Horses of great price, and kept for his owne vie. And because there must be a great number of Horses for ordinary seruices for the halfe sort of his seruants; he is therefore furnished with lowe priced Nags out of *Valachia*.

Besides these Stables of Horses, the *Grand Signior* is provided of five thousand Mules which serue to carrie Pavilions, Chuffs, Water, and all other necessaries for trauell: but because the *Uscir* (going out Generally) makes vie of a great part of them, there is seldome that number complete at home. And should the King himselfe goe out to the Warres, his very houthold would vie a thousand of them, besides their riding Horses; for, the Emperours of *Turkie* are alwaies almost as well accommodated in their Voyages abroad, as they are at home in the Citie: and indeed, the generallitie of the *Turkes* are very well fitted against such times as they are to goe forth, especially for long iourneys.

The *Grand Signior* is bound by Canon of the Empire, that vpon the first day of the *Byram*, which is their *Carnuall*, the *Kamazan* being ended, which is their Lent, hee shew himselfe publicly, and let all the great men, and the better sort of his owne seruants, kisse his Velt: wherefore vpon that day, early in the morning, being richly clad and let forth with his best Jewels, he comes out at his *Serraglio Gate*, that is, out of the Eunuches Gate, in a ceraine place (close by the aforesaid Gate) which is only for that seruice, and doth not stirre thence vntill all haue kisse his Velt in token of their seruence and dutie; The chiefe *Uscir* standing close by him, and telling him the names of such as hee thinks fit, to the end the *Grand Signior* may take notice of them: Now, to some of the Doctors of the Law which are of high degree, the King raiseth himselfe vpon a little, to honour and reeue them; and to some he shewes more grace and affection, than to other some, and indeed more then ordinary.

Now, this Ceremonie being ended he goeth to the *Mosquea* of *Santa Sophia*, accompanied by them all; and at his returne taking his leave, hee retires himselfe to his owne Lodgings, where

hee limes alone, as he doth vpon other dayes; notwithstanding vpon that day he maketh a very solemn Banquet in the *Divan* for the *Bahanes* and other Great ones; and a very great Dinner in the Court-yard, for all such as did accompanie him, and are there present. Then his Maiestie celebrating the ordinarie Customs, sends to present the Chiefe *Uscir* with a very rich Velt, (inuelled with a very costly Fur, and doing the like by the other great ones of the Port, (though with Velts of farre lower price) hee also extends his bounty to all his *Agbas*, giuing them Swords and such like things; and to the *Sultanes* costly Jewels, and other Gifts to many others of the *Serraglio*, giuing (as wee say) *New-yeeres Gifts*, to all.

Every night during the three dayes of the *Byram* (for it is but for three dayes and so it ends) hee caueth Shewes to be made of Fire-works, and such like, which continue vntill Morning, and that the *Sultanes* may see them, the King comes of purpose into their companie to be merry with them, and is more free and familiar chine at other times; and hee giues free libertie for much and sports Day and Night throughout the Citie, during those three dayes.

To these Festiuals, all the *Sultanes* which lue out of the *Serraglio*, are also inuited, who both giue Presents to the King, and take Presents from him. Likewise in these three dayes the King is presented by the *Bahanes* and Great men, and indeed with Gifts of great value, for euerie one strives to exceed another, thinking thereby to winne fauour. The *Sultanes* also are not behinde hand, for they present him, with Silks, Handkerchiefs, Linnen breeches, and such like things of good consideration, the which the *Grand Signior* afterwards makes vie of for his owne wearing.

The same *Byram* of three dayes is kept in all his Dominions, and throughout the Citie of *Constantinople*, euen in every *Turkey* house; the Streets being at almost euerie corner let out with Deuises, and Swings of diuers sorts very artificially made; where old and young are solaced, and giuing two or three Alpers to them which owe the Swings, they may haue sport sufficient. But during this Feast, it is somewhat dangerous for the poore *Christians* and *Iewes* to walke the streets; for, the *Turkes* being then somewhat incontinent and full of Wine, doe put them in great feare of doing them some mischief, if they deny them money when they demand it of them; And so they doe likewise in another *Byram*, which is called the little *Byram*, and comes three Moneths after the other.

§. XI.

The Old Serraglio, and Womens limes therein: Of their Marriages and Children, Slave-selling, Witnesses.

Having oftentimes mentioned the old *Serraglio*, which is as it were a dependent of the Kings *Serraglio*, it will not be amiss briefly to make some kinde of relation of it. This is a very large *Serraglio*, inuired with a very high Wall; the Buildings are faire, it hath many Inhabitants, and is about an *Italian* mile in Compasse, being seated in the noblest part of the Citie. It was the first *Serraglio*, which *Mahomet* the second built for to dwell in with all his Court, when hee tooke *Constantinople*; it hath but one Gate (which is of Iron) belonging vnto it; the which Gate is kept by a Compaignie of white Eunuches, and no men may come in therat, wilsse it bee to bring in such necessaries as they want; at which times they cannot see any of the Women. Now the Women which are therein, are those which are put out of the Kings *Serraglio*, viz. such *Sultanes* as haue belonged to the deceased *Grand Signior*, whose Women likewise which through their euill behaviour and conditions are fallen into disgrace with the King, and such as are Infirm or Defectiue, in what should belong to Women fit for the companie of a King; and none else are there, but for some of the aforesaid causes. All these are gouerned, and lookt vnto by an old Woman which is made their Over-ler, and taketh care to see them vfed according to the Custom of the House, and that they haue their Food and Cloathing, with their severall stipends; all which is farre forth of what they had when they were in the Kings *Serraglio*; howbeit such as haue beene *Queenes* and *Sultanes*, lue out of the common ranke, in their Lodgings spare; and although they are out of the Kings sight and (as it were) out of fauour, yet they are reasonably well ferued.

Now the greatest part of the said *Sultanes* (Queenes excepted) if they be any thing rich, may (with the Kings leave by the old Womens solicitation) goe forth and marrie, and carrie with them all that which they haue kept and stollen. For at their coming forth of the Kings *Serraglio*, if they haue ought of any great worth or value that is knowne, the *Cadues* take it from them, and restore it to the *Grand Signior*. So that if any, if they haue any thing to bestow themselves withall, they cunningly make it knowne abroad, to the end that some men of quality may become Suitors for them, and make them a good buyer.

In the said *Serraglio*, they haue all the commoditie of necessaries that may bee, as Gardens, Conueniences, Fountaines, and faire *Bagnets*, and the King hath some rooms also therein readie furnished for some.

Gis to the
Grades.Three dayes
Solemnities.
Fire-works
and Shewes.Presents to
him.

Christians and

Lie the *Byram*.The Old *Serraglio*.Who are three
in.Women Over-
ler.

sometimes hee goeth thither to visite his kindred, as his Grandmother, Mother, Aunts, Sisters, &c. who for some of the aforesaid occasions were put out of his *Serraglio*.
 The other Women of this old *Serraglio*, have but meane allowance; and ha3 they not some-
 what of their owne to helpe themselves, they would soffe but coustly, fo that they are faine to
 betake themselves to their Needles, by which they reape a reasonable benefite, and haue diuers
 Jewes women who frequent their companies, and sell their labours for them.
 A *Turke* (if he please) may take seuen Wives at *Kebiz*: besides hee may haue as many Slaves
 as hee will, and the Children of the Slaves are held as truly begotten and legitimate, as those of
 the Wives, and haue as much right to the Inheritance of what the Father leaues behind him.
 Nay, a *Bashaw* hauing married a Sister or a Daughter to the King, and hauing Sonnes by them: to
 those Sonnes may not rise about the Degree of a *Saniack Begh* or a *Capeogee Bashaw*, to the end
 they may bee kept vnder, being allyed to the Crowne, that fo being but in meane places, they
 may not bee apt for rebellion. But their Brothers which their Fathers beget of Slaves, may
 come to bee *Bashawes*, for they are free from suspicion, in regard they are not of the Blood Roy-
 all: And hence it is, that those Children which had a *Sultana* to their Mother, are fo often
 seene to bee in lower Degree than the others; for hee which is borne of the Slave, is about him
 which is borne of the *Sultana*; yet with the Children of the other Subjects it is otherwise, for
 they are equals.
 The parties Married, may vpon diuers occasions specified in their Law, leaue one another, espe-
 cially when they cannot agree together. And if the man put away the Woman, hee is bound to
 allow her the Joynture or Dowrie, which hee promised her when they were Contracted: but
 if the Woman forsake the Man, shee can recover nothing, but departs only with a small Portion,
 such as she brought with her into her Husbunds house.
 Now in case a *Turke* take Slave, fo his wife, hee may not sell them againe, but they become
 members of the Familie, in which they are to remaine till they die; but if they prouoe barren,
 they may bee sold from hand to hand, as often as their fortune fo betides them.
 The *Turkes* may buy of all sorts of Slaves of eury Religion, and vse them as they please (killing
 only excepted) which the *Christians* and *Jewes* there may not doe; for they haue libertie
 only to buy *Christians* and *Jewes*.
 There is for this purpose in *Constantinople* a *Bazzen*, that is, a common publike Market, where
 every Wednesday there are bought and sold Slaves of all sorts, and eury one comes freely,
 to buy for their leetall viles; some for Nurses, some for Seruants, and some for their Lustfull appetites;
 for they which make vse of Slaves for their sensuallitie cannot bee punished by the Iustice,
 as they should bee if they were taken with Free women, and with *Turkish* women especially.
 These Slaves are bought and sold, as Beasts and Cattle are; they being viewed and reuiewed,
 and sold at their Limmes and Bodies, as if they were fo many Horses, then they are exami-
 ned of what Country they are, and what they are good for; either for Sewing, Spinning, Wea-
 uing, and the like: buying sometimes the Mother with the Children, and sometimes the Child-
 ren without the Mother, sometimes two or three Brothers together, and againe, sometimes tak-
 ing the one and leaueing the rest, vying no tearmes of loue, regard, or honesty, but eury as the
 Buyer or the Seller shall thinke, will sell them to goe to: soe when there is a Virgin that
 is beautiful and faire, there is held at a high rate, and is sold for farre more than any other;
 for because of her virginity, the seller is not only bound to the restitution of the money (if she
 prouoe herselfe) to him that bought her: but is for his fraud fined at a summe of money. In the
Bazzen there siteth an *Emeen*, that is, a Customee, who receives Custome of the buyers and sellers,
 which amounteth to a reasonable summe in the space etia yeere.
 The *Bashawes* and other Subjects, though by Marriage they become Vncles Sonnes in law, or
 Couzens to the *Grand Signior*, may not by vertue of their Affinitie, challenge any more familia-
 ritie or freedom with his Majestie, then if there were no such matter of Kindred between them;
 but only what may well befit their Office and Dignitie, they remanuing still Slaves as hee
 then doe; nay, their seruitude is thereby increased, and they looke a great part of their former
 libertie; for they must bee very obsequious to the *Sultanaes* whom they haue Married, and turne
 away the greatest part of their other Women and Slaves (if they haue any) and must with疼-
 nance support all their imperfections: fo that for this reason, few *Bashawes* of worth and iudgement
 likee after such Marriages, for they are both chargeable and bring Discontent: but when
 the King commands, they (as his Slaves) must submit and obey, though their vexation and charge
 increase neuer fo much thereby.
 The Ceremonie of *Turkish* Marrying, is nothing else, but in the presence of the *Cadee* (who
 is the Iustice) to make *Hagee*, that is, a Writing expressing the Vow and goodliking of the par-
 ties to bee Married, with a specification of the Dowrie which the Husband is to make to the
 Wife; all which is done in presence allof of Witnesse, which are true and honest, and not to bee
 denied. For in *Turke* it is not permitted that eury one that will, should beare Witnesse; but
 only such men as are Free, of a good Age, that can say the *Namas*, and haue some knowledge in
 the Law, knowne to bee men of ciuill life, and which drinke no Wine: for the Witnesse of a
Turke

Turke which drinke Wine is nothing worth, and thus their Law commandeth; But for all this,
 Corruption is so crept in amongst them, that now in *Turke* (especially in *Constantinople*) there
 are (to the outward appearance Graue and Honest men) more false Witnesse, then in any other
 part of the world besides; and who are they? (at least the Chiefe of them) but a certaine sort
 of *Emeen*, that is, such as pretend to come of the Race and Stocke of *Malomet*, which were
 greene Teloents; and certayne poore *Cadees* out of Office, and these are they which for money
 doe vse that detestable Trade, which our *Knights of the Poff* doe practise here with vs. And
 hence it is that a *Musliman* is so commonly framed, for they can stoutly (and that with ease) out-
 lace the poore *Christians* and *Jewes*: nay, for a Bribe they will not spare their owne generation,
 in beareing false witnesse, or rayeing calumnies against them: For the *Turkes* being naturally gi-
 uen to Couetousnesse, not fearing God, but altogether inclined to Rapine (although without
 question there are many very honest men amongst them) when they meete with a fit opportu-
 nity, they will play the Rogues with any man, bee hee of what condition soeuer; wherefore
 it grows dangerous to haue any dealing with them, for that they with that trick will confu-
 se themselves from any Obligation or Agreement before made; for Iudgement there, consists
 only of the force of prooff by Witnesse, fo that a man had need to bee wondrous circumspect in
 his proceedings with *Turkes*, especially in matters of Couetment.

§. XII.

Of their Religion, Opinions, Persons, Times, Places and Rites sacred.

The *Turkes* beleue in Almighty God, that hee is the Creator of the whole Vniuersie,
 and the gracious Redeemer of all good men in the day of Iudgement; that hee is in
 the highest Heauen, seated with spirital Angels, hauing from the beginning cast out
 the Diabolicall ones; for whom as also for Wicked men hee made Hell. And as they
 ascribe, euertlasting Life to be in these two places, viz. Heauen and Hell: So they confesse and
 sayme, for the Redirection of the Bodie to bee re-visited with the Soule, at such time as the
 farewell Trumpet shall bee sounded by *Mahomet*, at the commandement of the Great G o d
 of the Iudgement.

They beleue also, that Life euertlasting in Paradise, is such a happinesse, that it consists only
 in the delighting and pleasing of the Sences; and that they shall haue there, the vse of Naturall
 things in all perfection, without making any difference, inuiouy perfect health, and free from
 all manner of trouble. And on the contrary, that in Hell, the vse of the aforesaid things
 shall bee in vnquenchable Fire, and shall haue a most bitter and loathsome taste. And this is all
 that they attribute vnto them, either for the reward of the Blessed, or the punishment of the
 Reprobate.

They say moreover, that the Power of God is such, that hauing at Mans Creation prefixed
 to and appointed a time for his end, it is impossible that the wit or deuice of mortall Man, should
 bee able to diuert or prevent it. Wherefore in the warres, or in other occasions, they are fo much
 the more bold, resolute and courageous; saying, that their End is written in their Fore-heads,
 and it is not for them to goe about to auoid it, but to see that it come, that if they dye, they dye.

They ascribe Gods Power to bee such, that after mens Bodies are risen againe, hee will
 giue them such an agilitie, that they shall bee able in a moment to passe from one Heauen to ano-
 ther, euen to the farthest parts of them, to visite and embrace their Wives, Mothers, Brothers,
 and others of their Kindred, the Heauens being all transparent, being of Diamonds, Rubies, Tur-
 kesses and Christall.

As concerning Gods Throne or Seate of Majestie; they ascribe, that eury one cannot behold
 it, by reason of the brightnesse of the beames which come from his Eyes, and by reason of the
 vnspakeable splendour proceeding from his glorious Face, and that the Angels and Prophets
 only haue the grace to see that light.

These are the principall foundations of their Religion, vpon which they build the course of
 their present temporall Life, and by which they hope to obtaine a Life euertlasting and
 happy; affirmed by their Prophet, to bee full of the delights and pleasures of this World, but
 enioyed in all perfection and excellencie, in a Supernaturall and Inconruptible manner.

They say, that Almighty God sent foure Prophets into the World, to instruct, gouerne, and
 save Mankind; each of them being holy, pure, and vndefiled, to wit, *Messa*, *Dauid*, *Christ*, and
Mahomet; and that God sent to eury one of them by his Angel *Gabriel* a Booke, that they
 should beare the *Turke*, that is, the Old Law; to *Dauid* the *Zabur*, that is, the *Psalms*; to *Christ* the
Ingr, that is, the *Gospell*; and to *Mahomet* the *Kurran*, that is, the *Alcoran*, (as we call it.)
 And that the three first Prophets with their people, did faile somewhat in the Lawes given them
 by God: But *Mahomet* coming last, brought a Law, more true, plaine, cleere, and sincere,

in which all fuch as beleeve fhould obayne the love of God; but they fay that other Nations continue ill in their errors, and having fucked of their Mothers Milke, doe not embrace the Truth; For which fault being (by right) deprived of Heaven, they have no other meane to recover, and to come thither at the Day of Iudgement, but by *Mahomet's* protection, who is the only Interceder and Mediator vnto the Almighty God. And fanding in the dreadful Day of Iudgement, at the gate of Paradiſe, he ſhall be fought vnto and entreated by the other Prophets to kee the people alio, and his clemencie ſhall be fuch, as to make Intercession for them, fo that the good *Chriftians* and the good *Jewes* ſhall by his meanes obayne eueraſting Life, with perpetuall of ieniall delights as aforeſaid, but in a place apart and inferiour to the *Turkes*; they being beloved of God, and more deare vnto him then others. The women alio ſhall come into Heaven, but ſhall be in a place farre inferiour to men, and be leſſe glorified.

Womens Hea-
uen.

All the Prophets are held in great honour amongst them. They call *Mofes*, *Muſſab Allah*, that is, a talker with God; and *Chriſt*, *Mefſch*, *Reſch-Allah*, and *Hzarretes Iſa*, that is, *Mefſſia*, the Spirit of God, and venerable *Ieſu*; and *Mahomet*, *Reſul Allah*, that is, the Meſſenger of God. When they talke of Chriſt Ieſu, they ſpeake very reverently of him; and confeſſe that hee lived through Emuic apprehended him, and maliciously condemned him, and led him along to put him to death; but the Angels being ſent from God, tooke him away from them in a Cloud, and carried him into Heaven, at which the *Jewes* being aſtoniſhed and vexed, tooke one that was there preſent, and crucified him in his Head; not being willing to haue it knowne that *Ieſu* was the *Meſſia*; he being in Heaven in company of his Brethren the Prophets, beloved of God, and ſetting him, as the other Prophets doe.

The Muſſie.

The Miniſters of their Religion (or rather their conſidered Sect) is as followeth. They haue firſt a *Muſſie*, that is to ſay, an Expounder or Declarer of Cales in Law; whoſomuch as is an Archbiſhop is with vs, for he alio is the Primate ouer the Church; and muſt be a man very expert in the Lawes, and one accuſtomed to Iuſtice, choſen by the *Grand Signior* himſelfe, the which *Muſſie* charges to ouerſee, and heare ſuch things as are belonging to the Law, or to the Church. And although he hath not an abſolute command ouer the *Muſſies* of the other Provinces, yet with his ſubtiltie he preuailes with the King, and effecteth what he liſt, ſpecially when he hath the Chief *Paſſar* friend, who in degree, dignitie, and authoritie is his Superior. Vnder the ſaid *Muſſie*, there are two *Cadeſſiers*, that is to ſay, *Judges* of the *Amir*, one of *Greſſa* and the other of *Narſia*, who alio being men of the Law, and they which alwayes ſuccede the *Muſſie*, haue the ouerſight of all the other *Cadeſſes*, who are Iuſtices; of which there is one in every Citie and Towne, to doe Iuſtice and end Controverſies betwixt man and man, and to puniſh Offenders. But they are changed every three yeeres, and others put into their places by the *Cadeſſiers*, with order from the *Grand Signior*.

Cadeſſiers.
Cadeſſes and
their order.

Amongſt the ſaid *Cadeſſes*, they haue alio their orders; *ſeſſies*, thoſe of the firſt ranke, and they are called *Muſſiaws*, which ſignifieth *Lords*, and they are employed in the principall Cities, the other are but *Cadeſſes*, and they get employment as they can by their vertues; and good carriage in former places. Now the *Cadeſſes* employ haue Bookes lying by them, wherein are exactly let downe the Reuenues of every *Cadeſſick*, ſo that by that meane they knowe the better how to ſupply them, none of them ſurmounting the ſix hundred *Aſpers* per diem.

Bookes.

Priviledge.

This order of *Turkes* amongst the reſt, hath only this Priuiledge, which is, that they cannot be put to death; fo that if any of them by committing ſome notorious crime againſt the Law, ſhould deſerve death, it muſt be done by abſolute command from the *Grand Signior*, and that very warily and ſecretly, but this happeneth very ſeldome or neuer.

Their conti-
nuance.

Turbans.

The *Muſſie* and *Cadeſſes* ſometimes are changed at the Kings pleaſure (for there is no Office in *Turkie* during life) howbeit their ordinary Reſidence is three yeeres; their chiefe Fortune depending wholly in their continuance in the grace and fauour of the Chiefe *Paſſar*.

All the aforeſaid men of the Law, that is, the *Muſſie*, the *Cadeſſiers*, *Muſſiaws*, and *Cadeſſes*, wear their *Turbans* farre bigger then any other *Turkes*, and made vpp after another faſhion, in ſo token that they ought to be reuerenced above others. And although their habit be in faſhion like other mens; yet in this there is a difference, for they wear much white Chambray, and the beſt cloth, but no ſilke at all.

Muſſies office.

Prieſts and
Clerkes.

The principall charge of the *Muſſie*, is to anſwere to all ſuch Propoſitions as are made vnto him, of matters in general, vpon Cales concerning conſcience, and the Rites of *Turkiſh* Lawes, and Law, the which Anſwers are of few words, very briefe, and they are called *Faſſes*; chat is, *Declarations*, or *Iudgements* of the *Muſſie*, with which he may compell not only the *Cadeſſes* and *Baſſas* to the performance of the Contents thereof, but the Kings owne perſon is alio bound to ſee them executed: for in concluſion, they ſeek together to anſwer their Sect in honour of their Prophet; the *Muſſie* *Faſſes* being in high eſtimation, in almuſt as it is vpheld very ſtrictly by the whole order of the *Cadeſſes*.

Then next they haue a Governour of the *Mofchea*, called the *Moſcheſe*, and *Emam*, which are Parſh Prieſts, and next to them *Muſſies*, which are our Church Clerkes; alio which are employed in the Service of the *Mofcheas*, calling the people to Prayers, buying the

dead, reading vpon the graues of the dead, and to conclude, performing all ſuch Offices as are any way belonging to the Church, for the good of the people.

They pray ſix times a day (aſwell in the *Mofchea*, as in their Houſes, or whereſoeuer they Prayers be times a day. they) is, at foure of the clocke in the morning; at noone betwixt three and foure in the afternoon; betwixt foure and eight at night; and at mid-night: and vpon the Friday which is their Sabbath, at nine of the clocke in the fore-noon alio which makes fix times, and vpon that day there are more *Muſſies* which cry in the Steeples, then vpon other dayes: for at all thoſe houres, in ſtead of Bells, the people are called to Prayer by the voice of one or two men in the Steeples or Turrets adjoining to the *Mofchea*, of a reaſonable height, by which voices they are ſtirred vnto the praye of God and *Mahomet*: and may prepare themſelves for their Prayers. And becauſe the *Muſſies* which cry, can heare no Clockes (for they haue none in their Churches) they vie Hour-glafſes, by which they are directed alſo in this Service, as in other ordinary matters.

In every great *Mofchea* there are *Muſſies*, which are Readers; that reach diuers Schollers the common Prayers, and inſtitute them in the Service belonging to the *Mofchea*, being paid for Readers, their paines out of the Reuenues of the ſaid Churches.

The condition of them which are to pray, is only to be corporally cleane; it being vnlawfull for any one to enter into the *Mofchea*, or to pray, if he find that he hath any naturall pollution, or on carnall vncleanneſſes about him, be it of what condition ſoeuer, or of neuer ſo ſmall moment: wherefore for their cleaſing, every one is bound either to waſh himſelfe in the *Bagno*, if it be for carnall commerce, or elle for other sorts of vncleanneſſes with cold water, every Citie and place abounding with *Bagnos*, both publicke and private, and every Church-yard with very faire Countenances for the vie of the common ſort. Now immediately after every one is cleaſed, and come into the *Mofchea*, the *Emam*, which is the Parſh Prieſt, begins, to pray, and all they which are preſent imitate him in geſture: for, of themſelves a great part of them would not elſe know how to performe that bulinell. For their Prayers conſiſt chiefly in ſting vp, falling downe, kiſſing the ground, and ſometimes fitting ſtill, one while touching their eyes, ſometimes their faces, then their beards, then their heads; lying ſome few words in the praye of God and *Mahomet*, the Churches being all matted vnder-foor, and in ſome places there are Wool- Carpets ſpread for the better ſort of people.

The ſaid Prayers according to the houres, are diuerſe; ſome longer, and ſome ſhorter, none of them being above an houre long, only that Prayer of the Evening in the time of the *Ramazan*, which is their Lent, which is longer then the other Prayers: they pray after their *Emam*, for he is their Guide, and eſtimated if hee haue a good voice, as wee eſteeme of our Singing men. They alio vie reaching vpon every Friday in the *Ramazan*: And when they will pray for any good ſucceſſe in the Warres, or curſe any Rebell; they haue a cuſtome then to goe a Proceſſion along the ſtreets by two and two, but without any Lights or any ſuch thing in their hands; and as they goe along they praye the Name of God, and reade very long Prayers which they haue for that purpoſe, the people ſhilling crying *Amem*, making one whole dayes worke of it, and then they hold that Rebell our Enemy, whoſeuer he be, to be without all doubt, accuſed.

In the time of trouble and ſtrife, which is the time of the *Ramazan*, ſuch as will come, may) to pray in the fields, which are for that vie, therein imitating the *Jewes*, and being all come together, diuers of their *Santon* of eſteeme for their Holineſſe, make Sermons of exhortation, to Fortitude, Patience, and to the love and feare of God: But if thoſe troubles continue till, they then vie the Prayers of forty houres, and of forty dayes in the chiefeſt *Mofchea* built by the Emperours; the which Prayers are made by a company of men, who are belonging to the ſaid *Mofchea*.

The *Muſſie* bath his *Entrada* apart, in Land of about fix thouſand *Sutratines* per annum: but being put out of his place, falling into diſgrace with the King, and leaſing the *Entrada* to his ſucceſſor, he hath then but a thouſand *Aſpers* per diem pay: as the *Cadeſſes* haue when they are in Office.

All the Ceremonie which they vie in the *Ramazan*, which is their Lent, is no other but to abſtayne from eating and drinking in the day time, they hauing leaue to eat all the night long, (that is, from ſeven a clocke at night to foure in the morning) and what they pleaſe without making any difference of meates; At twilight they light the Lamps in the Steeples, which burne till morning: the *Emam* of every Parſh taking ſpeciall notice who is often wanting from Church, eſpecially in the Evening, and who drinks Wine, or eats in the day time; beſides, that they ſhould be held deſpiſers of the Law, they ſhould be moſt feverely puniſhed if they were found in any ſuch fault. I remember once that *Nafob Baſſaw* being *Vizir* *Aſiam*, and riding through the ſtreets in the *Ramazan*, ſpied a *Turke* that was drunk with Wine; ſo forthwith he cauſed him to be brought vnto him, and without giuing him any reprieue to recouer his ſourne, wits; cauſed a Ladle full of boyling Lead to be poured downe his thrapat, and the Wretch perished immediately.

Example of

The King vitch in the *Romas* as well as in the times of troubles and afflictions, and so doe the *Bahians* and other great men, to sacrifice diuers sorts of beasts, as well as the *Sepiers* of such as haue bene hilly men, as at the *Moschee*. Now some were wont to doe it privately, but the Kings haue till commanded that their Sacrifices be done publicly in the streets, and at the gates of the Citie, dividing the flesh of the beasts amongst the people, giving some also to the *Bahians* themselves, and to the other great men of the Court. The said Sacrifices are vldy every other, for y that needs they thinke to please Gods wrath, haue their Beades longer then the others; but paine them our very quickly, for whereas the *Papists* say the *Sanctus* is God say only *Sabbano* *Allo*, that is, God is pure and true, and sometimes *Allah Ekber*, that is, God is great.

They goe also many of them to *Mecca* on Pilgrimage, and to *Hiersalam* also, which they call, *Gould* *il* *Sherref*, to *Mecca*, to visit the Temple which they say was built by *Ad. Ibrahim*, in the which Temple *Mohamet* in the time of Idolatry did hide himselfe: And they as- firme, that when he was almost forty yeeres of age, he receiued the *Alcoran* from God, and that from that time the *Moslemick* beganne, that is, the true Beliefe: And shortly after hee dyed, and his Sepulchre is visited by all such as goe the said Pilgrimage. And when they goe only to see the places which he most frequented, as being a miraculous Prophet, who rayled the dead to life, healed the sicke, and wrought such like Wonders. They goe likewise to the Valley of *Iob*, after, for they say that in that place shall bee the Resurrection at the Day of Iudgement. Now such a time gone the said Pilgrimage, and returne home againe to their Houses, are our as- ter called *Hages*, that is, Pilgrimes, and are much reuerenced and esteemed of. There are also diuers *Turkes*, who forsaking the World, leave all that they haue, and goe to liue neere to the atord said Valley for deuotion, and for that they would be the neerer to the place of Resurrec- tion, supposing thereby to get a great advantage to themselves also the rest at that day.

The greatest Ceremonie (for Pompe and Solemnitie) which is vld among the *Turkes*, is that of the circumcising their children; wherein they differ from the *Iewes* in this one particular: for the *Turkes* neuer circumcise them till they be past ten yeeres of age, following the example of *Ismael* whom they imitate, alleging that *Abraham* loved and esteemed him and not *Isaac*, and would haue sacrificed him. This Circumcision is done without the Church, because of the shedding of blood; all the Kindred and Friends being invited vnto it, in token of joy and glad- ness: They vie the like to those which men of any other Religion and become *Turkes*, who in token that they embrace the Religion of *Adomane*, hold vp their fore-fingers, saying these words, *La ilah il Allah* *Mohamet* *refull* *Allah*, that is, there is but only one God, and *Mohamet* is his Messenger.

There are in the Cities, and by the High-ways also, in most places of the *Grand Signiors* Dominions, for the benefit of the Inhabitants and Travellers, diuers *Harnes* with their Foun- taines, there are Hospitals also in the Cities, and Colleges for the bringing vp of youth, where they may learne to read and write, all the *Moschees* built by the Emperours, and other great *Moschees* also, haue great Reuenues for the maintaining of the said Colleges and Hospitals: For the Emperours by *Canon* may not build *Moschees*, but in memory of some notable Conquest, or memorable Enterprize, by which the Church may be provided for, nor *Salamas* neither, vntill it be the Mother to that Emperour who reignes at that time when hee got a- bout it; for the building of which, they are at an infinite charge, and they dedicate them with great Solemnities, to the said Enterprize, be it what it will be.

In the *Moschees* there are some very costly pieces of work, and frames of great beautie; as well for the largeness and nearnesse of the places for Prayer, as also for the beautifull Porches and large paved Courts which compasse the said *Moschees*, adorned with very flately Pillars, and Fontaynes built all of curious Maile; besides their Collegies and Hospitals to which belong very large Reuenues; Inasmuch that some of those *Moschees* may be well compared with the richest Churches in the World: They are built all of wonderfull faire stone, with their *Cab- loes* couered all over with Lead, the Pillers being of Purpur or some such costly stones, and the Basis thereof all whitened: the Pillers, shine extraordinarily in time of Prayer, by reason of the abundance of Lampes which are burning; the which Lampes are curiously fastned into round Iron hoops in compasse as bigge as the hoops of a But, vpon which there are diuers rounds of Lampes one above another, and are let downe by Copper chaines from the Rooft of the Church and in euery *Moschee* there are three or foure litle clusters of Lampes, according to the greatness of the Church.

There are no Benches, nor any thing to sit vpon; only a litle place raised from the ground for the Priest, and another right ouer against it (but somewhat lower) for the King at such times as he come to Prayer; all the rest sitting vpon the ground, as ordinarily they vie to sit in other places: wherefore the Pavements (al though they are of very bright and cleane stone) are coue- red

red with very fine *Cairo* Maie, which are kept very cleane: for, besides the *Grand Signior*, no man may come into the Church with his shoes on; but must leaue them at the doore, or elie giue them to one of their seruants to keepe.

When any one is extremely sicke, and as they thinke, past hope of recovery; then the *Imam* Sicknesse fa- comes to vlc comfortable words vnto him, and prays by him; and being dead, they wash him tall, and death, all court, and then hauing wound him vp in a Sheet, and layed him in his Coffin with his face downward, they carrie him to his Graue, with his head toward. If the partie bee a Man or a Man-child, they set a Turbant vpon the Coffin: and if it bee a Woman, then they let a *Feltan* rest vpon the Coffin, that is, such a Cap as the women weare, with a Brooch and Feather in it. They are accompanied to the Graue by the Church-men, and their owne kindred, (but no wo- men) wing no lights at all: but the *Muezzin* sing all along as they goe, calling vpon the Name of God, and their Prophet *Mohamet*, and pray for the health of the Soule departed; and at their returne there is a Banquet made for the compaign for their paines.

The Tombes of the Emperours most commonly are built vpon the ground, close by their Tombes of the Emperours. Graues which are couered either with extraordinary fine Cloth, or with Velour; hauing Tur- bants let vpon them of the fashion of those which the Emperours weare, with Brooches and fringes of Feathers in them: and there stand Candlestickes both at the head and at the feet of the said Graues, and two Lampes burning continually both day and night. Now, these Tombes are for the most part built in litle Chappels close by, but not adjoining to the *Moschee* of the said Emperours. And in the said Chappels there are *Muezzins*, who by turnes, doe continually read in the *Alcoran*, and pray with their Beades, for the glorie of the Emperours deceased. The *Visirs*, *Bashawes*, and other Great men also (imitating the Kings) doe the like; but with lesse pompe and charge: And they which haue not burying places neere the *Moschees*, may make them neere their houses and be buried there, or elie in any part of the Citie, provided that the ground be their owne.

The common sort are carried out of the Citie, and buried in the fields which serue for that purpose; hauing one stone let vp in end at the one end of their Graue, and another at the other end, vpon which is grauen the Name, Countrey, and Degree, and any thing else that they please, of the parties deceased.

Amongst the *Turkes* there are no Religious houses, nor Monasteries: onely the *Teeches* of the *Christians*, (which are an order of *Dormittees*, that turne round with Muske in their Diuine Seruice:) for, for the most part, they are all bred vp to Armes, and very few can read and write: Nay, it hath bene sometime fene, that a *Balwan* (which had not his education in the Kings *Seraglio*) hath sate in the *Dewan*, and hath not knowne either to write or read; but hath bene enforced to learne to write a few words of course, to vnder-write Commandments, and the like. And amongst the *Turkes*, he that can but read and write, is held a learned fellow, and esteemed of farre above others.

There are also diuers which professe a kinde of lining, out of the common custome of the world; being clothed wonderfull poorly and raggedly, with a kind of Felt caps on their heads; they beg for their lining, and lie in the courts of the *Moschees*, and in such like places; and these are accounted very holy; for they pray much in the view of the world, and liue alwaies (in outward appearance) in the lose of honestie; preaching this doctrine, that it is vnpossible perfectly to attaine vnto and gaine the Loue of God, but by the ladder of humane Loue and Innocency: and for this cause they betake themselves to that course of life, that they may be in charite with all the world, and bee accepted for it of God, in Heauen. Vnder which colour of honestie they liue at ease, and deceiue the World (euery one being bountifull vnto them) and play the Villaines in secret, as well as any other. Besides them, there are also some, who like Hermits, liue in solitary places, neglecting the World; conceiuing that course of life to excell all other, for Innocency and Holinesse.

As for the women, there is no heere or reckoning made of their Religion at all; for they ne- ver goe to Church: so that, if they happily haue a will to pray, at the house of Prayer, they are left in their owne houses. But their honestie is much looked after, the *Imams* of euery Pa- rish being bound to hearken diligently after their deportment: who if they discouer any thing that is amisse, they must reucale it to their Husbans, that they may put them away: or elie, to their Fathers or Kindred, if they be vnmarrid; that they may take some course for their amendment.

And although the Women may not bee conseruant with other Men then with their Fathers, Husbans, or Brothers; and liue in Lodgings apart by themselves, and goe alwaies with their faces couered; yet, they being extraordinarily giuen to the sport, and very dishonest; taking the opportunitie of their Husbans absence at the Warres, or in some long Iourney; vnder co- lour of going to the *Bagnes*, and going couered withall; they goe whither, and to whom they list; knowing, that the worst of it is, but to bee put away, if so bee it should bee at any time discouered.

to the Females; so it cometh to perfect fruit: otherwayes of themselves, they say, they yield but white Dates; this I have bene told, and I doe beleue it. I doe beleue also that as they say, the Plague comming into some of their Orchards of Date Trees, that one infects another: and many doe dye of the Plague.

Nilus water I thinke also to be the profitable and wholesome in the Rayne, by being both Bread and Drinke to it: For Bread there could be none without it; no Rayne falling in *Egypt* to that purpose; yett I have seene it rayne there, but it hath bene very little, as it were small shewre, at a time this Ruier doth cover the Land, and fatten it, whereby it fruiteth abundantly. It breedeth no manner of disease in the bodie, as divers other waters doe: it hurteth not to drinke thereof either troubled or cleere; for being brought to our Houses one mile and halfe or two miles off, it cometh in warmer then blood, and troubled seeming landy; standing all day in our Jarre of Earth, it is very cleere and coole in the morning, and so continueth in the Houe be the weather neuer so hot.

We were there much troubled, as like, with flies and dust: for the streets of *Cairo* are all unpaved, except on each side from two or three foot broad before their Houses (the middle way above a foot lower then those Pavements) and the Houses, Camels, Alles, Mules, Men and Monsters, make such a stire passing to and fro, that what stranger cometh cometh chidder, in those time with himselfe further off. So much by the way.

Now I say, from *Damietta*, I arrived againe in *Cairo* the thirteenth. The nineteenth I went being invited by the *Vatican* Council once more to the *Pantheon*, where we were treated and returned home at night. The twentieth of March 1586. we set from *Cairo* being three English, and our Servants, *Jem, a Turke, and Christians*, arrived in *Rosetta* the three and twentieth, freighted a Carminele the eighteenth of April 1587, came to *Bieber* the eight and twentieth of April. I went to *Alexandria* to see what newes the ship *Tiger* had brought, who arrived there two dayes before. Backe to our Carminele I returned the next day.

We set laye the seutenth of May, calmly coasting all the *Palestine* Sea; and arrived in *Thi* day, the thirteenth being Saturday. The ship *Heracles* arrived the twelfth of November, being Monday. Three dayes we were in a great storme, and like to have perished in the Bay. To *Tripoly* we came againe on the Friday. On Saturday came the *Tobis* of *London*. Friday the two and twentieth of December, we departed from thence in company with the *Thib*: we went by *Cyprus* the four and twentieth.

The three and twentieth of January, we were afoare at an land by *Candia* called *Christiana*; The five and twentieth, we call Anchor at *Caldemna*. The eleventh and twelfth of February, we passed between *Sicilia* and *Malta*. The thirteenth, to *Panaisera*. The fourteenth, we were in the sight of Cape *Bon* on *Barbaria* side. The fifteenth, we saw *Galetta*, a Rocke a little off of *Carthage*. The last of February we arrived in *Argier*, set saile from thence the second of March. The next, came in sight of Cape *de G. it*. The feutenth, at night we passed by *Gibberaltara*, and so through the Streights: From *Susa* we were eclipsed, they shot twice. In the morning we had Cape *Spray*, about five leagues a distance. The eleventh, we were as high as Cape *St Vincent*. The nineteenth, we were euen with Cape *Fuissier*, from thence capel North North-west. The 20 and twentieth being Friday, we came to the Soundings, chewed the Lead at night and found ninety two fathomes; then we capel North-east and by East. The next day in the morning we found fiftie fathome; and at noone fittie fute.

The next day we fell with *Perland*, which was the first of *England* we had sight of, then the *Dunnet*, and so to *Graveland*, from thence in a Wherrie to *Black-wall*, to by land to *London*, the nine and twentieth of March 1588.

II.

His second Voyage to Constantinople, with other his Travells.

He fourth of Iune being Saturday, I departed from *London* in company of *Deputy Edgerton* and others. Sunday we passed from *Graveland* in a *Hamborough* Barke freighted by the *Ladie Druce*, who in the same was bound over with her two Daughters and divers Attendants to *Sir William* Goutemour of *Bergen* on *Low*. *Sir Henry Palmer* in a ship of the *Queenes* guided the *Darke* to *Fishing*, where we arrived upon Monday; called one purpose to make free my life and my companion *Thomas Calthrop*. Upon Thursday we departed thence and came to *Floeding* where aboard a small Barke that *Euening*. And in the morning were at *Sandwich*, lodged at *Knoxton*, Master *Calthrop* being sick, yet departed in the morning, and were in *London* on Saturday night. Thus were we eight dayes on this Voyage, and eight dayes after *Thomas Calthrop* departed this life.

In September, 1590. we set sayle in the *Samaritan* of *Darmouth*, bound for the East *India*, Edward Rowe Master. Above the *Malders* we were overtaken with a great storme; in which extremity we lost our Pinnace: conf. it; but afterward met with an English ship who had fasten at *French* at *vnawares* in that Voyage of one hundred and fuen men and boyes we lost only one: a very hot fight we had with an Armado of *Spain*, the gaue vs leuenteene great shot our next day; and in the morning fought some toure or five houres, then shot down our top-mast, and thorow our sails and ships fortie times, yet no hurt to any of vs in persion, except a poore fellow which was touched on the legge with a great stone shot, which fell redde in the ship: the next day our Surgeon cut off the legge about the knee, in which torment of cutting, fawing and fawing, the poore Wretch died in his armes. This ioly *Spaniard* left vs; for if he had durst he might have vs aboard; with this fight and the extreme storme we had before passed, our *Samaritan* was so craie and leake, that all in general tooke our turnes at the Pumpe, made toure or five hundred strokes in a Glasse for many dayes and nights together. With the laid water we watered our fish, so we were forced to returne for *England*, where at *Famouth* we arrived in February, and so to *Darmouth*, in that Voyage we went ahoare only at *Safia*, *Santa Cruz*, and the *Chalera*, as I remember.

The thirteenth of September, 1591. I went out in the 1 *Tobie*, the first of October to *Taraboch*, then to *Lea*. The fourth of October, we departed thence the eighth, and arrived at *Darmouth*, the eleventh. From thence we set saile the sixteenth, being Saturday the last day of October, we arrived at the Streights mouth. The eleventh of November, we entered the Streights. The thirteenth and fourteenth, we saw *Grand Malaga*, *Velis Malaga*, *Saladrica*, *Cape Negro*. The five and twentieth, we came in sight of *Martima*, the next day of *Sicilia* and *Chilila*. The twentieth of December, we arrived in *Cephalaria*, there remained fix dayes, and came to *Zant* the thirtieth. The first of Ianuarie, we were at *Paras* in the *Moria*, thence the thirteenth to *Zant* for her lading. Thursday the foure and twentieth of February, by land we departed *Perris*, that night of *Polliga*, *Sunday Vasilaga* and *Corinth*. Tuesday as a *Casale*, and so to *Thakes*, which they now call *Tina*.

There vpon abundance of Ankeles, it hath a most delectable situation, so doth *Corinth* land. Most critically where we abode two dayes: we were in sight of *Abers*. Then we came to *Nepropas*, where we freighted a little *Turbill* V. if ill imbarcked. Our felues and goods, and in Friday departed for *Constantinople*, sailed by *Macedonia*, but had no sight of the *Citie Thessalonica*, it is vpon in the G. I. now call'd *Salonica*, it was the thirte Citie of *Macedonian Philip*. Hence at *Great Alexander*: then we passed diuers Harbours in the *Arche*, as *Turadano* and others, the feutenth of March vpon *Palme Sunday* we arrived in *Constantinople*, where then I remained for ten yeeres, in which time I had the view of many Animals, as Elephants, tame Lions, tame spotted Cats as big as little Maltrises, great and small Deere, Ro-bucks tame; but these are brought out of *Egypt*. The admirable and fairest beast that euer I saw, was a *Tarraf*, as tame as a Domesticall Deere, and of a redish Deere colour, white breited and cloven footed; he was of a very great height, his fore-legges longer then the hinder, a very long necke, and headed like a Camell, except two flumps of horne on his head. This fairest Animal was sent out of *Ethiopia* to these *Great Turkes* Father for a Present; two *Turkes* the keepers of him, would make him stand, but not before any *Christian* for any money. An Elephant that I had where this first time, the keepers would make to stand with all his four legges, his feet close together vpon a round stone, and alike to vs to bend his fore-legges. Many things passed all worth the noting, as the deposing and placing great Rulers, the contention of the Soldiers many times, once for their pay which the *Spahies* demanded in the time of *Sultan Murat*, who not being answered, as they desired, made an uproare in the Court, that the Vice-Royes were glad to hide themselves in the *Turkes* Lodgings for feare of their lues; and mozt of the Houthold Seruants of the meane sort, came out with Spits, Tonges, and other Kitchen tooles to set on the frazy, who cleaied the *Serraglio* of the *Spahies*: at that broyle were slaine of all sorts some two hundred or more. Next to gett where they had the *Beleybegs* head (whom the *Great Turke* specially loved) given them, which they burned about the Court.

Other strange actions I could speake of, and of their cruelties, but I am loth to weary you with many particular. Oly the crueltie of that gouernment may be marked in this, for at this *Great Turke* his taking possession of the Empire, were strangled all his luing Brethren, which were in number nineteen. They are brought one by one before him, and hee seeth them both

and when hee had killed, George, *John*, *Tah*, *Andreas*, and others, but to some *Ordel* I neuer heard of any except that *Ordel* at *Don*, which was the last of the *Ordels*, which hee performed, and did name him *John* *Ordel*, being in the euill mind of death. The *Ordel* that was next to him, was *Ordel*, which hee performed, and did name him *John* *Ordel*, being in the euill mind of death. The *Ordel* that was next to him, was *Ordel*, which hee performed, and did name him *John* *Ordel*, being in the euill mind of death.

δ. III.

*The third Voyage of Master JOHN SANDERSON to
Constantinople.*

H rom London to *Gravesend*, the eleventh of February, 1598. The fourteenth, took shipping in the *Helzor*, lay at *Tilbury* two days. To the Downes the sixteenth, lay there eight days, came to *Dartmouth* the third of March, rid there four days, and came to *Plimoth* the eighth. Set sayle three or four days after, and in May, 1599. arrived in *Alexandria*, having touched at *Agier* and *Zanz* by the way. In the layd month of May we departed, coasted all along the North-side of *Cyprus*, passed cleave by the *Capes*, came and callt *Ancon*, the first of June, we came to the *Isle of Rhodes*, the second, and came with the night to the ground at *Samos*, the land where *Egeus* was born. The third day *Samos* and *Mitelin* were all a ground about *Cape Lencari* in some danger, and thence we came off at last, pulling the Ship off with our Boate and sheikfat the flerne, by strenght and labour of the Mariners. Having doubled that Cape, I tooke a small Barke and went to *Gulpho*, and thence to *Constantinople*, where the *Helzor* arrived about the fifth of September. At her entrance the Port in triumph discharging the Ordnance, they lift a Man who was parted in the middle, being busie about cleansing a Piece in the fore-castle. At this my third and last being in *Constantinople*, of one of the *Coens*, an ancient and learned Jew Priest, I did with much intreacite and my request, to see the *Archbishop* of *Constantinople*, who was the true *Archiepiscopus* of those Languages. I presented him to my Brother, *Doctor Sanderson*, he lent it Doctor *Burton* Bishop of *Salisbury*. They vied it in their Translation at *Cambridge*, and did returne it to Bishop *Burton*. The Bishop dyed, and I thinke one *Isham* his Sitters once hath it, who as I heard had the regality of the Bishops bookes.

I went to visite the Sepulcher of that fore-named *Maister Edward Barton* late Ambaſſador, who lyeth Interred (according to his alwayes desire) vnder an Olive Tree, before the entrance into the Monasterie on the top of *Calcey Ile*; a Stone of white Marble is layd vpon him, Letters thereon engrauen of his Title and Decease. Other places I went to also, which I had bene at in former times. And some strange aduents, other then formerly the like had happened in their most cruell Executions, I note not.

Chapter I.
I cannot let pass to relate, that a *Turkish* woman of the greatest credit and wealth in *Constantinople*, was brought out by her House and hanged to Death in the Vice-royes yard, thence by a window in the *Serraglio wall* where the *Grand Signior*, *Sultan Mahomet* used to live; she was drawn with Ropes to the publick place in the City, and there (between a Pyramid all erected by *Theodosius*, and the Brazen tripled Serpent) layed for the Dogges to eat, who did devour her all save her bones, finewes of her legges, and foales of her feet. Her head^a had been carried upon a pile through the City, and alke her shameful part; also many small peeces of her Fleish, which the *Turkes* *Lamizaries* and others carried about tyed in a little Pack-thred, shewing to the *Lewes* and others, and in derision sayd, Behold the Whoores Fleish; one flize of her I did soe late pay for my doore in *Gallata*. Her b^eldt Sonne the next day in like manner carried, but was furnished in the sayd Vice-royes court; dragged thence and layed by his Mother, but was so fat and ranke that the Dogges would not feaze upon him, or else they were satiate with the Womens Fleish the day before, who was a thorow fastidious man, and he was to have eaten the bones the next day as this body burdened, if hee could have had the favour. The third Sonne a young life, fo would his dead Brother, if hee permitted to lue. This was an act of the *Spahis* in the City of the Great *Turks* Mother; for by the hands of this *Lew* woman their rooke all her Bribe, and her Sonnes were chiefe Customers of *Constantinople*; who tooke all the gainfull buifm^t due to their owne hands, doing what they listed. The Mother and Children were worth Millions, of which all went into the Great *Turks* Coffers. After this their *Mala Peliqua*, for it was at that time of Passover, the chieft Feast of the *Lewes*.

After this, the *Spheria* had great fling at the Head of the *Capie Agia*, who was the Great *Turkey* chief Serunt and Favourite, but by means partly of the Admiral *Saghalley*, alias *Suez Bafia*, *Vizier*, and fiftie thousand Duckets of money amongst them, they were for that time pacified. But since my coming away it is written mee, that they have got his Head and the Execution of one two or three more, and forced the *Grand Signor* to come aboard and see the Heads of them. I think not good here as I said before, to note these things in funditie forces of Executions, yett I once I cannot lett passe. The *vi*llan punishment for Adulterers women, is binding in a Sack, and hanging by the necke. Seven *Hallas* were so vied one Morning, in the time of the Emuch *Hoffen Bafia* gouerned *Constantinople*, when the Great *Turkey* was at the *Warres*. But for such cruelitie and other actions, the *Queene* *Mullier* got his Head atter *Sonne*es returne.

[illegible][illegible]

the very principle, that I spoke of; of this poor Prince intreated for fire that hee would do
The *Nonjacobins* *Briggs* told him, that if hee would become *Turke*, hee should have *h*, being content rather
 then die. Whereupon hee turned, and vntreated to such effect, that this cruel God told him
 that hee was to be *Turke*, which they all *Mystified*, *Witt* the words, and therefore, whereas hee should haue
 that hee was glad hee would eye in the *Baleste*, and therefore, whereas hee should haue
 bene *Gaunched*, now hee shall bee but *H* aged by the *mask*. And what the poore foole prey
 repented, and cryed often and aloud vpon *CHRIST*, and bad all witnesses that hee dyed
 a *Christian*.

Now, the fourteenth of May, 1601. I departed from *S*

[illegible]

The tenth day, the ship *Trojan* was caft away vpon the Rockes in the Read of *Tripoly* boyftrous billowes, that broke her anchors, and shoud' her on the shoare. The fixtenth departed in the *Edward Bonaventure*, came to *Scandaron* the ninet-enth; from thence the fixtenth

d Topana, is their
Artillerie yard,
where is a great
Wharfe to take
Boats, it is be-
tweene Raph-
ma and G. . .

e To see this,
Master Loke the
Ambassadoer, and
my selfe, went
purpotedly and did
see him on the

Hee strangled
Ferrat Bayly, in the
seven Towers,
first, after hee ha-
wakened the Bay-
ly, he shewed a

his authority, then turns the wrong side of the Carpet upwards for the *Buffa* layer, his *Salah*, then with a box on

nishes him, and
the *Iemogians*
come in present
and strangle him
the *Buſſarigi* & *ſſ*
found but fixte
Chequins in his

thence departed
g I haue often
heard them vpon
the water, now
and then betwe
times, many of
them say. *Boo*

h - *ellah, allah, i*
lat, &c.
Bacon's *Man's*

Call
only
home
one
time

by
h l
re

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teenth of May, 1602, to Limso in Cyprus, the seven and twentieth; the one and thirtieth were paid ed with two great Ships *Spaniards*, and two Frigates, they dull not fight, but said they were of *Malta*. The fourteenth of June, we eyed seven Gallies, which we imagined to be *Spaniards* bound for *Scanderoon*; now, we were as high as the foun Capes the eighth, and met thereabouts the *Samuel*. The tenth, we palled by *Rhodes*; *Scampano*, the eleventh; *Conda*, the twelfth; Cape *Sapientia* in the *Adria*, the five and twentieth; *Stranalia* an Island, the sixth of July; at *Zant* the eighth were arrived; from thence the fifth of August in the *Cherston*, to Cape the fourteenth; from thence the six and twentieth in *Sfrica*; the one and thirtieth *Ottomans*, the fourteenth of September, *Romina*, *Prenja*, *Cista nova*, an old walled Towne at the end of the Gulf: the eighth of September in *Pence*.

The fifteenth, I departed to Castle *France*, *Carpant*, *Grenia*, *Burge*, River *Trent*, *Nova*, *Nimarky*, palled *Ladisi* the River, *Bulfony*, *Cloa*, *Sierching*, *Marsa*, *Choria*, *Rixx* *Tow*, *Matbato*, *Ambergam*, *Sander*, *Stadell*, River *Ligh*, *Ofjoweg*, alias *Angulla*, *Smurbenhuf*, *Leagun*, *Omer*, *Geisfing*, *Clachon*, *Sierbert*, *Dijon* *brun*, *Almaingun*, *Kaslat*, *Lisfimal*, *Straburg*, *Calfen*, *burgh*, *Buchman*, *Blanchenburgh*, *Lancull*, *Portadi*, *Saint Nicolo*, *Nanter*, *Tall*, *Saint Tola*, *Tordack*, *Tanbar*, *Ruffenborg*, *Salon*, *Fonte*, *Ejafel*, *Mami*, *Buehier*, *Fuerri*, *Sant* *Ginnan*, *Mars*, *Mear*, *Paris*. *Dico Paris* the nineteenth of October. From *Paris* to *Saint Denis*, to *Paster*, the River *Almai*. The twentieth, to *Maas*, *Egrie*. The one and twentieth to *Rom*, to *Drepe*, the two and twentieth. The three and twentieth, from thence in the *Vanguard* of the *Queen*. The four and twentieth, to *Dauer*; from thence eleven clocke in the night. In *London* the five and twentieth being Monday, at foure a clocke in the after-noon. For all which the Almighty God bee magnified.

¶ IIII.

A Discourse of the most notable things of the famous Citie Constantinople: both in ancient and late time.

Read hereof
Stabulib-7.

Constantine a Captaine of the *Lacedemonians*, wandering through the world with his people, seeking where he might settle himselfe, of the Oracle of *Apollin* in *Delphi* it was answered, that they should make their abode our against the blinde, understanding thereby the *Magaret*, who had not the fore-sight to take to faise a situation as they had in *Europe*, fertile and good; but built in *Asia* *Calcedonia*, that now is called *Scutari*; here then stayed *Constantine* with his *Calcedonians*, 55. yeeres before the coming of *Christ*. (*Talks* *Hofbilo* remaying in *Rome*) building at that time a little Citie, which hee named *Bizantium*; whether it were as some say, for the two Seas it hath, or according to others, of a Captaine so named. In the beginning, this was a very small thing, as others of small time were wont to be, subject once to the *Lacedemonians*, founders thereof; and another time to the *Adrianians*: it flourished in short time with the felicity of the Conntrey in such fort, that *Philip King of Macedonia*, Father of *Alexander* the Great, being in love with her beauty and riches, refused with himselfe to conquer the same: laying siege thereto many daies, and could not take it: notwithstanding that hee entered it with a great and chosen Host; with whom encountered *Leon Sophila*, a man of *Bizantium*, who said vnto him: Tell mee, *Philip*, what iniurie hast thou recieued of *Bizantium*, that in such fury thou art moued to warre against it? I haue not (answered *Philip*) of thy Citie had any iniurie that prouoketh mee, but because it is the fourth Citie of *Thracia*, being enamoured therewith, moued me to conquer it. Those that be in love (answered *Leon*) and would of their Beloued bee loued, with sweet Musicke, Gifts, and such like, doe seeke to obayne; and not with their Armies and Warre to damnie them. *Philip* in conclusion departed without taking it.

The same went forward prosperously, and in proecesse of time was augmented with buildings 19 and riches, in such fort, that then it passed all the Cities of *Asia*, and in fertilitie was equall to the fairest of *Europe*. Amongst the beautifull things, it had goodly to be seene, and most worthy to be praised were the walls, the stones whereof they brought from *Misidia*, not any of which were carued or grauen, but sawed in manner of planks. This caused that the walls being of many stones, notwithstanding appearing to be but one. And the Citie increased vntill the time of *Seneca* the Emperour, that having possession thereof the Tyrant *Pessene* (the *Blackmore* his mortall enemy) the layd Emperour was moued to goe and besiege it: hee kept siege thereto three yeeres, in the end they were constrained through hunger to render to the direction of the *Romanes*, which was such, that after they had slayne all the Men of warre and Magistrates, they ruined the famous walls from the top to the bottome.

It remayned in this calamitie vntill the yeere 31; to that *Constantine* the Emperour (surmised, the Great) was minded to transport the Seat of the Empire of *Rome* to the East, to the end that with the more facility he might bridle the vntamed *Perfians* and *Partians*, that haue

Constantine the
Great.

ly rebelled: and for that *Rome* was so farre off, the Emperours could not come so speedily, to force them to order. After they had searched diuers places to this effect, and in some began to build: they were still diuayed by dreames, vntill in the end they came to *Calcedonia* (which as before I haue said is *Scutari*) who having now chosen and designed the place, certain *Egles* (as writeth *Zenora* a *Greeke* Author) flying thereabout tooke in their bills peeces of the wood of the builders, and hovering about the Streight of *Hellspont*: they let them fall neere to the ruined *Bizantium*, of the which *Constantine* being aduised translated the builders from *Calcedonia*: and taking it to be the will of the Diuine power, and for good lucke, well liking also the marvellous situation, hee compassed and enclosed in one circuit seven most pleasant Hills, imitating *Rome* which hath so many building a wall about, of length, thickness, and fireproofe, one of the houses of the world, with all things needfull adorned and furnished like vnto a Fortresse: the forme thereof Triangle, two parts walled on with the Sea, and the other compassed with Land.

Hee erected also many high Towers, built many sumptuous Temples, and adorned it with infinite other magnificall buildings publike and priuate, commanding by publike Edict all Princes of the Empire, that euery one should build either Palace, or some sumptuous and splendid other Monument, after which for the greater adornment, hee caused to bee brought from *Rome* diuers memorable Antiquities, and amongst the rest the most famous *Palladium* of old *Troy*, which hee caused to be set in an open place that was called *Plaza*, and the high Pillar of *Porfida* (which is a kinde of hard Stone) in the same place. As for the whereof was planned an Image of *Braile* in likeness of *Apollin*, which was of vnto measure gratefull, in whose head hee would haue his name written thereon. So greatly was increased the adornment and beautie thereof, that not without merit it might haue beene called another *Rome*. The old Writers which saw it in the flower, rather Iudged it a dwelling for the Gods, than an habitation for earthly Emperours.

Constantine named it *New Rome*, but the peoples voyce preuayled, which called it alwayes after the Emperours name *Constantinople*, the which his Successors daily adorned, and amongst the lightest Ornament, was the most proud Palace of the publike Librarie, which contained about 25000. chosen written Bookes. In the middle of which Librarie, there was the Gate of a Dragon in length about one hundred and twente fote, vpon them written in Letters of Gold *Homer*s *Iliads*. There were many other worthy things in diuers places of the Citie; as the *Nymphs* Grove, the Market-place of Metall, with infinite others. There was also most famous Images, as of *Iuno*, *Samo*, *Minerva*, *Linda*, *Venus*, *Guido*, in such sort that all Strangers who came to it, full of admiration were astonied at the beaurie thereof, repeating it a celestiall thing.

It suffered diuers fortunes vnder the *Greeke* Emperours many yeeres, in so much that through their disgraces it went by little & little declining; so that it came to be subdued to the French and *Francois*, in company the space of five and five yeeres; and in the end by the Illustrious familie *Palladius*, *Genouff*, was brought out of their hands, vntill long after by a long Siege, in the yeere 1453. the nine and twentieth of May, it came into the hands of the most mightie Houle of *Ottoman*, and was taken by the Great *Sultan* *Mahomet* the second, the eight Lord of *Turkes*, 1150. yeeres, little more or lesse from the time that it was built of Great *Constantine*.

It is obserued of the Writers, that the first founder was called *Constantine*, and his Mother *Hellen*. Likewise hee that lost it *Constantine*, the Sonne of *Hellen*. Within the which, *Time*, the destroyer with his true Teeth, one, *Mars* with his Sword another, the ordinary Pestilence and continuall Fires, diuers Earthquakes, and many other blowings which it hath alwayes had, hath brought it to such a pass, that now there is not remaying of so many Antiquities, other than scarce the name of *Constantinople*. And for conclusion, to say thereof that which remayneth, the Citie is situate in the Prouince of *Thracia*, being fertile and mightie in Armes. In so much, that it hath of Old time beene called the Conntrey of *Mars*. It is in the Straight of *Hellspont* in *Europe*, which is distant fourteene miles from *Calcedonia* (now *Scutari*) built our against *Asia*. At the Point or Sea *Excuse*, called the Great or *Blacke Sea*, where *Ouid* named it Port of the two Seas, being in 45. degrees of Latitude, and in 56. of Longitude.

The mightie Princes of the Houle of *Ottoman*, who wanne it of the *Greekes*, having destroyed all the Temples and famous Buildings, with their Churches, Sepulchres, &c. They haue giuen it another sort of ornament building them on the top of the seven Hills within the Citie. On the first Hill it is to be seene, beginning from the West towards the Port of *Andanople*, a fish fragment standing in memorie of the old Emperiall Palace with certaine Galleries, wall rooms, and pillars within it scite, doth well shew the great power of *Time*, the destroyer and overthrower of all, that a Prince of the world, his Palace is now become a Lodge for Elephants, Panthers, and other Beasts. Hard by that Gate in the South street, is a Church newly built by the *Queen*, Mother of this present *Sultan* *Murad*; the same is little but faire and finely contriued.

On the second Hill, was the Temple and Place of the Patriarke of *Constantinople*, a thing worthy in memorie, where was buried in Chests of fine Marble, most of the *Christians* Emperours; but about foure or five yeeres since, it is reduced into a Church as now may be seene.

V u u u u u u 3

Seven Hills.

New Rome.

Librarie.

Nymphs groue.

Frenches.

Palladius.

Ottoman.

Latitude 45.

degrees Lon-

gitude 16.

Fish Hill.

Second Hill.

Third Hill,
Diabetses S
pulchre and
Hospital

The third and highest Hill, hath upon it the Church and magnificient Sepulcher of the Great *Sultan Mahomet* the second, that tooke the Cite from the laft and vnfortunate *Greeke Conquest*, a building worthy of admiration chiefly at thele times, in which the *Turke* are more prae- tique, then in thole times when matters were more groffe and rufficall. *Marcellus* is the great- nefe and magnificence of it being made in fimplifute of the *Sophia*, and hath about it one hundred *Houfes* covered with Lead (of a round cube fafhion) orayned to receive Strangers and Trau- dlers of what Nation or Religion fouer they be, where they may rest (as alike at other Churches) with their Horles and Reliques, three dayes to tarry and paye for it, and haue their charges borne, not paying any thing for the fower hundred Lodgings they haue. Besides, there is the circuit of the Church, or rather of the hundred and fiftie Lodgings for the poore of the Cite, vnto whom they giue almes, and to euery one of them in money one Asper a day. It hath alio a place for the *Physicians* and *Surgeons* of the Cite, where they haue their *Apothecaries* and *Medicines* of free coft to all that demand, & another for gouernment of the *Masques*. The *layd Sultan Mahomet* left for the maintenance hereof fixtie thousand *Duckets* yearly rent in that time, which now doth import about two hundred thousand, for they haue allowance of the rents of *Sofia* to which alio besides other reuenue belongeth the *Doffans* and in a manner all the principall: shops of the Cite, enen vntill they come to the *Serraglio* of the Great *Turke*, which payeth Rent thereto 1001. Aspers per diem.

Fourth Hill.

[illegible]

Seventh Hill.
Temple of
Santa Sophia
described.

[illegible]

The *quondam*
glorie.

It was in the time of the *Greek* Emperors, the most rich, perfect, and sumptuous Temple, not only of the East, but of all the World; for there were one hundred gates, and it was more than a mile about, compassing the houses of the Canons, Priests, and others; it had 300000 Ducats yearly Rent, There is now the Sepulchre of *Sultan Selim* the Second, Father of this present *Sultan Morat*, his Church for want of place he caused to be made in *Adrianople*, which is also a sumptuous thing.

S. vaglio.
Of it see the
former Treat-
ise,

[illegible]

Without the great *Serpentino*, neere to the point thereof is a little Fountayne, but rich, of white Marble, laid on with Gold of very fine workmanship, (abounding with excellent water) fouly by this present *Sultan Morat*, in memory that thre he went a Land dismounting the *Cárke*, when he

CHAP. 16. §. 4. 18000. Turkish, 100. Christian Churches, Obeliske & Piazza, 1627

he came to take possession of the Empire; as may be thereby perceived written in Turkish Letters. In the chiefest place of the City, betwixt the *Piazza of Sultan Banaas*, and that of *Sultan Soliman*, there is another *Seraglio* called of the *Turkes Efendi Serai*, as much to say, the old *Seraglio*. Old *Seraglio*. The same was first built and inhabited by Great Mahomet the second (I meane before hee made hime) in two thousand places about, before that the triumphall *Sultan Soliman* to make his Charch tooke away the halfe. It is compassed with a Wall of great height, and made without any Turrets, the Virgins of the Grand Seraglio may remayne there. Thither hee goeth many times upon his nature, for within it are faire Lodgings, great Orchards, many *Baines*, cleere fountains, and at the time the deceased Emperours were wont there to hunt.

Many other fairer Churches are dispersed through the Citie of great cost and goodly profpited, built with Royall magnificence, as that which *Sultan Seliman* caused to be made at the death of one of his Sonnes, called *Legu Sultan Mehemed*, as much to lay, as new *Sultan Mahomet*, (different from the other of the Great aboudaie) were there by: are Lodgings of the *Imperiall*, which are houlded in manner of *Friers, Guinam, Moyses*, And other places for Prayers: there like-wis built by many *Beffer*, and other great Peragoners (but not in the same importance as those are nominated) as that of *Mahomet Baffa*, *Daud Baffa*, *Mahomet Baffa*, and of *Moffa Baffa* the Eunuch, and now they are building two new ones, better then the others one, for the excellent *Sinan Baffa* the Architect, who is now building the Pillar which is by the Lodging of the Emperours Ambassadors, the other to be fair in *Aurat Bazzar* (hard by the Pillar which they say to be the Lodging of the *Emperour*) *Gryph, Maher Baffa*, and quiers others very many.

[illegible]

The great and most famous spacious place of the Citie is that which in time past of the *Greeks* was called *Hippodrome*, and now of the *Turkes* *Armadan*, which is as much to say, both in the one and the other Language, *running of Horses*, for there they did and doe runne tiemle time past it hath bene much more greater, but the many *Barras* (that duers great men in piece of time have built) hath lessened it the Great *Emperour Bajaz*, who builded in the time of *Sultan Saliman*, that faire Place which is to be seene; now the Lodging of this other *Emperour* *Basil*, when him when he married the Emperours Daughter.

[illegible]

Ac

Admirable
Vauls.

At the end of this place towards the *Sofa*, are also to be seene certaine ruines of a great circle of a Theater which was there, where the people fite to see the Playes and Palmistes that there were shewed; now it is a place wherein the Lions and other Animals of the *Great Turkey* are kept, one thing refteth in my Judgement) to be marvellous at, and the most notable in this place which is, that it is all hollow underneath, and holden up with Pillars of rich Marble with their foundation, and top garnishing all wrought with brass and Iron. They are said to paffe the number of one thousand, and underneath it is light and fresh water, there are also Instruments or great wheels that they vie to spinne Silke with, and not only vnder this void place, but it is held for certayne that vnder all the Citie they may walke, as may be perceived by many other ruinated places; this was very faire to behold some yeeres past, when the present *Sultan Mehmet* the first sonne *Sultan Mahomet*, it was a marvellous incredible thing, the shewes and Playes they had at that time.

In another large and spacious place farre from this towards the Port of *Selimbria*, called by the *Turkes* *Arsat Bazar* (which is so much to say, the Market place of women, for thither they come to sell their Workes and Wares) is to be seene a very high great Pillar, written vpon round about on the out-side, made hollow within, which they commonly call of *Pompey*, perhaps, because it resembleth another that is of *Pompey* in *Rome* of the like Fashion; but I beleeve that neither *Pompey* nor other for him, euer caused this to be set up. Another high Pillar of red Marble about about with Iron hoops, is to be seene neere to the Lodging of the Emperours Ambassadors, with certayne *Greek* Letters, which time hath consumed and often fires many times burned in, in such sort that they cannot be vnderstood or read.

Naumachia.

There are to be seene also in the Citie of *Constantinople* certayne very great places of the Ancients called *Naumachia*, which they filled with water, and shewed thereon the battailes of their Navies to delight the people, which at this time is full of Churches, There is in the chiefe place for Traffike of the Citie, two *Basilicas*, which are certayne Buildings foure square high, and made round at the top, in the forme of great Lodges covered, each of which have foure Gates, opening vpon four staires, round about garnished, with shops stuffed with all rare and exquisite Merchandises, as of inestimable value, Precious Stones and Pearles, (*Zebulini*) Sables, and other rich Fures of all sorts, Silkes and Cloth of Gold, Bowes, Arrows, Bucklers, and Swords: there likewise they sell many *Christian* Slaves of all Sexes and Ages, in manner as they sell their Horses, looking them in the eyes, mouth and all other parts; this they doe every fore-noone, except Friday, which the *Turkes* hold for their day of rest.

Basilis.

There is also to be noted the *Seraglio*, which is a street of Saddlers, & of them that work in Leather, a thing to worthy and rich that the more part of strangers, who come thither, marvell more at this place then at all the rest of the most worthy and rich that are to be seene in *Constantinople*. The Citie is also full of a number of very faire *Banias*, as well publicke as private, which in imitation of the Ancient *Greekes* and *Romans*, are built and continued with great industry, sumptuousnesse and expence almost incredible, besides those of the Great *Turkey* *Scragli*, his women, and *Baïsses*, the most of the common fairs are beautified with Pillars, Bankes and Pavements of diuers and rare coloured Marble: faire they are and very great with plenty of water.

Great men
Scraglioe.

I let paffe the diuers *Scraglioe*, faire Houses of many Vice-royes, old and new, so great and compassed with such high walls, that they rather appeare to be Cities then *Scraglioe*, which without make no beautiful show; but within are full of all Riches and Pleasures the World affords; for the *Turkes* are wont to say, that they build not to please the sight of those that passe by the way, but for their owne commoditie; deriding the goodly shewes that our Palaces Christendome make outwardly, and that within they are not agreeable to their minds.

Conduits.

Hear I would make an end, but I cannot forget the goodly Arches and Conduits of water, which *Sultan Soliman* of good memory brought with incredible expences so many miles by Land, and in so great quantitie; that ouer and aboue so many old Fountaynes, he increased many more with faire Marble so magnificently, and with such quantitie of water that is most notable being a very necessary ornament to the Citie. There are so many that there is not in a manner a street which hath not one of his, and the greatest praye in my opinion which he meritteth for so worthy a worke, is that deriding a part the expences which he made in conducing this water, and in making the Fountaynes, all the places where he built, he caused to be bought with ready money of the Owners without forcing any; and oftentimes changed the places appointed, because he would not haue the people lament, who were unwilling to sell them, and tooke not one Aspar towards the charge. Also being broken, some of the Conduits after they were finished, *Sultan Soliman* said, that he thanked God they were decayed in his time, that he might repaire them without exacting on the people, or that there should haue come another Prince that would not haue regarded them.

The Citie of *Constantinople* in time past had eleven Gates, every one for some purpose called *Ambra*, *Pagosa*, *Roma*, *Carthago*, *Nicomedia*, *Hierusalem*, *Phara*, *Theodosia*, and *Sylabica*. But the continual fires, the many Earth-quakes, and particularly that which happened in the time

time of *Sultan Baiset* Father of *Selim* the moneth of September, Anno 1509. which lasted eighteen dayes together (letting paffe the other Buildings in which about 15000. persons perished) it overthrew the famous ancient wall; the said *Sultan Baiset* gathered together more then 60000. men to rebuild it, making new Gates which are at this day five and twentie. They were one leffe, but the *Sultan Mehmet* of this Emperours made a faire publicke *Banias* new yeeres since, and for this more magnificence opened a new Gate; the following are the names at this present, beginning at the East Gate of the Citie hard by the great *Seraglio*.

- The first, *Giebold Capli*. The *Lewes* Gate, for thereabout they dwell.
- The second, *Balac Bazar*. The Fifth Gate, for there they sell their Fifth.
- The third, *Yemis Echeleffin*. The Fruit Gate, for to that Scale comes their Fruit.
- The fourth, *Odus Capi*. The Wood Gate, there they weigh and sell their Wood.
- The fifth, *Yegui Capi*. New Gate.
- The sixth, *Pu Capan*. The Corne Gate, there they sell their Corne.
- The seventh, *Giebold Capi*. The Moone Gate.
- The eighth, *Asu Capi*. The Holy Gate.
- The ninth, *Yegui Capi*. New Gate: which the Emperesse caused to be made.
- The tenth, *Petri Capi*. Saint Peters Gate.
- The eleventh, *Tener Capi*. The Lanthorne Gate, where *Mahomet* the Second entred, when he tooke *Constantinople*.
- The twelfth, *Balam Capi*. The Palace Gate, for it was the chiefe Gate in time of the *Greeke* Emperours.
- The thirteenth, *Ayusari Capi*. *Iohs* Gate, for there they lay, hee lyeth buried: it is a little Church, to which the Great *Turke* goeth often in Devotion.
- The fourteenth, *Egri Capi*. The Eye Gate.
- The fifteenth, *Andareri Capi*. The Gate of *Andareri*.
- The sixteenth, *Top Capi*. The Artillerie Gate.
- The seventeenth, *Celebri Capi*. The Gate of *Selimbria*.
- The eighteenth, *Yegui Capi*. New Gate.
- The nineteenth, *Tudu Capi*. The Gate of the seven Towres: for so many there are together; neere therunto, built of the Ottoman Princes, where it is said, they haue in time past put their Tialues.
- The twentieth, *Narh Capi*. Gate of the Pomegranates.
- The one and twentieth, *Semari Capi*. Saint Mathewes Gate.
- The two and twentieth, *Yegui Capi*. New Gate.
- The three and twentieth, *Cum Capi*. Gate of the Sands.
- The four and twentieth, *Chialade Capi*. The cracked Gate.
- The five and twentieth, *Abreapi*. The Gate of the Stables, where the *Grand Signior* Horses are kept.

This is all which at this time cometh to my purpose to say (*A. V. S. Illustre*) hauing spoken lastly of the bolis of the Citie *Constantinople*, with the most breuities and verities that I could possibly not reaching the matters of the *Ayusari*, (where the *Turkey* *Iay*, is buried patient Sepulchres) *Ioh* and where are many Sepulchres of much importance, of the chiefeft *Baïsses* and other great men, holden of them for holy ground, neither touch I the Citie *Pera* (a Colonie in time past of the *Genueses*) *Tophana*, or *Semari*; for it would be needfull of me to make a long Discourse, leaving the same vntill some other occasion that you please to command me, and if herein be any error; let the small time I had to write it excuse me, and supply the same with the good will I haue to serue you. And seeing this Discourse accepted, I will present you also with a Summarie of the Lives and Deeds of the Ottoman Princes, which I am gathering together with the greatest breuities and verities that I can possibly. At *Constantinople* presented me, written by a few Doctor, an ancient dweller in that Citie, which when I had read, I presently out of Italian translated it, the fourteenth and eighteenth dayes of August, 1594.

¶ V.
The Pilgrimage of Iohn Sanderson from Constantinople, to
the Holy Land, and so to Tripoly in Syria, beganne the four-
teenth day of May, 1601. ended the four-
teenth of August.

The fourteenth day of May, 1601. we set saile in the good ship called the *Mermoid* from *Constantinople*, I to *Gadepoly*, *Trip*, *Sis*, *Rhodes*, and the first day of June arrived at *Trip*, whither the *Turkes* called by *Sarfatina*, in time past *Sarapia*, anchored and went ashore at *Sidon*, now called *Saïd*, where the third day of the same we visited the Sepulchre

joyneth to the Church, in whose possession the whole Steele and halfe the *Terra* is (halfe I say of one side the Church,) where are three great grates of Iron open, fering to give light into the Church, and where they let downe daily baskets of victuals for the *Greeke* Friers there abiding: these grates are about a mans length, and five or six foot broad, at which I did see as much as I had stood in the Church, and drew with my pen the forme of the inside, and alike the outside. More lower in a room, at a window out of the Patriarkes hooft, I stood and drew the forme of that which is erected right over the Sepulchre, as I have described it.

From *Ierusalem* halfe way to *Bethleem*, is a *Greeke* Chappell (built by *Brittish* *Hellen*, the mother of *Confession*; who found, they say, the *Crosse* of *Christ*; and erected all the Monument in the Holy Land) in place where *Eliu* his house stood; our against which there is a fume in the high way that thewell an old Monument print of a man leaning sleeping, with his arme under his head. The *Greekes* affirme it moit certainly to be the print of *Eliu* bodie, when the Angel boad him came and make him self strong to goe fortie dayes journey to Mount *Oreb*, where for a time he remained fed of Rauens, and atter at Gods command arow and went to *Damofceto*.

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grime mates the *Lower* I returned; and prosecuting my purpose desired, I againe further traced the *Holy Land*, where two miles from *Bethleem* are to be seene two Vallies, then *Ruurs*, nor Dore, which the *Lower* say *Salomon* digged to water the Woods. A little way off on the left hand is buried *Gad*, one of the twelve Patriarchs, and halfe a mile on this side *Hebron* is the Valley *Ephraim*, where the twelve Spies sent by *Moses* were, they returned with good newes. At this day there are Grapes in this Valley growing, one bunch of them weigh eight or nine Okes, as those of the Country affirmed, which may be of our weight twenty or one and twentie pound, I saw none such, though some there were very great fanning out, but not neare ripe. This was the fifth of July, 1661. At the end of this Valley *Ephraim* is *Hebron* the Citie, the Valley is a long mile be-
tween you come to it all planted with Vines and many Trees. In this Citie is the Sepulchre of *Adam*, the *Lower* hold that there also are buried *Adam* and *Eue*, *Sarah*, *Isaac* and *Rebecca*, *Isaac* and *Lea*. Into this Tombe not any are suffred to enter, but at a square hole through a chicke wall: they may discern a little light of a Lampe. The *Lower* doe their Ceremonies of Prayer, there without. The *Mores* and *Turkes* are permitted to look into the same fight, which is at the top where they let downe the Oyle for the Lampe, the Lampe is a very great one continually burning. An exceeding old Cattle (but of late time somewhat repined) joyneth to it on the one side. A Molekha that is a Church of *Amor* on the other, and it seemeth to be within part of the Molekha. At the right side of the Tombe on the Mount, is the Sepulchre of *Isaie*, the Father of *Dauid*, and in the Citie also is the Tombe of *Amor*. On the North side of *Hebron* is the Playne of *Manne*, where he recieued the Angels into his Tent.

This went not to but might perceive it a prettie way off, and riding backe to *Ierusalem* also we saw the Lake of *Sodom*, and all the Country thereabouts: but thither we went not. From thence the length of the River *Jordan* moit pleasant to behold in the way were travelled through the Country, yet was I not that I know of, at the very place where *Isaac* was baptised our Sauour *Christ*: notwithstanding I wished my hand and head, and dranke of the River in diuers places, as if you would and doe so, you shall find this Discourse may be persued.

On Thursday the eight of July, 1661. we departed *Ierusalem*; came backe to *Beera* or *Tiberias*, then to *Sichem* the ninth day; but our Horses, Camels, Mules and Asies, being very hot and wearie, were stayd and refreshed our felues and them at *Amor*. Well, which is about halfe or three quarters of a mile before yee come to *Sichem*. The *Lower* there are also somewhat ceremonious, the water is excellent good & abundant, being laded by the high-way. There it was that our Sauour talked with the Woman of *Samarie*. In sight of this Well, two fumes cisse off, are *Isapha* bones buried, where I had beene with the *Lower* my self being in *Sichem*. I went to *Ierusalem*.

The eleuenth, we came to *Amor*. The twelfth, to the ancient Citie * *Tiberias*, this built close by the shore side. From thence we might see moit excellent playntly, appearing above the tops of other high Mountaynes, the Citie *Bethel* upon his Mountayne, the highest Mountayne neare vnto it, whereas I say they affirme, that the *Meftia* will come; & thole for the pleasurablest Mountaynes which in my life time I haue seene, and *Lebanus* for the hugest; our top of which *Lebanus* I haue passed, (the Playne of *Basaid* at the bottom of Mount *Lebanus* two words *Damofceto*, is the spaciouest; but the Playne wherein *Damofceto* is built, is the pleasantest, as if you can see in earth behold.) The Sea *Tiberias*, is in my judgement at the moit fine of all that this daye, you can behold. Here it was that our Sauour and *Peter* fished, and went out when hee fed the five thousand. We only remained heree foure houres, in which time we cast crummes of Bread into that little Sea, and diuers Fish like Carps (but like Carps in scales and of colour, but they were somewhat longer and thinner bellied) came in abundance to the shore, some small, some great: thence were passed for * feare of *Arabian* Theeves, which are in troups about thole Countreys, pitching their Tents at diuers times in diuers Playnes and fruitful places; Iuing a little Common-weal amongst themselves, fibbing so no Law, beggering Children, and breeding vp all sorts of Cattle for their wife. They are of diuers Tastes, as Smiths, Shoemakers, Weavers, and such like, and amongst them haue excellent running Horses, wherewith they often ride a Theeuing.

We came to *Ammonia*, which hath beene a great Citie also, seuen or eight miles off, clede built by the Sea side, along through which runneth a Channell of *Jordan*; this vnderbush is *Capernaum*, for that it isour the point of the Land, there we lodged. So riding vp the higher part of the Country, we came to a reasonable great Towne, which may well be *Nazareth*, from thence to *Caesarea*. We saw the River *Arnon*, so called as well be *Nazareth*, from thence to the Lake of *Sodom*, and alke through the Sea *Tiberias*, which is *Genezareth*, passeth a Bridge and falleth into another little Sea or rather great Poole called *Cadich*. Then going off to the Sea, through another excellent situation where had beene some famous Citie, like to be *Giffad* or *Nazareth*. For the Patriarch * of *Ierusalem* told me, that coming from *Damofceto* ward, we mult

At the same time the *Lower* of *Ierusalem* told me, that coming from *Damofceto* ward, we mult

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* *Tiberias* Well is
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I have here added also a Letter from Master Biddulph, or Biddle; dated, Aleppo, October the two and twentieth, Anno Dom. 1601. I could also have added other notes with M. Sandersons Charts and Delinuations of the Citie and Temple of Hierusalem; but I dare not be too tedious, for which cause I also omit divers Letters written in those parts to and from him.

In right heartie manner I commend mee unto you (good friend Master Sanderfon) with heartie thanks for all your former kindness towards mee, and lately towards my poore Brother who hath written to me of your kinde selfe towards him. I pray you impute it not unto mee for ungratefullnesse, or forgetfullnesse that I have not dated you with my Letters all this time. The last newes I heard of you was, that you were gone from Tripoly to Cyprus, and from thence to Zante, otherwise you had heard from me sooner, and so much the rather because we have both commended Hopes in Hierusalem, which Degrees no Unwarlike in the World can give besides. But if your Hopes hath bene as chargeable to you, as mine hath bene to mee, you will take as little delight to remember it as I doe. I have now cost mee two hundred and feneitie Dollars. And at my returne to Aleppo, I heard of the loss of the Rebecca, wherein I had a bale of Nutmegs, besides a Carpet, and other Tokens which I sent to my friends.

I have bene sundry times forrie that ever I came out of England, or that I had not gone with you to Constantinople. For I have had here no profit besides my bare wages, and scarce that. But great discontentment sundry wayes, especially of late by that () Wherefore, as you have bene my friend ever since our first acquaintance, and I am so, I pray you continue, and I will, although I have no other wayes able to please you, yet I will not be unthankfull of you in my Prayers, that God will grant you continual health, long life and much happinesse in this life, and everlasting felicitie in the life to come.

Yours in the Lord wholly to command,

WILLIAM BIDDLE.

I pray commend me to Master Timberley, John Brochurst, William Pate, &c.

After so often mention of Master Timberley, I have here given you some Extracts of his Journal, 30 (the whole the Reader may be printed) Before the Impression I writ out of a Manuscript many years agoe the whole Journal, of which I have here presented a memorie of him and Master Burrell.

CHAP. XVII.

A Report of the Voyage of Master HENRIE TIMBERLEY * from Cairo in Egypt, to Ierusalem in fiftie dayes 1601. 40

* Or Timberley.

M. Burrell.

I departed from Grand Cairo, the ninth of March 1600, which day I came to the place where the Virgin Mary layd with our Saviour when shee bedde into Egypt. From thence with my fellow Traveller Master Burrell in our Pilgrimes Weed, came that night to a Towne named Cate, where we were lodged that night in a yaid upon the bare ground, wanting no Place nor Lice. The next day we came into the Land of Gylson, and here we found a company of Turkes Lower, and Christians, about seven hundred and fiftie, which were all bound out of the Deferts of Arabia for Damasco. Among which were some two and twentieth Greeke and Armenians bound for Hierusalem, of which company I was right glad. Here at this Towne we stayed two dayes 40 and one night, called in their Language Phibers, at which Towne I went into the Houses where I saw the secret of hatching Chickens = by heate artificiall in greater abundance then I had before seen at Cairo.

as if Thunder or troubled Aire happens all doe. They all use a claw too much or too little. The Hatcher hith the tend for his Fornace & place.

The thirteenth of March, we departed from Phibers, and travelled all night in company of the Caravan of Damasco. And the fourteenth, at nine of the clocke we pitched our Tents at Be-harra, in the Land of Gylson. From thence that night, and pitched at () on the East of Gylson, on the edge of the Deferts. Here we stayed two dayes for feare of the wild Arabians, departed the fourteenth and that night passed over a great Bridge, under the which the salt water standeth. This water cometh out of the Sea from the parts of Damata and was cut out of that place by men hand some one hundred and fiftie miles into the Land by Prelimes King of Egypt, intending to bring the Medians and Red Seas together; but forcing hereby the drowning of all the Country, hee left and built this Bridge which is the parting of Egypt and Arabia. We were no sooner past this place, but we were let upon by the Arabians. Notwithstanding we were about 1000. we had a Camell laden with Callicocks taken away, and some

men were hurt, and one of the four mortally. Thus they ran away with their prey, and we could not remedie it because it was in the night. So the eighteenth in the morning we pitched at a Well of brackish waters. In this vprere in the night past my fellow Master Burrell escaped very hardly. Here we reposted our selves till three of the clocke in the afternoon called Lazera, for the Arabians and Egyptians divide the day but into foure parts. And then we departed, and the next morning pitched at a Castle, in the Deferts called Catay. This is one of the three Castles which the Turkes keepe in the Deferts to defend the Travellers from the Arabians, and therefore here we pay a cuttayne tax, that is to say, fiftie pieces of silver, and two pence the piece for the head of man or boy, and feneitie fixe for a laden Camell, and fourteene for a Mule. Hence we departed and pitched at another brackish Well, thence at another. The twentieth of March at the second Castle called Arrie, here our tax was twentie pieces of silver by the head, a Camell thirtie. From hence with many Soldiours to conduct vs to the third Castle: and making a long Journey of foure and twentieth hours, we arrived at a Castle called Raphael, here we payd tenne pieces of Silver, and a beast twentie. In the one and twentieth we pitched our Tents at Gata in Palestina, a goodly fruitful Country, being now cleere of the Deferts. Here did I see the place, as they say, where Samson pulled downe the two Pillars. Here we paid two and twentieth for the beast, and tenne for the head. The two and twentieth we pitched at a place called of the Arabians, Camay, of the Christians Bersheba. Here we paid two for the head, and tenne for the beast. The three and twentieth we pitched upon a Greene vnder the walls of Ramoth Gilead. Hence the next morning I with the other Christians departed toward Hierusalem, the Caravan to Damasco, yet we pitch: short that night at a place in Arabia, called Cude chelandy, being fiftene miles from Hebron, from Hierusalem but fittie miles. Hence we departed in the morning being our Lady day and at nine of the clocke I saw Hierusalem kneeling and the Lords Prayer, singing we went to the West Gate, and then stayed. For it is not lawfull for any Christian to enter not admitted. Then Master Burrell requested mee to say that I was a Greeke, only to avoid going to Mass: but I not having the Greeke Tongue, refused absolutely to do so, affirming to him, even at the Gates, that I would neither deny my Country nor Religion, so that when they asked what we were, Master Burrell answered in the Greeke Tongue that hee was a Greeke, and I an Englishman, so hee was admitted to the Greeke Patriarch, and I was taken and cast into Prison, after that I had stayed an houre at the Gate, for the Turkes did all deny that they had heard either of my Queene or Country, or that they paid them any tribute. Then the Pater Guardian, who is their defender of all the Christians Pilgrimes, and the principall actor of my imprisonment, because I would not offer my selfe vnder his protection, but said I would rather be protected vnder the Turke then vnder him, made the Turke to much my foe, that they supposed I was a spie, and so would not let mee out of the dungeon. Now for my deliquence you shall vnderstand, that being at Ramoth Gilead I went to a Fontaine to wash my soule linnen, in which time one came and called me by my name, and tooke my linnen from mee to helpe me. Whereat I marvelling: What Captaine, quoth hee, in the Frank tongue, I hope you have not forgotten me. It is not yet forty dayes since you landed mee at Alexandria among the passengers, which you brought from Argier in your Ship called the Frasin. Here is also another that you brought. I asked if the dwell there, hee answered no, but that hee and his fellow were going in the Caravan to Damasco, which they call Sham: and from thence to Bagdad, which wee call Babylon, and so to Mecha to make a Hodge, for so they are called when they have bene at Mecha. He dwelt in Fez in Barbary. After better view I somewhat remembered him to have bene of those three hundred and fiftie I brought to thole parts. This brought me to the other, which both agreed that the other should goe in the Caravan, and this with me to Ierusalem. This Moore accompanying me, when he saw that I was in prison, wept and bid me be of good comfort, and away he went to the Basha of the Citie, and to the Sannak, andooke his oath that I was a Mariner in a Ship that had brought two hundred and fiftie, or three hundred Moores into Egypt from Argier and Tantz which came to go for Mecha. The Moore, because he was a Muslem, 50 was so prevailed, that hee came that night to the prison with fise Turkes, and called mee to the fore, and there told me, that if I would go to the house of the Pater Guardian, and rest in his protection, I should only hold a Waxe candle, to which I consented, and to paying the charges of the prison departed, and went to the Pater Guardian's Monastery. He had mee very welcome, and said, hee marvelled that I should so much erre from Christianitie, as to put my selfe rather vnder the Turke protection, then vnder his. I told him I did it because I would not goe to Mass: hee hath bene, faith hee, many English, but Catholicks, and told the Turke at the gate they were French men or Britons: for the Turke vnderstandeth not the word English men. About twilight 60 came Master Burrell, although hee protested him selfe a Greeke, for all Christians must here have the Popes protection. We being thus together in the Court of the Monastery, there came to vs foure ten or two he fit Frers, with each a Waxe candle burning, and two to spare for mee and M. Burrell. Then another Friar brought a baten of hot water, with Roses and other flowers therein, and so there was a carpet spread, and charyes set with cushions in them. Then the Pater Guardian let vs downe, and gaue each of vs a candle in our hands. Then came a Friar and pulled off our hats and

should bee Conful over them, or intermeddle with them. Wherefore was Com mand, that againe our Pri-
viledge, the French Conful doe them no more, nor usurpe the Confulship over them. Wee have sent our
Letters, to the Cadisques of Egypt, according to which, as a contrary to our Priviledge, wee command
him off, that the French beare not the Confulship over the English Nation.

To the Cadisques of Egypt.

K Now that the Ambassadors for the Queenes most excellent Maistie of England, by Supplication
certified us, that for default of their Conful in Egypt, the French Conful there resident called 10
Vento, alleging that they bee under his banner, doth trouble and molest the English men, contrary to
our priviledge: our commandment was formerly given that hee should abstaine from molesting the Eng-
lish Nation but hee did not only not leave off, but did more arrogantly persist to trouble and molest them.
And therefore the Ambassadors required our commandment, that according to their Priviledge, the
French Conful might not intermeddle with their Nation, nor beare the office of Conful over them.
Knowe thou therefore that our Priviledge is granted to the Queene of England, and wee command thee,
that the French Conful resident in Egypt, doe not hereafter beare the office of Conful over them.
Wee command thee againe, that our commandment coming to thee, according to our Priviledge given
the Queene of England, and this our commandment, thou never permit the French, to exercise the of-
fice of Conful over the English Nation, nor suffer them by the French to be molested and troubled. 20

To the Reader.

Our Country-men, in love with the wealth of India, have brought vs (I know not how) backe
from the ten th Chapter to the end of this
Book, altho of
the last chapt-
ter, and ad-
d by way of
an Appendix.

Our Country-men, in love with the wealth of India, have brought vs (I know not how) backe
from the ten th Chapter to the end of this
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the last chapt-
ter, and ad-
d by way of
an Appendix.

Our Country-men, in love with the wealth of India, have brought vs (I know not how) backe
from the ten th Chapter to the end of this
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the last chapt-
ter, and ad-
d by way of
an Appendix.

CHAP. XIX.

The Voyage of FRANCOIS PYCARD de Laul, to the East Indies (40
Englishman being Pilot) and especially his Observations of the Maldives,
where being Ship-wracked hee lived five yeares. Transla-
ted out of French, and abbreviated.

As Deut. 1601.



Casein.

Flying Fishes.

The Trenches.

Supplication.

Company of Merchants of Saint Malo, Laul and Pirre, in the yere 1601, set forth
two ships to the Indies: one was of the burthen of four hundred tunns called the
Crossant; the other of two hundred, called the Conin, sent under the command of
the Lord of Barchin, Burgois of Saint Malo & Francis Grant, Lord of Clusnes,
the Lord of Barchin, his Lieutenant or Vice-admirall, Captaine of the
Corbin. Wee let sayle from Saint Malo with a North-east winde to begin our
Voyage the eighteenth of May, 1601. Being not above nine or ten leagues out in the sea, our
Mist mast broke and fleye in the middle: this was the beginning of our misfortunes. The
third of June, wee coasted the Isles of the Canaries. The twentieth and thirtieth of the same month,
wee came to the Islands of Cape Verde. The nine and twentieth of June, wee found our Isles in
the height of 5. degrees, and saw the North-flare very low: and at the same time, wee percei-
ved the South-flare. In the same place and height, wee saw great quantities of flying Fishes, with
wings like to Bats.
The fourte and twentieth of August, wee passed the Equinictall line, where are very
violent heates, and vnsconstant weather, in an instant a marvellous calme, and halle an hour
after very fearefull Thundrings and Lightnings, and impetuous waues. Often they let
come a farre off great while-winds, which the Mariners call Dragons: If this possibleness
ship it troubleth them and overwhelm them in the waues. When the Mariners see one
ship take new Swords and beate one against the other in a crosse upon the Prow, or toward
Coast

Coast from whence this storme comes, and hold that this hinders it from coming out their
ship, and turneth it aside.

The nine and twentieth of August, our Pilot who was an English-man, from the tops far
land ten leagues off: this was the Ile of Anabon, whether we came the day following, and were
there a while courteously entertained by the Portugall Lords of the Island, but after had trach-
tually five or six more surprised by them, and one slaine. The sixteenth of October, wee went out
of the mouth of the Ile, and on the sixteenth of November, came to the Island of Saint Helena.
The nine and twentieth of the same month, wee doubled the Abrolles.

The ten and twentieth of December, wee passed the Cape of Good Hope. The nineteenth
of February, 1602. we cast anchor in the Bay of Saint Augustine, in the Ile of Saint Lawrence,
where wee abode to refresh our felues, untill the fifteenth of May. The three and twentieth
of the same month, wee came to the Isles of Comoro, where all that had the Scorbut or other
diseases recovered their health, as well because of the good ayre, as of good water and fruits.

The one and twentieth of June, wee passed the Equinictall toward the North Pole. The
second of July till the day following, when we embarked our felues in our Gallion: having taken
our Swords, Harquebushes, and halfe Pike, to goe to Land: after great labour wee attained
one of the Isles called Pandan, but the Inhabitants would not let vs land, before they had dis-
armed vs.

They ledde vs all together into a Houfe in the middle of the Ile, where they gaue vs Fruits,
Cocos, and Limons. Then the Portugall of the Ile came to vs called Iorabim, who seemed very
age, he could speake some words of Portugall, by the meanes whereof he asked vs many things:
after his people riden vs, and took away all that wee brought, saying that it did belong unto the
King. Having bene in this Lodging the space of a day, they took the Master of our Ship with
two Mariners, and conveyed them to the King fortie leagues distant in the Island of Male.
The King sent his Brother in Law with many Souldiers to our ship-wracked Veffell, to get
what they could.

The Kings Brother in Law when hee went away, ledde me and two others into the Island of
Pandine, where at our first coming the Inhabitants gaue vs a little food, but when they saw
that our companions had money (this money was about five hundred Crownes, which wee tooke
while wee were in the ship and the first night we came on Land wee buried in the ground,
which they after digged vp wanting necessities, but wee that were in the Ile of Pandine had
none of it) they cryed by extremite of famine to make vs to give them some also, for they be-
lieved we had none. By reason of this cruel resolution of the Islanders to give vs nothing with-
out money, wee were brought into great miserie. All that wee could doe, was to gather Peti-
winkles on the Sea shoare to eat, and sometimes to mee with a dead Fish. This extremite en-
dured a long time, till that the Inhabitants seeing wee had no money, began to have a little more
commiseration on vs; we offered our service to them, to doe what they would imply vs about.

I went often with them to the neighbouring Islands to get Cocos, and sometimes in Fishing.
I encouraged my selfe to learne the Language, which my companions despised. The Comman-
der of the Ile seeing mee so studious of their Language, began to esteeme and fauour me. Then
there came one called Assant Ocanma Catalogue, a Grand Signior, to fetch the rest of the Lead
of our ship and some Iron Ordnance, and to make search for the Money which the inhabitants of
the Islands had of our men. The Signior of the Ile of Pandine and the Catide, with those that af-
fected me, presented me to this Signior that came from the King, and commended me to him:
this commendation was the cause that the Signior began to fauour me: and also because hee saw
I could expresse my selfe in their Language, and daily studied to learne it, hee tooke me with him
to come to the King.

When wee arrived at Male, hee went presently to the King to render him an account of the
Voyage, and among other things failed not to speake of mee to him. In the evening I went into
a Court, whether the King was come to see that which was brought from our Ship. I filst
him in the Language, and after the fashion of the Country, which pleased him, and gaue him
occasion to enquire much concerning those things which were brought from the Ship: hee com-
manded the Signior that brought me, to lodge and entertaine mee. The day following, I was
visited with relating to the King, the manners and fashions of our people of Europe and of France.
Hee made me see the Queenes, who employed me duers dayes in giuing answers to that which
they asked me, being curious to vnderstand the Habits, Manners, Marriages, and Iustices of our
French Dames.

I was about foure or five moneths in good health, and wanted nothing but the exercise of my
Religion and my libertie, having all things else to my content. After this, I fell sicke of a hot
burning Feauer. There passed not a day but the King and Queenes sent to know how I did, and
euery hour sent mee delicious viands to eat, and thus I continued a great while. But afterwards
the King sent me to the Ile of Bandu (a little Ile in sight of Male) which hath a better ayre

English Pilot,
Anabon.Treacherie of
Portugall,
Saint Helena.The diversity
of diseases,
ward Brasil.Diseases of
ComoroShipwracke at
the Maldiva I.
lands.

Pandine.

Male chiefe of
the Maldiva.

Pandine.

At Pandine fa-
mure.Hee learned the
Language.Hee presented
him to the King.

Reason

after the fishes, which they have suddenly perceived bathing themselves, and have taken them in their course. And this is usual. And yet they faile not often to lose their Barkes, notwithstanding all their dexterity.

The greatest difcommoditie is the current *Pyramon*, which runneth well to the East as the West, in the channels of the Iles, and in duers in-draughts of the Sea, fixe months on one Coast, and fixe months on another; yet not certainly, but sometimes more, sometimes less. This is that which deceiveth them, and ordinarily calls them away. The winds are also fixed as the currents, from the East quarter or the West, but they vary sometimes, and are not so ruled, fetching their Course toward the North or the South, and the current goes perpetual his accustomed course, till the season alter. It is a very remarkable thing, that whereas the *Atollon* are continued one at the end of the other, and separated by channels of the Sea which goe thorow them, they have open places and entrances opposite one to the other two on one side, and two on the other, by which means men may goe and come from *Atollon* to *Atollon*, and always communicate together. Wherein may be observed an effect of the providence of God, which hath left nothing unprovided. For if there were but two open places in every *Atollon*, that is, one on one side, and another on the other, it were not possible to passe from *Atollon* to *Atollon*, nor from entrance to entrance, because of the boisterousness of the currents, which runne fixe months to the East and fixe to the West, and permit not to crosse over, but force them downe. And when the two entrances are not adverse, but one on the East Coast, the other on the West, men may easily enter, but not returne, except the fixe months be ended, and the current changed. Now as these entrances are disposed, men may notwithstanding the currents goe from one *Atollon* to another, in every season, and Traffique, and Merchandize freely together, as they doe; for as much as every *Atollon* is open with four entrances which are in opposition to their two Neighbours.

The entrances of these *Atollons* are valke, some competently broad, others very narrow, the largest is not more then two hundred paces or thereabouts; some are but thirtie, nay lesse. On both the sides of each of these passages are two Iles, on each side oneway would say that it were to guard the coming in, which surely were cause to doe, if they would; with Ordnance being the ships to enter, because the largest hath not above two hundred paces. Now concerning the channels (which they call *Candons*) which divide the *Atollons*, four are Navigable, where the great ships may goe to passe through the *Maldives*, many strangers ships of all sorts passe of ten there, but not without perill, for there are a great number yearly cast away. It is not that they affect this passage (for all on the contrary thinne it, as much as may be) but they are situated in such sort in the middle of the Sea, and so long, that it is not safe to escape them, principally the currents carry the ships thither against their will, when the calmes or contrary winds take them, and that they cannot help themselves with their sailes, to make way against the currents. The first begins on the North-side, and is that where wee were shipwrecked at the entry of the helve of the *Atollon* of *Malas madon*. The second approacheth very neere *Male*, called *Cardon*, in the middle whereof is the greatest of all the Iles, so hemmed in with Rocks as I have said. The third, is by *Male*, stretching toward the South, and is called *Aldon*. The fourth, is called *Sondan*, which is directly vnder the Equinoctiall Line: this is greatest of all, 40 having more then twentie leagues in wideneffe.

The Ilanders going by the Iles and *Atollons*, helpe not themselves with a Compasse, except in farre Voyages, but when they passe through the great channells they use it. All the other channells betweene the *Atollons* are very strait, and full of Rocks and Shoals, they cannot goe but in small Barkes, and yet it is requisite to have great knowledge of the places to saile without danger. I found it strange saying with the Ilanders in the channell, which separates *Male* and *Polidon*, and which beares the name of *Polidon*, and is seven leagues broad or thereabouts, that the Sea appeares there blacke as Inke, notwithstanding being taken up in a Pot, it differs not from other water; I saw it idly boile in bigge blacke billowes, as if it had beene water of the fire. In this entrance the Sea runs not as in other places, which is fearful to behold: I thought I was in the nethermost depths perceiving not that the water mooved on one side or the other. I know not the reason, but I know well that the Natives are greatly afraid of it: they very often encounter such tortures.

Seeing these Iles, which are neerer the Equinoctiall on both sides, it may be judged what is the qualitie of the Aire, which is very intemperate, and the heate excessive. Notwithstanding the day and night are always equal, the nights are very coole, and bring abundance of dew. This coolnesse is a cause that the Countrey may be more commodiously inhabited, and that the Herbs and Trees are fruitfull, notwithstanding the heate of the Sunne. The Winter becometh in the month of Aprill, and continues fixe months and the Summer in the month of October, which endures fixe other months. The Winter is without Frost, but always rainie. The Winds are violent from the West Coast; on the contrary the East is extreme hot, and neuer ceaseth Raine.

They affirme, that the *Maldives* have bene heretofore peopled by the *Cingales*, (to they call the Inhabitants of the Iland of *Ceylan*.) But I finde that the *Maldivers* celebrate not as all the *Cingales*.

Cingales, which are blacke, and very euill featured, and these are well shaped and proportioned, and little differ from vs, except their colour, which is Olieue. But it is out of doubt, that the place and the length of time have made them more gracfull then those which first inhabited the Iles. Add: also that there are leas a great number of strangers of all parts, which inhabit the Iles, besides the *Indians* who from time to time have bene shipwrecked as we were. Wherefore the people which inhabit *Male*, and round about to the North point are found more orderly, honest and ciuill: and they which are on the South-side toward the low point, are more rude in their Language and Fashions, and not so well featured; and blacker, and also many women of the poorer sort are naked without any shame, having only a little cloth to couer their Priuities:

And for as much as the North-coast is daily more haunted and frequented with strangers who ordinarily marrie there: Also that it is the passage of all the ships, which enrich the Countrey and ciuillize it more and more, which is the cause that persons of rankes and qualitie feast themselves there more willingly, and not toward the South, whither the King sends in Exile those which he will punish with banishment. And yet the people which inhabit the South parts, are as inferior in capacite or Religion to the others, if it be not more for other things, but all their Country inhabit on the North Coast, where also they take their Souldiers.

The people is very Religious, greatly addicted to Manufactures of all kinds of Workes, Religion, wherein they excell, also in Letters and Sciences after their manner, principally in Astrologie, whereof they make great esteeme. They are a wife and circumspect Nation, very fraudulent in their Merchandizing, and their lusing in the World. They are valiant and hardie, and well furnished in Arms, and live in great order and policie. The women are faire, but that they are of an Olieue colour: and some are found as white as they be in *Europe*, yet they have all blacke haire: but they esteeme that beautie, and many make it to come fo, wherefore they keep their Daughters heads shaven, till the age of eight or nine yeeres, not leauing them till then any haire but a little on their fore-heads, to distinguish them from Boyes, who haue none at all, yet this comes not lower then their Eye-browes, and after that the children are borne, they shaueth them from eight dayes to eight dayes, which makes their haire very blacke, that would not be so if, for I haue seene little children with halfe shaven haire.

The beautie and ornament of the women is to haue their haire very long, thicke, and blacke, which they wash and combed and wash often, and purifie with water and Lyne made of purpofe: haue well washed and combed the head, and haire, they abide in the wind all dunnellid, but within the compasse of their house, until it bee thoroughly dry; after they rub and oyle their haire with odoriferous Oyle, which cauleth that their heads are alwayes moist and Oily. For they neuer wet their bodies men nor women, but after they oyle them, two or three times in the weeke for their haire, but for their bodie, oftener then there are dayes. As for their haire they are not obliged to wash it, but when they haue accompanied together, and they are bound particularly every Friday, which is their Sabbath, and in all their great Feasts; the men on their Fridayes, the women on their severall Feasts only, but sleepe after it when they shall thinke good and according to their necessitie. The women also perfume their heads for a little reason which they haue, and so washed, oyled, and perfumed they attire themselves, which is to bring all their haire from before backward, and draw it out as much as may be, that one haire may not more nor wauer this way nor that way: after they rye them behind, or they make a great tuft bound on, for which greatneffe, they haue a counterfeite Locke of mans haire, but as long as the women, in fashion of a Horle taile, and so hold it, they garnish it at the great and after, the manner of a () and all the rest of their haire is put in order: after the manner of a () of Gold or Silver is covered with Pearles and Jewels according to their abilities: and some wear two of these false haire, because it serueth to rye their haire behind, and make the tuft greater. They put also odoriferous flowers of the Countrey, which is not ther of defensible.

It is not permitted the men, but only the Souldiers and Officers of the King, and Gentlemen to wear their haire long, who doe so for the most part, and as long as the women, yea take as much paines as they to wash, cleanse, and oyle and sweeten it with flowers: and there is no other difference, but that the men bind their haire on one of their sides, or right up or vpon the head, and not behind as the women: also they neuer wear any false Periwigs: they are not compelled to wear their haire so, but short or long, as they thinke good. I haue seene the King and the Princes, and greatest part of the Grandes and Souldiers, who wear their haire short, and they which wear them long, for the most part, when they are weary, or when they grow no more, cut them off to giue or sell to women, for they haue no counterfeite haire, but mens, because they neuer shaueth the womens haire liuing or dead: the most part of these false haire come from the Continent, as from *Cochin*, *Cebu* and all the coast of *Malabar*, where all the men wear their haire long, which after they cut and sell for women, as well of the Countrey as Aliens. Their haire is so soft that it is a greivous fault for them here, because, as I comend it, they do often wash and oyle their haire, also by reason of the extraordinary heate, which cauleth their haire to be thicker and harder, but neuer curled as with vs. Commonly also the men are hairy ouer all the bodie, yea so thick as more cannot be imagined: hereof they boast, as if it were the strength of nature; which yet

Strange Sea-currents.

The Monitions.

Inlets opposite.

Forme of the Entrances and their danger.

The first, the second, third, and fourth.

No Compasse but in long Voyages.

Sea blacke as Inke: the water not.

Heat.

Dewes.

Winter.

Winds.

Whence peopled.

Ciuities of the North parts, South banishment.

Haire-ceremonies.

Bathing and Oyling.

I see dec. cut. det. m Det.

Increase of haire.

Haire on their bodies.

where, with other sorts of Creatures and Vermine which enter into their Houses, and eat and spoil their Graine, Provision, Fruits, and tender Commodities, so that they are forced to remove them, to build their Lodges and Granaries on piles in the Sea two and three hundred paces from the Land, whither they go in Boates, and there lay up their graine and fruits to keepe them. The most part of the Magazines of the King are builded after this manner.

Sea-snakes.

[illegible]

Fig.

Fig. 2.

[illegible]

It's the prin-
cipal lead.

The principall Land called *Mede*, which giues name to all others: for the said *Dwar* signifieth a number of small Iles heaped together: is very neere the middell of all other Iles, and is circuit about a league and a halfe. It is fruitfuller then all the rest, and the Staple and Martt of them, and of strangers: the seat of the King and of the Court. By reason whereof it is best peopled, but encheateth thereto: there dye many whom they interre each a part, so that all the Iles are full of dead bodies, and the air is so full of stink and pestilent vapours. The water of the same is so brackish, that the King therefore is compelled to send for his drink to the other Iles: the water is better, and where they bury no bodies: to doe also the principall and men of shilde in the Ile. Throughout all the Ilands they have encloted Townes, no not in the Ile of *Mede*. But all the Ile is replenished here and there with houses and buildings, either of Lords and Gentlemen, or of the common people, and also of others. Notwithstanding the houses are distinguished by Streetes, and Wardes, in a true order, and they know their owne diuision. The houses and edifices are of common stone, and of white lime. The walls are of the same stone, and the roofes of the same. They use the same language of the same Trade. Euyed double one within another.

Sea-stones
how drawn
thence.

The Signyors and rlemen build with flone, which they draw forth of the Sea from vnder the Shells and Rocks, where they find as much as they will, of good length and graine. It is smooth and good merchandise, white, fower, sometime hard to cut and fallion; but sometimes it raises on it; lofeth its natural hardness and whitenesse, and becomes all blacke when it is beaten with the raine, or wet with fresh water: the manner of drawing them forth of the Sea is remarkable. There groweth in that Country a kind of Wood which they call *Candoe*, which is as great as the Wall-nut tree here, like in the flaking leafe, and whitenesse, but wonderful soft. It beares not any fruit, and is fit only to burne: by heating dyv you cut it into Planks, which they

They vie also to take fire or fixe great pieces of this kind of wood, and binde them fast in a row, and about five or six Planks of the same Tree after the fashon of a Harle, after cleaveth with little bores fasted before, and behind, and on the sides, and in the middle to fix. This fixes them together, and they are called *Malines*, which they principally fish in such, every man hath one, for they need but one to guide and conduct them. Another propriety of this Tree, is that rubbing pieces one against another, fire comes forth, and this is their kindling of fire. Fire how kindled.

They have two languages in use. The first, which is particular to the *Maldines* and is very simple. The second is the *Arabick*, which they greatly esteem and learn as well as *Latine*. All of them speak daily for their holies. In the *Isle of Soudan*, and toward the South of the *Arabian*, the language is hard to understand, and very clownish and rude.

Mallice they speake a language hard to heare, they say theye about their priuities a great fawth-bond
They apparell themselves in furs, for the men theye put about their priuities a great fawth-bond
doth, which theye count about them, for theye that goe or cominge, or dooing any worke,
they might be discouered. After they, they put a little cloth of cotton died blew, or red, or some other
which which goes now lower then their knees. Ypon that they put a great piece of cloth of cotton
filke (if they are a little rich and wealchy) which reacheth to their ancles, and girdeth it with a faise
filke handkerchiefe imbrodered with gold and filke, which they fold in three corners, and sprea
d it vpon their backes make it fair beforegair for the faise to beane. This faise is short and extends no further then
filke of diuers colours, transparent as a fawth-bone, in which faise is short and extends no further then
the middle of their thighs and to the fawth-bone, and is well fringed; they let the ends hang before. Within this
filke is like to their thighs and to the fawth-bone, and is well fringed; they let the ends hang before. Within this
the right side they wear their knife, which theye eke use very honorable, and there is no
bold but weares one, no not the King. These knives are very well made, all of excellent Steele,
for they haue no intencion to mingle yron with Steele. They of which wearers, they wear
faif and deathall off filke wrooug, or fallioned. The end of the faif, which is of death on the top they
haue a buckle of filke, whereat hangeth a little chaine also of filke, whereto are tyed their tooth-
pickers and eate-pickers, and other little instruments. Others, which haue not meanes to haue
these, theye collyer the flesh of wood wroought, the haf: of a filks bone, as of a Wiaale or other
beasture, for they will not wear bone of any Land creature. They are very curious of their
haire, and thinke themelues not well clothed, except they haue them at their girdle.

men, and are not suffered to carry other *Armes*, except the Soldiers or Officers of the King, and they only while they are in service of the King in the Ile of *Mala*, or elsewhere sent by him. They have commonly at their side a waived dagger, which they call a *Crisy*; they come from *Achen*, *Iana*, and *China*. And moreover when they goe in the street, they always carry their *Sword* naked in one hand, and their buckler in the other, or else a javelin. Their principal brauterie, is to wear about their girdle many chains of gold. There is not one man nor woman, boy nor girl, little or great, who doth not have of them according to the proportion of their goods; a sword or buffcoat. Therefore they put their Treasure, and ordinarily deign it to defray the expences of their Funerals. But none except the Grand Lords and Strangers wear them upon their clothes to be seen : the other wear them hid underneath : and yet they will hauld them to ripake of them, and shew privately. The refuse of their bodie from the Girdle upward is naked ; I never saw any of the common people, for the *Signior's* of quality are no less covered so far as to the throat, they cover themselves with lerkens and Calfskins or Goatskins of all different colours, but the eidge are well fretted with Buttons of gilt Copper. These lerkens are all of the same colour, and they lay, if they should defend to the white and blue. The lesser sort have the free mangling of their armes. They put on also coloured linings, which are very flat, and reach from the ankles to the waist , which they tatten also to the bottom with gilded buttons.

No Arms
ordinarie.

Silk chains

Nakedness.

Lerkins.

to

[illegible]

Womens ha-
bit.

dals made of wood, but when any of their Superiours come to visit them, they pull off their Sandals, and remain with bare feet.

The women have a great cloth of Cotton, or of coloured Silke which comes about them from their middle to their ankles, and serves them for a Coat. Upon that they put a Robe of Taffeta, or very light Cotton, but very long: It defends to their feet, the borders are Blue and white, it is very like the Smocks which women wear in these parts. It is a little open on the neck, and fastened with two little gilded Buttons, and so before in the Throat, without any more opening in the bosome: so that when they will give their children sucke, they are constrained to pull up their Garments, yet without any indecency, by reason of the cloth which they tie in head of a Coat. Their Armes are laden with great Bracelets of Silver, sometimes from the wrist to the elbow, the poorer sort wear them mixed with Brass, others of fine and massie Silver, so that there are some found with three or four pound of Silver on their Armes: and moreover they have Chaines of Silver on their Girdles under their clothes, which are not few, but sometimes when their Garments are very light some. They have many Chaines of Gold about their neckes if they be women of ranke and fashion, or they knit together pieces of Gold Coins, which comes thither from Arabia, or elsewhere from the Continent. In their eares they wear very rich pendants according to their wealth, but they wear them not after the same fashion we do here. For the Mothers pierce the eares of their Daughters when they are young, not only in the lapp or fat of the eare, but all along the gristle in many places, and put there shreds of Cotton to encrease and keepe the holes, that they may put when they are greater little gilded nails, to the number of twentie foure in both eares. The head of the nail is commonly adorned with a precious Stone or Pearle, also in the lapp of the eare they have an earring fastened after their manner. When the women goe in the streets either in the night or day, (although they goe feldome in the day) they wear a Veile upon their heads; but they put it downe going with the Queenes or great Ladies, or with their betters: but not at all before men, nor, not before the King: but on the contrary they will hide themselves more when they imagine that men eye them.

It is observable, that none neither man nor woman, except the Prince or Grand Signior dare wear any Rings let with Stones, nor Jewels, nor Bracelets, Carcanets, or Earrings, nor Chaines of Gold without permission from the King, if they be men, or from the Queenes, if they be women. This permission they buy, except they conferre this benefite on them, as they doe often to the women.

Gold prohibi-
tied.

None, neither Queenes nor Prince's may wear Bracelets and Rings of Gold on their Armes and Legs: but for any other ornament it is permitted them to have Gold: but although the Rings of their Feet and Legges are of Silver, they may not wear what quantitie they will, if they be not of great Birth and Originall, nor put Rings on their fore-fingers, except the Queenes, the Prince's, and great Ladies on the middle-fingers: all other women with permission on the two other fingers, the men only on their thumbes. So every one knowes his ranke and degree, and what ornaments he must have as well for himselfe as his Wife, and there is no confusion in it. If the Wife of any one which hath not assumed to goe braue before, beginne to goe more gay, or if a man wear Rings let with Jewels on his finger, although in so doing he exceeds not that which is permitted him: yet they impose on him a greater Taxe for this: except the Officers of the King and of the Queenes, which pay no Taxes, nor the Inhabitants of the Ile of Malé, yet they are burthened with other charges, and pay many extraordinary expences. The Strangers and their Wives have priviledge to attire themselves as they will, to wear what ornaments and collinasse they will, without permission, even as the great Princes, or the King himselfe. In briefe I observe, that the Strangers have more Priviledges and Immunities than the Natives. Also the Pandours, the Nages, and Cathies of the Ile of Malé, and other Islands may dress and array themselves as they please, without being bound to the Lawes for this thing as othrs.

Womens co-
stumes.

The women are curious to trick and trimme themselves handsomely. They have a custome to make the nails of their feet and hands red. This is the beaute of the Countrey: they make it with the juice and moystrure of a certayne Tree, and it endures as long as their nails. Certainly they appeare very faire and beautifull, as well because they attire themselves neatly, as because they are well-favoured, of a good proportion, and very prettie.

§. IIII.

Rites of Meate and Drinke, Bathing, Superstitious Observations: Disasters.
Education of Children. Fishing, Fashions, Lusts.

They neuer eate together, but with men of their owne Ranke and Quality: counting Feasting it a dishonour to eate with their inferiour: Also they feast feldome, except at their Festivals and Solemnities. If they will at other times exerceinate their friends, they prepare a Service of many Dishes, and set it on a great round Table covered with Taffeta, and send it into his House whom they will feast: which they hold a great honour. Being in their owne houle they loue not the others should see them eate, and goe therefore to the furthest side of their houle, letting downe all the clothes and Tappetrie which are before them, that so they may be vnseene. Before they eate, they say their Prayers. They have no other Table then the floor of their Lodgings, which is covered with a little fine Mitty, whereon they sit cross-legged. They vie no Naperie, but for feare of wasting their Meats they vie great Leures of the Bonanues whereon they set their Dishes, and others before them in stead of Trenchers: they are so neat in their feeding that they shed nothing in the place where they eate, no not one drop of water, although they wash their mouth before and after their repast. Their dishes are of Earthen, and after the manner of the Countrey, and come from Cambajayas good as China Porcelaine, and so common that all vie them. But they have no Platter of Earthen or Porcelaine, which is not after the fashion of a Box round, varnished and sealed, and a cover of the same matter. The poorer sort have covered Platters in stead of these Boxes, which cost little. The reason is because of the Ants, which in great numbers fill every place, so that it is very difficult to keepe any thing without a cover.

They are also so nice in their Diet, that they will not taste of any meate wherein hath fallen a Flye or an Insect, or any little creature, or the least filthinesse, so that they will giue it to the Birds when they come: for they have no minde to giue it to the poore, to whom they neuer giue any thing which they would not haue, or which is not as well dressed as for themselves. Wherefore when the poore come to their doores, they make them come in, and make them as good cheer as for themselves; saying, that they are the Seruants of God as well as themselves. The great Signiors and rich men haue no other Vessels then other men, although they might haue them of Gold and Silver, yet their Law forbids it. It is dishonourable to be a little riuen or cracked, they eate no more in it, saying, that it is polluted. They vie no Spooones neither to eate Rice nor Honey, nor any liquid thing, but take them with their fingers, which they doe neatly and nimbly without losing any thing, for they account it the greatest incivillitie in the World to let any thing fall in eating. In the meane while also, none dare spit nor cough, but must rise and goe forth. In eating they neuer vie the left hand, because thierewith they wash their Priuities. They willingly eate at the beginning of their feeding a Cocos halfe ripe, and drinke the water of it, saying, that it is healthfull, and looseth their belly. They eate all greedily and in haste, holding it manerlesse not to be long in eating: and in the meane while, though they be in company, they speake not a word.

To drinke while they are eating, is reckoned clownishnesse, but after they have eaten their fill, they drinke once. Their drinke is commonly of water, or of Wine of Cocos drawne forth the same day: they haue also other sorts of drinckes for the King and Nobles, or at their great Solemnities. They drinke in Copper Cups well wrought, with covers on them. After their repast, and when they have washed, they present a Platter of Betelle, in stead of sweet meates. For the most part they haue no ordinarie houre of eating, but eate at all houres when they are hungry. Their Wives and Daughters prepare and dress their meate, and not men. It is the greatest injurie that a man can doe to one, to call him *Gifay*, that is to say *Cooke*; and if any be found so allied themselves to this, they are mocked and despised every where, in such sort that they esteeme them not for men but women: and they dare not accompany with any but women, nor doe any other exercise; also they make it no diffculty to leaue them with them.

When they kill any creature for their food, they haue many Mysteries. They cut the throat turning themselves toward Mahomet's Sepulchre, and say their Prayers, and all speedily leaue it goe, or goe forth, not touching it till it be thoroughly dead. If any touch it before, they curse it, say the *Weth*, and eate it not. Also they cut it not every where, but in a certayne place of the throat, otherwise they eat it not, and every one understands it not thus but principally their Priests know it: they which enterprize it must be ancient and not young, and such as haue had children. In all their actions they are very scrupulous and superstitious. After they haue slept, whether in the night or day, they sleepe not presently after they are awake, to wash their eyes and face, and rub them with Oyle, and put also a certaine blacknesse upon their eye-lids and eye-browes: they dare not speake nor bid any good morrow till they haue done thus: they are careful to rub their Teeth, and to wash and cleanse them, saying furthermore, that the Red colour

Strange forms
of eating fish.

They have an innumerable quantitie of great Fish, as *Bonitas, Albacores*, gull-heads and others which are very like our cod, and of the same taste, and have no more scales than the Macrell. They take them in the deep Sea, on this fashion, with a line of fatiom and a halfe of great round Cut on the end made fast to a great Cane. Their hook is not so much bowed as ours, but more stretched out, & is pointed in the end like a Pin, without having any other beard or tongue. They listen not on their Boat, but the day before provide a quantitie of small Fish, as great as our little Bleaks, or Roches, which they find in great number on the Banks and Sands, and keep them alive enclosed in little purses (made of the Thred of Cocos) with little Mafes, and let them hang in the Sea at the Sterne of their Barkes. When they come into the deepe Sea, they tow about their little Fishes, and let their Line hang downe. The great Fish seeing the little Fish, which is not frequent in the deepe Sea, runne together in great shoales, and by one time means they thrust them to their hookes, which they white and trim out: so that being a sturnous and foolish Fish, it takes the whited Hook, thinking it is a white little Fish. They doe nothing but lift their Line into their Boat, and the Fish falls off presently (being not strongly fastened) and then they put it into the Sea againe; thus they take a strange quantitie, so that in three or four hours their Boates are in a manner full; and that which is remarkable, they go alwayes with full fytle. The Fish which they take thus they generally call in their language *Cabully Caffe*, that is to say, the *Blacke Fish*, for they are all blacke.

King of the Sea.

General fishing.

They have another sort of fishing on the banks, when the Moone is in the change, and when it is at the full, three daies each time. This they doe on Rafts made of the Wood, called *Cumada*. They have great Lines of fiftie or sixtie fathome pitched out. In the end they have hookes, whereon they tassel the bait as we doe, and thus take great quantitie of fish, one kinde more delicious, which they call the *King of the Sea*. They have all sorts of Nets and Toiles made of Cotton twine, Weeles and other Instruments of fishing. Neere the Sea shore, and where it is shallow, they passe their time, and take delight in fishing for small Fish, like Pilchards with casting Nets. Twice in the Yeere at the Equinoxials, they make a general fishing, a great number of persons asseble together in certaine indrughts of the Sea. The Sea at that time ariseth higher then all the times of the Yeere, and passeth the limits of other Tides, the Ebbe after the time proportion recoules and retires, discovering the Rocks and Shoals, which at other times appeare not. In these places while the Sea is going out, they observe some fit corner, and set about it great stones, one upon another to a great height, so that it resembles a round Wall or Rounding. This inclosure hath tortie paces in circuit or compasse: but the entrance is but two or three paces large. They gather together thirtie or fortie men, and every one carrieth fiftie or sixtie fathome of great cord of Cocos, where from fathome to fathome they tie a piece of the Barke of dried Cocos, to make it float on the water, as we use Cokes after, they tie them together, and stretch them out in a round upon the flats. It is strange, that all the fish which is within the cord, finding themselves taken, although there bee no other Nets nor Instruments, but the Cord which swimmeth on the water, but the fish fearing the Line and shadow of the Line, so that they dare not passe vnder to escape, but flye from the Line, thinking that it hath a Net vnderneath. The men goe all driving them to the inclosure of stone, drawing up the cord by little and little (some in Boates, and some in the water) for vpon these flats the Sea is shallow, and not above ne. ke high for the most part lesse) so moderately drawing up the Line the fish flye all from it, and are locked up in the inclosure, so that in the end the Line being all drawne up, all the fishes enter in, and they speedily stop the entrie with Faggots of boughes and leaves of the fishes enter to end, twenty or thirty fathome and compacted together about the greatness of a man, and so when the Sea is out, the fish remaine taken on the dry Land. They often take thus of all sorts ten and twelve thousand or more. This fishing they make but once in sixe monethes, vpon every flit, and every time continues five daies, and they change daily their dispositions, and returne not often into the same place to fish in this manner, except at another Equinoctiall.

Lecherie.

The people are above measure superstitious, and addicted to their Religion, but yet extremely given to women, wanton and riotous. There is nothing commoner then Adulteries, Incest and Sodomy, notwithstanding the rigour of their Lawes and Penalties: As for simple Fornication, there is nothing more ordinary: they count it not a sinne, neither their Wives, nor Daughters which are not married, make it no great matter to yeeld themselves to their Friends, and after (which is very execrable) to euacuate their Fruit by making an abortion, or destroy their children which are not legitimate. The women are strangely impudent, and the men are not less vicious (but they cannot be more) and very effeminate. All their desire is to procure (if they can) some Recite, that they may better content their Wives, and be more strong to exercise their Fornication. I thinke they spend all their goods on this, hereof they continue continually speaking, and are very diffident in their words, and almost neuer flirre from their Wives, of whom they have pluralitie, to three, which is the custom, and they cannot satiate each of them; also the Awe of the Country is lost, and excludes part of their spirits and courage: and also their continually forneting their flesh in the water, and that the most part eat *Opium*, or *Aplian*, as they call it, which oppres-

sionaries and duls them. The women (as I have said) carefully hide their breasts: to speake of them, they account very lascivious and dishonest. To kisse, they make as great a matter as to lye together, although they be dissolute in their conversation, yet they containe themselves before their Parents, and respect their preference. But if a man happen to speake a word (such as I have Breasts not, to say) to a woman, before one or any of her Kin Red, they will goe hide themselves, and be greatly offended against him: he must therefore make them excuse, and say that he knew not: that they were none of kin; otherwise they will thinke that he did purposely, and therefore complaine to the Iustice, that hee may manifest which ind the lascivious words in their preference, for he holds them for good and honest people. A man dare not enter into the place where a woman batties her selfe, or where she is retired (her Robe being off) although they neuer take off the cloth which enuirones them, and ferues them for a Coat; but (as I have said) they esteem the breasts as shameful parts.

When a man and a woman is together, and another person meet with him, hee must demand of this man if she be his Wife, or Daughter, or Sister: for if it were his Daughter, and hee should aske if she were his Wife, he should offend as if he accused him of Incest; only hee must demand if she be his Kin woman, & he tells the degree of Parentage or Affinitie. As long as the women have their tearmes, they hate not, and wash only their hands and mouth, they change not their Garments, nor lie with their Husbands; nor care nor converse with any bodie. When the women goe a visiting in the night, they must have a man to accompany them who goeth before, and when hee perceives that any body comes, hee faith three times *Shan*, that is, *holy hands*; and then hee aduerted by this, quite the side of the way where the women goe, making no semblance of seeing them, nor of knowing them, with great respect: and if they bee other women, they take each her side of the way, and salute not, except they bee very familiar. They neuer knocke at the Gate (for there is no Ring or Hammer) nor call to be let into the house, for they enter into the Court, which is neere the doore of the house, which is also open and spread only with Tapetarie of Cotton cloth, or other stuffe, and as they approach to this Gate, they cough once, which they hearing withing, go forth and see if any one would speake with them. Also if one be going on the sight through the street, cough often determinately, that they may aduertise one the other, for feare of hurting, or wounding, for they carry their weapons naked: I vnderstand the Souldiers and Officers of the King in the Ile of *Mala*.

Their Government described. The Iudges, Gentry, Communitie. The King his Palace, Guard, Nobilitie, Robes, Attire, Attendance, Exercises, Riches, slaine by the Bengallans.

The government of the estate of the *Mallians* is royall and very absolute and ancient; the King is feared and reuerenced, and all depend of him. In each of the thirtie *Cantons* is one principall, whom they call *Naybes*. These *Naybes* or principalls of the Cantons are Priests and Doctors of their Law, and haue the ouersight of all that concern Religion, and instruction of the people therein, and exercise of Iustice, and command the Priests which are vnder them. These *Affolles* are Libidinous into many Ilands, in each of which, where there is not about fortie or one men, is a Doctor called *Calkis*, Superior in the Religion of that Ile, who hath vnder him the particular Priests of the *Mafchies*, all which haue care to nourish and instruct the people in the Law and line of a certaine portion of fruits which curie one is bound to give them, and of certainements which the King giues them according to their degree. But particularly the *Naybes*, besides the exercise of Religion, and authoritie which they haue, are instructed to execute and doe iustice, each in his government. They are the onely Iudges of the Country as well in matters ciuill as criminall, and if any one will haue iustice hee must goe finde out the *Naybes*, or attend his comming to the place. For the *Naybes* foure times in the yeere, go in circuit about the Ilands, each in his Iurisdiction, and make Visitation, as well for the religion of the Priests, as for the iustice. This is their greatest reuerence, for then their duties are paid them: moreover they receive those of Presents from many persons, whereof they are very greedy. In all the *Mallians*, there are no Iudges but these thirtie *Naybes*; for the *Cathies* of the Ilands, and the Priests of the *Mafchies* are but for a few.

One which the *Naybes* there is a Superior, which resides in the Ile of *Mala* (and is euer neere him) whom they call *Panduric*: who is not onely chiefe of the Religion throughout all the Realme, but also soueraine Iudge. So that after they haue pleaded before the *Naybes*, if they will not stand to his sentence, whether in matters ciuill or criminall, they may appeale to *Panduric*, who decides all affaires that offer themselves, taking aduise of some *Mafchies* which are neere him, of the *Cathies*, of graue men called *Mecumans*, that is Doctors and experienced men, which

The King.

Naybe.

Calkis.

Their mainte-

The thirtie Naybes Visitation and Circuit.

The Panduric the chiefe Iudge.

arise, even the smallest Barks, although they be of the Country, and take away the milder, and cauteh it roben be carried into the Kings boult, for feare they shoud goe away without leave. He hath vnder him two Sergeants which looke to the Ships that arrive, and make the same to be landed, and obey his beilefts. There is a Generall ouer the Souldiers, called *Dorminea*, who hath also a Lieutenant, called *Acocora*. Moreover there is a Chanceller, called *Marpa*, who feets to the Kings Letters, and is a Native of the Country, but his name in *Arabicke*, ingauen in Siling, which he dips in ink, and prints on the paper, and is called *Arabicke*. There is also the Controller of the Exchequer *Amberbury*, and the Treasurer *Ramburby*: with diuer. other Officers. All the Grandaes aboue named are often called to giue the King counsell when he pleases. There are also some experienced men, called *Amoufines*. Besides the rents and reuenues of certain lands giuen to these Officers, the King giues them Rice for their pension, as also to the Souldiers, with Tributes, and the Markes sold to the King, which come to triebke in the *Maldies*. All the Grandaes in the Country is to eate of the Kings Rice, and to be of the number of this Officers: without this *Rice* is not esteemed noble, although he be.

Next to the Officers the Souldiers are most esteemed and priuiledged, and they make little account of a Gentleman if hee bee not inrolled in the Souldierie. The Souldierie consists of Souldiers of the Kings Guard which are fix hundred, diuided into fixe companies, commanded by the *Muscuicis*. There are ten other great Companies gathered together, each whereof hath a Captayne of the *Grand Signiors* of the Realme. These guard not, but lere the King, when hee hath any Affaires, not only as Souldiers to march and fight, but to doe all that hee commands, as to lanch a Ship, to drawe out on dry land, or to doe such great warfare where there is need of men to be in the field, as to beate the drumme, or to sound the trumpet, or to aduise him. They call them and gather them together with the found of a certayne Bell. They are diuided into parts, for there are fixe Companies which are more honourable, wherein they admit none but Gentlemen, and other fixe Companies meane, of all sorts of persons.

None can be entered to the Companies, before they have permission of the King, and moreover it costs him for his entrance sixtie Laines, twentie to the King for his permission, and besides to distribute to the Companye wherof hee ought to be. The Slaves therefore cannot be introduced, nor they which get their living and subsistence from the Coco Trees, nor any mechanical and base people, and generally those which cannot write and read, nor those which fight others. Moreover they buy for the most part all Offices of the King and they are greatly bought after by rich men, because of Honour, Authority, and Power, which they have over others; but they may not sell, leave, nor resigne them.

All the Illuders have but one name, without any surname or name of the familie, and yet frequently these names, *Malakote, Hely-Hangun, Afsen, Ubrakite,* and *Sickl-betors*, but to know them, they distinguish them by their qualitye, which they adde in the end of their name as they are called, *Malakote the King, Hely-Hangun the Priest, Afsen the Merchant, Ubrakite the Noble,* and *Sickl-betors the Illud* which is theirs. Those which are not Noble, but by their Office or qualificatione, are called *Malakotes*, and their Wives and Daughters, *Catalagites*. Not those only which I have named *Malakotes*, and their obeying of the King, *namely* functions, to be separated from the 40 *Plebeians*. They shew this dearely of the King, because the Names and Titles are intended to attract the Nobles, and to beget the Nobles to love them, and to adde also the tradition, which they shew their Wives and Daughters *Caragites*.

The Palace of the King is built of Stone, composed of many handsome mansions and well built; yet without any ornament of Architecture, and of one floor. Round about it are Yards and Gardens, where are Fountains and Cisterns of water, enclosed with walls and paved on the bottom with great smooth stones. These places are guarded continually by men appointed for it, because the King and Queens with themselves there, all others being strictly prohibited from coming there. In the inclosure of the Palace (called in their language *the city*) is very large; the army is made up of twelve thousand men, in the midst of which will guard with fair white stones. In one of these Courts, are two Magazines of the King: in one he puts his Ordnance, in the other all other sorts of Munition.

At the entrance of the Palace is a *Corps de Guard*, where are many Pieces of Ordnance, and other kinds of Armes. The Portail is made like a square Tower, upon the top whereof on Festi-
dayes, players of Instruments play and sing. From thence they come to the first Hall, which
is called the *Salon de la Guerre*, where the Kings of France have receiv'd the Ambassadors of
foreign Princes, who have been guilty of some Crime, or have been banished for some
dishonour, for none neither *Seygnors*, nor Plebeian, man, woman, nor child, dare goe further, ex-
cept the domestical Officers of the King and Queenes, and their Slaves and Serutors. The pavement
of these Halls are elevated three foot above the ground, and neatly boarded with wood well
playned. It is thus raised up because of the Anns. Thence the floor is attill all covered
with a Carpet of white cloth, which is covered with a Carpet of red cloth, and upon the
carpet works very finely contrived. The walls are langed with Tapestry of Silke; and upon the
plat-fonds, it is covered with tapestry of silk, from which hangs round about faire fringes as
a Curtaine. The King made the great Ensigne and Banner of our ship which was blue, where

CHAP. 19. §. 5. *Kings Presents, Prefence, Attire, Ornaments, Exercises.* 165

the Armes of France were well made, to bee displayed in the Souldiers and Strangers hall.

[illegible]

The Chambers and inner Lodgings are well adorned, hanged with Tapestry of silk, intricate with flowers, boughs and branches of Gold, and of divers colours. The people, viz. tapestry Cotton, which is composed of many pieces of cloth of Cotton of all colours. Their Beds are hanged in the same by four cords to a barre, which is furnished with two pillows. They make a sea of the Syre and rich men in this room, because they may rocke and hogge them more easily. They are accustomed when they are layd downe to make their folke touch and moue their hands, and clasp them eally, strike them little blowes with both their hands together, saying in good against the Spylent, and make their griefe cease; also that it makes them sleepe soundly and pacifically, and that the morrow beate and rubbed.

[illegible]

His exercises and ordinary pastimes are not to go out and hunt as his predecessors vied to do, but to remedy for the most immured in his Palace, as Painters, Goldsmiths, Embroiderers, Cutlers, many Mechanicks and Artificers worked, as Armourers, Goldsmiths, Embroiderers, Cutlers, Turners, Tumblers, Armourers, and others forth which he keeps in his Palace, and furnisheth with matter to worke. Hee workes himselfe, and faith frequently that it is a time to be Hee hath a quicke and vey apprehension and hath skill to worke in many Crafts and Mystryes and is daily curious to learne: hee felleas out those which are excellent in any thing; if hee hath with any stranger that knows that which hee nor his flanders know not, he makes very much of him, that he may geyve him his Art.

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Presents

Chambers and
Tapiric.
Beds.

e. Kings Robes.

His bonnet and
attire,
Shaving,
Bare legs,

one Ensignes of
uch Maestric.

With His Dear,

loc. Exercises.

ies, 'Wokes.
ect Re'pect of
h of Arts.

Guard and
p-mpcug

the No Breath
fit to add on.

Children and Princes of their blood, or else if they speake of them to others, it is in other termes which they vie not but for this, and dare not apply them to others. As if they say of a man hee slepeth, if it bee of the King, they say, he *slumbrath* or *takes his rest*, which they neuer say but speaking of the King.

The Queens are attired as other women formerly described, but in more costly manner. The Ladies, Wives and Daughters of the *Grand Seigneur* of the Ile, are bound to come for the evening, to pass the time with them. They go sometimes forth, but it is very rare: and then there are women and slaves which go a great way beyond, to adulterate the men that they return and appeare not in the way, but only the women, who offend by their quarters and disfigure, and come to meet them with Presents of Flowers and Fruits. There are four principal women which carry our the Queens lead a white Curtine of Silke reaching to the ground, so that they cannot be seen. They are followed by the *Grand Seigneur*, and all other women: for it is the custom of the Country, and they hold it very healthfull, for this reason, that the women have prepared the Sea a little inclosure, covered round with Corom coral, where the Queens and great women bath: after they come out they have another little boult, also made, surrounded with coral.

22agine in Friel-water. Within the chambers of the Queeners, Princelies, & great Ladies they bath
 their faces in the Oile, and fresh-
 water.
 Post-mill
 night.

Renueues.	The Kings reneweues confits in his Crowne lands , which are many lands; and the duties which his Liebutis pay of the fruits which grow in the Countrie, that is to say, the fifth part of the graines which they fow, they give the King a portion of their Cocos and Limons, they compound all throughout all the yeere for a certaine quantitie of Honey or fruit. Besides these duties the King impleth an ordinary tax on his subiects, according to their meanes, which confits in cords of Cocos, in shells called <i>Toby</i> , and dried <i>Fry</i> . For they give him no money for his Taxes and Rents, but they paye him by Title and by Office, and haue permission to wear 10
Al paid in kind	the King clothes, and they charge the Inhabitants of the Ile to buy of him, and to paye for them in Cotton clothes, which serueth him for his Soldiers, to whom hee giues three yeere Clothes, besides their pay. The reneweue of the King confits also in merchandize: For all the Ships which arrive there, first goe to him, and declare what they haue brought, after they agree at a certaine price for that which hee will haue, which is very often the better part: after the people buy it at a dearer rate then the King; and then the King lends to distribute his merchandize throughout the Ile to the richest, at what price hee will; although they haue no vfe of it, taking in exchange such merchandize as hee hath need of, at a better price by halfe then it is worth. He lends also 40
Merchandise.	all Ships laden with merchandize of his Ile to other Countreies. The King hath also besides these Royalties, whatsoeuer is found on the Sea shore, and no man is allowed to take it, but he is bound to take it up and bring it to him, and hee will bestow it on the best of shipwracke Ships, a piece of Wood, Coffers, and other things. As in Greece, which they call <i>Gomet</i> , heere is the greatest multitude in the <i>Indes</i> of soldiers, and there it is onely of King's hand cut off.
Wrackes.	

CHAP. 19. §. 6. Merchandising, Money, Moschees, Lights, Opinions.

All their Gold and Silver come from forraigne places, for they have no coine in these Isles. In all their publique markets and particular bargainings, they use to exchange very often one thing for another.

[illegible]

make Sayles. There is another sort of rings in the hands: These are little shells wherein there is a little crevice, as great as the end of the little finger, all white, very smooth and glistering, which they fasten for but twice a month, three days before, and three days after the new Moone, and likewise the full, and find them at no other season. The women gather them upon the lands and in the Sea, being in the water to the girdle. They transport great quantities of them to other Countries, inasmuch that I have seen yearly thirty or forty ships laden without any other commodity. They goe all into *Bengala*: for there only they buy them at great prices, and in great quantitie. They of *Bengala* make such esteeme of them, that they vlie them as common money, although they have Gold and Silver, and enough of other metalls: and that which is more marvellous, the Kings and Nobles build places to lay them vp in, and account them part of their Treasure. They use twentie * measures of Rice for one fadell of Shells. For all which *Bengala* are put vp by yards of twelve thousand together in little barckes made of the Cocoa leafe. They smiteth within with cloath made of the same Tree, for feare the shells should fall out. They much esteeme in *India Tortois shells*, which they call *Cambes*. This sort of Tortois is found no where but there, in the *Tortois shells*, which they call *Cambes*. It is faire, very smooth, all black, with many natural colours. They use them bel in *Cambodia* where they make (besides bracelets for women) faire Coffers and Cabiniers inlaid with shiler. They make heere very fine matts of Reed of diuers colours, and inrich them with ornaments and ciphers very neatly. They have also faire cloaths of Corpon and Silke. Tortois shells. * Coquerus: Tortois shells.

In counter-change of thefe the Merchants bring them Rice, white Cotton clothes, and cloath of Silke: Oyle which is made of an odoriferous Graine, wherewith they vse to rub their bodies when they haue bathed, Arecqua, Iron and Steele, Spices, Porcelaine, and whatsoeuer they haue need of: and yet euery thing is very cheape by reason of the abundance, and ordinarie annuall of Ships. They bring also Gold and Siluer, which neuer goeth fourth againe: for they giue it not for any thing to Strangers, but put it among the Treasure and Jewels of their Wiues.

δ. VI.

*A larger discourse of their Religion, manifold Ceremonies, and absurd opinions.
The Authors departure and returne.*

Their Religion is *Mabometan*, their Temples or Moschees are builded square of hewen stone. They haue three doores, and at the entrie of each doore on the outside, there is a large Well whereinto they descend by degrees, the bottomes and sides are garnished with polished stone, in these they sit to bathe themselves.

[illegible]

Whereby in those days there grew a knowledge of those Islands in all Europe, and especially in Spain: for such great Princes would not begin nor enterprise things of such moment without great certainty.

About this time also the Island of *Madera* was discovered by an English man, called *Mathew*, who falling out of England into Spain, with a woman of his, was driven out of his direct course by a tempest, and arrived in that Island, and call it his anker in that Haven, which now is called *Mathews*, after the name of his Company. And because his Lover was then Sea-sicke, hee there went on Land with comfort of his companion, and in the instant time his ship weyrd and put to Sea, leaving him there: whereupon his Lover for thought died. *Mathew*, which greatly loved her, built in the Island a Chappell or Hermitage to bury her in, calling it by the name of *Isle Chappell*, and wrote on graued upon the stone of her Tombe his name and hers, and the occasion whereupon they arrived there. After this hee made himselfe a Boate all of a Tree, the trees being there of a great compasse about, and went to Sea in it with those men of his companie that were left with him, and took with the coat of *Africke* without Saile or Oare, and the *Mooris* among whom hee came tooke it for a miracle, and presented him vnto the King of that countrie: and that King also admiring the accident, sent him and his companie vnto the King of *Castile*.

In the year 1395. King *Henrie* the third of that name reigning in *Castile*, the information which *Mathew* gave of this land, and also the ship wherein hee went thither, moued many of France and of *Castile* to goe and discover it, and the great *Cariac*: And then many people and hostes. But I know not whether the charge of that voyage was theirs or the Kings. But by whomsoever it was let out, they seeme to bee the first that discovered the *Canaries*, and landed in them: where also they tooke one hundred and fiftie of the Islanders prisoners. Concerning the time of this discovery, there is some difference among the Writers: for some affirme this to bee done in the year 1405.

The first discovery of the *Canaries* by the Christians 1405.

The first beginning of the Portugall Discoveries.

The Chronicles of *Portugall* haue this record, That after the Incarnation of Christ 1419. King *Don* the first of that name King of *Portugall*, departed from the Citie of *Lisbon* with the Prince *Don Duarte* or *Edward*, and *Don Peter*, and *Don Henrie* his sonnes, with other Lords, and Nobles of his Realme, and sailed into *Africa*, where hee tooke the great Citie of *Ceuta*, standing on the North side thereof betweene 35. and 36. degrees in latitude: which was one of the principall causes of the enlarging of the Dominions of *Portugall*.

Isle de Barros Alie, Decad. 1. lib. 1. cap. 1. Cape de S. Vincent.

Cape Boizador.

When they were come from thence, *Henrie*, the Kings third sonne, desirous to enlarge the Kingdome, and to discover strange and unknowne Countreies, being then in *Algarbe*, gaue direction for the discoverye of the coast of *Mauritania*. For in those days none of the *Portugals* had euer passed the *Cape de S. Vincent*, standing in 39. degrees of latitude. And for the better accomplishing of this discoverye, the aforesaid *Don Henrie* prepared a fleet, and gaue commandment to the chiefe Captaine to proceede in discoverye from the aforesaid Cape forward: Which they did. But when they came to another Cape named *Boizador*, there was not one of them that durst goe farther or beyond it: at which fearefull and cowardly fainthearted of theirs, the Prince was exceedingly displeased.

The Canarie Islands conquered. Porto Santo.

In the year 1417. King *Iohn* the second reigning in *Castile*, and his mother Lady *Katherine* then viceroy the government, one *Monlieur Ruben* of *Bracamonte*, which was then Admiral of France, craued the conquest of the Islands of the *Canaries*, with the title to bee King of them, for a kinsman of his, called *Monlieur Iohn Betancourt*: which being granted him by the Queen, and further also partly furnished out, he departed from *Seuill* with a good armie: But the chiefe or principall cause that moued him to enter into this action, was to discover and perfectly to take a view of the Island of *Madera*, whereof *Mathew* before had giuen so much information. But for all that he went vnto the *Canaries*, and carried with him a Friar, called *Mendo*, to bee as Bishop thereof, admitted by Pope *Martin* the fifth. When they were landed, they wonne *Lancero*, *Ferretuerga*, *Gomera*, and *Ferro*: from whence they sent into *Spain* many slaves, Honey, Waxe, Comfoure or Camfire, Irides, Orchall, Figgs, *Sanguis Draconis*, and other merchandises, wherof they made good profit: And this Armie also, as they report, discovered *Porto Santo*. The Island that they inhabited was *Lancero*, where they built in a Castle of stone for their better defence and defence.

Isle de Barros Decad. 1. lib. 1. cap. 1.

Barros Decad. 1. lib. 1. cap. 1. The Chappell built by Mathew in Madera.

In the year 1418. one *Iohn Goncalves Zarco*, and *Tristram Yac Teixeira*, household Gentlemen vnto *Don Henrie* the Kings third sonne, perceiving the desire that their Master had to discover new Countreies, and willing in that countie to doe him some seruise, craued of him a Barke, and licence to vndertake the action: which they obtained, and sailed to the coast of *Africa*: where they were ouertaken with a terrible tempest, but they were succoured by falling with the Land, and entering into an Haven called *Santo*, where they landed, and remained two yeeres.

In the year 1420. they discovered the Island of *Madera*, where they found the Chappell and the Stone and Tombe, whereupon the aforesaid *Mathew* had giuen his name. There are others that write, that a certain *Castilian*, perceiving the desire and ambition to Navigation, which *Henrie*

Henrie had, told him that they had found the Island of *Porto Santo*; which being but a small thing they made no reckoning of it. *Don Henrie* sent *Bartholomew Perestrelo*, *Iohn Goncalves Zarco*, *Tristram Yac Teixeira*, and by the signes and likelihoods that they had received, they went to *Porto Santo*, and there remained two yeeres: and after that, namely, in the year 1420. they sailed also to the Island of *Madera*, where they found the memoriall and monument of the aforesaid *Mathew* the English man.

As for *Monlieur Betancourt*, who entered into the Conquest of the *Canaries*, is as above mentioned, he was slain in the midst of the action, and left behind him for his heire a kinsman of his, called *Monlieur Mesnante*, who after that sold the said Islands of the *Canaries* vnto one *Peter Berbe* of *Seuill*. There are other which speake otherwise, and say, that *Monlieur Iohn Betancourt* went into France to prepare a few Armie about this Conquest, and left there a Nephew of his, who because he heard no more of his Vnde, and saw that hee could not maintain the warres any longer, he sold the *Canaries* to *Don Henrie* the King of *Portugall* third sonne, for a certain thing that he gaue him in the Island of *Madera*.

In the year 1424. they write that the said *Don Henrie* prepared a Naue and Armie to conquer these Islands, wherein there were as Captaine General, one *Don Fernando de Cofre*; and by reason of the valour and warlike behaviour of the people, they had the repulse: whereupon *Don Fernando*, considering the great charge, and little or no good successe, hee gaue out the action, and returned back againe. After this *Don Henrie* resigned over these Islands to the Crowne of *Castile*, in consideration of the aides which *Betancourt* had received. But the *Castilians* agree not vnto this report. For they say, that neither the Kings of *Portugall*, nor *Don Henrie* would render the Islands, till they came in question before Pope *Eugenius* the fourth, who fully vnderstanding the matter, gaue the Conquest of the Islands by order of iudgement vnto the King of *Castile* in the year 1431. whereupon this contention ceased touching the Title of the *Canaries*, betwixt the Kings of *Portugall* and of *Castile*.

These Islands being in number seven, were called by the name of *Fortunata*, standing in 8. degrees to the North: where the longest day is but thirteene houres, and the longest night as much, being distant from *Spain* two hundred leagues, and from the Coast of *Africa* eightene leagues. The people were Idolaters, and did care for their flesh raw for want of fire: they had no Iron, and so lived without any tooles: they tilled and raised the ground with Oxen homes, and Goats homes.

Eury Land did speake a feuerall language. They tooke many wines, and knew them not curiously vntill they had deliuered them to the Superiours. They had diuers other Paganiust customs, namely the Christian faith is planted among them. The commodities of these Islands are Wheat, Barly, Sugar, Wine, and certaine birds, called *Canarie* birds, much esteemed in *Spain* and other places.

In the Land of *Ferro* they haue none other water, but that which proceedeth in the night from a Tree, compassed with a cloud, whence water issueth, seruing the whole land both Men and Cattel, a thing notorious and knowne to very many.

In the year 1428. it is written that *Don Peter*, the King of *Portugall* eldest sonne, was a great traveller. He went into *England*, *France*, *Almaine*, and from thence into the Holy Land, and to other places; and came home by *Italy*, taking *Rome* and *Venice* in his way: from whence hee brought a Map of the World, which had all the parts of the World and Earth described. The Strange of *Mesopotamia* was called in it, *The Dragons tale*: The Cape of *Bona Speranza*, *The fore part of Affricke*, and to forth of other places: by which Map, *Don Henrie* the Kings third sonne, was much helped and furthered in his Discoveries.

It was told me by *Francis de Sosa Tanari*, that in the year 1528. *Don Fernando* the Kings sonne and heire did shew him a Map, which was found in the studie of *Alcobaca*, which had beene made one hundred and twentie yeeres before, which Map did set forth all the Navigation of the *East Indies*, with the Cape of *Bona Speranza*, according as our later Maps haue described it of the *East Indies*, with the Cape of *Bona Speranza*, according as our later Maps haue described it. Whereby it appeareth, that in ancient time there was as much or more discovered, then now there is. Notwithstanding all the tempests, paines, and expences in this action of *Don Henrie*, yet he was neuer wearye of his purposed Discoveries. At length, there was a seruant of his, called *Githare*, that first passed the Cape *Boizador*, a place before terrible to all men: and hee brought word that it was not so dangerous, as it was reported: for on the other side of it hee went on land, and in manner of taking possession, set in the ground a Croffe of wood, to bee as a marke and token afterwards of his discoverye to farre. In the year 1433. in the month of August, *Don Iohn* died, and his sonne *Don Duarte* or *Edward* succeeded him in his Kingdome.

In the year 1434. *Don Henrie* set out one *Alphonso Gonsalves Baldaia*, and *Githare* aforesaid, and they went to another Cape, which was beyond the former, and going on land perceived the Countree to be inhabited: and because they were desirous to satisfie *Don Henrie*, with as much relation and knowledge as they could get, they continued their voyage, and went forward, till they came to a certaine point of Land, from whence they turned backe againe. In the year 1438. King *Edward*, whom the *Portugals* call *Don Duarte*, died, and *Don Alphonso* the Prince being young, *Don Peter* his Vnde, gouerned the Kingdome.

Porto Santo.

The Canarie Islands: sold over to a Spaniard.

Barros Decad. 1. lib. 1. cap. 1.

The Canaries came to the Crowne of Spain in the year 1431. Description of the Canaries.

The ancient manners of Canarians.

The commodities of the Canaries.

A Tree yielding abundance of water in Ferro.

See Tom. 1. 9. c. 5. M. Tullius reports from his own eyes. A most rare and excellent Map of the world. A great helpe to Don Henrie in his Discoveries. As much discovered in ancient time as now is.

Barros Decad. 1. lib. 1. cap. 1. Cape Boizador first passed.

Ann. 1528. The death of Don Iohn the first of Portugall.

Barros Decad. 1. lib. 1. cap. 1. The death of Don Duarte King of Portugall.

Barros Decad. 1. lib. 1. cap. 1. The death of Don Duarte King of Portugall.

Barros Decad. 1. lib. 1. cap. 1. The death of Don Duarte King of Portugall.

Barro Decad. 1.
lib. 1. cap. 17.
Cape Verde.

Indulgences
granted to en-
courage to this
enterprise.

St. de Ory's ship
so called.

The Islands of
Arguin.

The Islands of
Garze.

Angry de Gons-
alvade Syntre.

The River of
Sanae.
Cape Verde.

Rio Grande.

A strange re-
port, if true.
The Island of
Scuen Cities.

Don Alonzo
King of Portu-
gal came to
see.
The Azores first
inhabited.

Discover taken.
The Castle of
Arguin build-
ed.
The Isles of
Cape Verde dis-
covered by
three Genoan

The death of
Don Henrique
1489.
Sicilia Leone.

In the year 1441, *Don Henrique* sent out two ships, and the Captains were in the one *Trifun*, and *Antonie Gonfale* in the other. Being put to Sea they took a prize upon the Coast; and sailed on to Cape Blanco, that is, the *White Cape*, standing in 20. degrees, and informed *Don Henrique* of the state of that Countrey by the *Moor*, which they brought from thence. Whereupon he sent one *Fernan Lopez de Sando*, to give knowledge thereof to Pope *Martin*, trusting to make these things commendous to Holy Church. Upon which knowledge the Pope granted Indulgences and everlasting pardon, and all other things demanded of him, vnto those which should die in this enterprise. After this, in the year 1443, *Don Henrique* commanded *Antonie Gonfale* to carry backe the slaves which he had brought, and to ranfome them in their Countrey: Which he did, and the *Moor*es gave them in trucke for them againe blacke *Moor*es with curled haire, 10 and some gold; so that now that place is called *Rio de Oro*, that is, the *Golden River*; whereby the desire of the Discouerie might be the more increased.

Not long after he sent out another, named *Nunnes Trifun*, who came vnto the Islands of *Arguin*, where he took more slaves, and brought them to *Portugal* in the year 1444. Herupon also one *Lunfarte*, a Grooms of *Don Gonsalves* chamber, with others associated with him, armed out certain ships, which were coasting till they came to the Islands of *Garze*, where they took two hundred slaves; which were the first that were brought from thence to *Portugal*.

In the year 1445, there went as Captain of a Barke one *Gonsalvo de Syntre*, an Esquire belong- ing to *Don Henrique* into those parts; and he went on Land, where he was taken with violence from more of his companie, which place was therefore called after his name, *Agua de Gonfale* the 10 *Syntre*. This was the first loftle, which the *Portugals* reuealed in their Discoueries.

In the year following, *Don Henrique* sent out three Caravels, wherein went as Captains *Antonie Gonfale*, *Diego Aloisio*, and *Gomes Peres*, who had their direction, not to enter into *Rio de Oro*, nor to beare themselves disorderly, but to traualle in peace, and to conuert as many Infidels as they could to Christianity. But none of these things were performed by them; for they returned without doing any memorable act. In the same years 1446, another Esquire belonging to the King of *Portugal*, called *Dionis Fernandes*, of the Citie of *Lisbon*, entered into these Discoueries, not to win time then to traue commerce by them. And he being in his voyage came to the River of *Sanae*, standing between 15. and 16. degrees of latitude towards the North, where he took certain *Negros*; and not contented therewith, hee went forward and discou- 30 red *Cape Verde*, standing in 14. degrees on the same side; and there hee set vp upon the Land a Croffe of wood, and then returned with great contentation.

In the year 1447, one *Nunnes Trifun* went forth to discouer in a Caruell, and he passed the aforesaid *Cape Verde*, and *Rio Grande*, and went past it vnto another, standing beyond it 12. degrees, where he was taken with eighteen *Portugals* more: but the ship came home againe in safetie, conducted by four or five which escaped the hands of the *Negros*.

In this year also 1447, it happened that there came a *Portugall* ship through the Strait of *Gibraltar*; and being taken with a great tempest, was forced to run Westwards more then willingly the men would, and at last they fell vpon an Island which had few Cities, and the people spake the *Portugall* tongue, and they demanded if the *Moor*es did yet trouble *Spaine*, whence they had 40 got for the loffe which they received by the death of the King of *Spaine*, *Don Rodrigo*. The Boatswaine of the ship brought home a little of the Sand, and told it vnto a Goldsmith of *Lisbon*, one of the which hee had a good quantitie of gold. *Don Pedro* understanding this, being then Governour of the Realme, caused all the things thus brought home, and made knowne to be re- corded in the house of Iustice. There be some that thinke, that these Islands whereunto the *Portugals* were thus drun, were the *Antilles*, or *New Spaine*, alleging good reasons for their opi- nion, which here I omit, because they seeme not to my purpose. But all their reason seems to agree, that they should be that Countrey, which is called *Nova Spagna*.

In the year 1449, the King *Don Alfonso* gave licence vnto his Vncle *Don Henrique*, to inhabit the Islands of the *Azores*, which were long before discouered. And in the year 1458, this King 50 went into *Africa*, and there hee took the Towne, called *Alcazar*. And in the year 1461, hee commanded Signior *Mendes*, a Gentleman of his House, to build the Castle of *Arguin*, whereby hee gaue him the gouernment, as to his Lieutenant.

In the year 1465, there came into the Realme of *Portugal* three *Genoan*s of good pen- urtie, the chiefe of whom was called *Antonie de Noli*, and of the other two, the one was his brother, the other was his nephew, and each of these had his seuerall ship, craving licence of *Don Henrique* to discouer the Islands of *Cape Verde*, which was granted them. Others say, that the places which they discouered, were those which Antiquae called the *Gargades*, *Heli- 60 rades*, and *Dorades*; but they named them *Moya*, *Saint Iago*, and *Saint Philip*, because they discouered them on those Saints dayes: but they are also called by some, the Islands of 60 *Antio*.

In the year following 1465, this good noble man *Don Henrique* died, leaving from *Cape De New*, discouered vnto the moune called *Sicilia Leone*, standing on this side the Line in eight degrees of latitude, where no man had before that time.

In the year 1469, the King of *Portugal* did let out for yearly Rent the trade of *Guiney* vnto one called *Fernan Gomes*, which Countrey afterwards was called *The Mine*. He let it out for five hundred thousand *Reyes* by the year (which is of our *Englishe* money, one hundred thirty eight pounds seuenteen shillings nine pence halfe) and added vnto his lease this condition, that euery year he should discouer an hundred leagues. In the year follow- ing, which was 1470, this King went into *Africa*, with his sonne Prince *Iohn*, where they took the Towne of *Arzila*, and the people of the Citie of *Tanger* fled out for feare, and that hee took 10 also. It seemeth that good fortune followeth a courageous attempt.

In the year 1471, *Fernan Gomes* gaue commandement that the Coast should be discouered 10 by 15. Which was undertaken by *Iohn de S. Aron*, and *Iohn de S. Seuer*; and they went and found the Mine in 5. degrees of latitude. And the next year, which was 1472, one *Fernando de Pao* discouered the Island now called after his name. Also about this time the Islands of *Saint Thomas*, and *Del Principe* were discouered, standing vnder the Line, with the firme Land also, wherein is the Kingdome of *Benin*, reaching to the Cape *De Santa Katarina*, stand- ing on the South side of the Line in 3. degrees. The man that made this Discouerie was a 20 ferant of the Kings, and his name was *Sequeira*. Many suppose, that then also there were those places, Countreies and Islands discouered, which before were neuer knowne to vs since the Flood.

In the year 1480, the valiant King *Don Alfonso* died, and left many things worthe of mo- 30 re behind him; and his sonne *Don Iohn* the Second succeeded him. Who in the year 1481, gaue direction for the building of the Castle *De Mina* to one *Diego d'Alambura*; who did also, and was made Captain of it.

In the year 1484, the foresaid King *Iohn* sent out *Diogo Cano* a Knight of his Courts to discouer: and he went to the River of *Congo*, standing on the South side in 7. or 8. de- grees of latitude; where he erected a Pillar of stone with the Royall Armes and Letters of *Portugal*, wherein hee wrote the commandement that hee had received from the King, with the time and place of his being there. From thence he went vnto a River neere the Tropique of *Ca- 40 ncrius*, setting fill vp Pillars of stone where hee thought it convenient, and so came backe as gaue vnto *Congo*, and to the King of that Countrey: who thereupon sent an Ambassador to 50 men of credit into *Portugal*.

In the next year or the second following, one *Iohn Alonso d'Amore* came from the King- dome of *Benin*, and brought home Pepper with a tale: which was the first of that kind seene in *Portugal*.

In the year 1487, King *Iohn* sent to discouer *India* our Land. In which Iourney went one *Pedro de Couillan* a servant of the Kings, and *Alfonso de Mayna*, because they could speake the *Arabian* tongue. They went out in the moneth of May, and the same year they took 50 shipping at *Naples*, and arrived in the Ile of *Roder*, and lodged in the house that was provided for the *Portugall* Knights of that order: from thence they went to *Alexandria*, and so to *Cairo*, and thence to the Hauens of *Tora* in the companie of the Carauans or Carriers which 40 were *Altores*. There they took shipping, and being on the Red Sea, they arrived at the Citie of *Aden*, and there they separated themselves: for *Alfonso de Mayna* went towards *Aden*, and *Pedro de Couillan* into *India*. Who came into the Cities of *Cannor* and *Calicut*, thither, and came backe vnto *Cairo*, where hee took shipping vnto *Sofala*, being on the Coast of *Africa* in the Southerne latitude of 20. degrees, to see the Mines that were of so great fame. From *Sofala* hee turned backe to *Mojambique*, and vnto the Citie of *Quiloa*, *Mombasa*, and *Me- 50 lende*, till hee came backe againe vnto the Citie of *Aden*: where hee and *Alfonso de Mayna* diuided themselves: and thence hee sayled againe through the Red Sea vnto the Citie of *Cairo*, where hee thought to haue met with his companion: but there hee heard that he was dead by the Letters that hee received from King *Iohn* his Master; in which Letters hee was farther com- manded to trauell into the Countrey and Dominions of *Presbyter Iohn*. Vpon this commandement hee provided for his farther Iourney, and from *Cairo* went backe againe to the Hauens of *Tora*, and from thence to *Aden*, where hee had beene twice before: and there hearing of the 50 fame of the Citie of *Ormus*, hee determined to goe thither; and therefore went along the Coast of *Arabia* vnto the Cape *Razalgate* standing vnder the Tropique of *Cancer*, and from thence hee went to *Ormuz*, standing in 27. degrees on that side. There hee learned and vnderstood of the Straight of *Perfis*, and of that Countrey: and entred there into the Red Sea, and passed ouer to the Realme of the *Abissini*, which commonly is called *Presbyter Iohn* Countrey or *Æthiopia*: and there hee was detained till the year 1520, when there came thither the Ambassador *Dion 60 Rodrigo de Lima*: This *Pedro de Couillan* was the first *Portugall* that our Knew and saw the Indies and those Seas, and other places adjoining thereunto.

In the year 1490, the King sent vnto *Congo* one *Gonsalo de Sesa* a Gentl-man with three ships, and in them sent home the Ambassador of *Congo*, which was sent into *Portugal*, whom *Diogo Cano* had brought from thence: who at his being in *Portugal* was baptised both him- selfe and others of his companie. The aforesaid *Gonsalo de Sesa* died in that Iourney by 10 the

Barro Decad. 1.
lib. 1. cap. 17.
The Countrey
of Guiney let
out to him.
Arzila taken.
Tanger taken.

Indid.

La Mint.

lib. 1. cap. 17.

The Ile de Fer-
ran de Pao.

The firme
Land also.

The del Prince
Cape.

Sequeira.

Cape de S. Seuer.

Katarina.

Don Iohn the
Second.

Barro Decad. 1.
lib. 1. cap. 17.

Castle of Mi-
ncrius.

Rio de Congo.

Pepper of
Benin.

Barro Decad. 1.
lib. 1. cap. 17.

Pedro de Couil-
lan and Alfonso
de Mayna sent to
discouer India.

Alexandria.

Cairo.

Tora.

Aden.

Cannor.

Calicut.

Sofala.

Mojambique.

Quiloa.

Mombasa.

Melende.

The Voyage
of Pedro de
Couillan, vnto
the Countrey
of Presbyter
Iohn.

Barro Decad. 1.
lib. 1. cap. 17.

Barbon, Gafcoigne, Languedoc, Dauphinie, the Dukedome of Savoy, and passed into *Italy* into the Dukedome of *Millane, Ferrara, Lombardie*, and fo to *Venice*, and turned backe againe to the territorie of *Genoa*, and the Dukedome of *Firenze* through all *Tuscany*: and hee was in the Citie of *Rome*, and in the Kingdome of *Naples* from the one side to the other. From thence hee went into *Germany* to *Vimor*, and other places of the Empire, to the Dukedome of *Savonia*, and to *Bavaria*, and the Archdukedome of *Austria*, the Kingdome of *Borne*, the Dukedome of *Moravia*, and the Kingdome of *Hungary*, and fo to the Confines of *Greece*. From thence hee went to the Kingdome of *Poland*, *Prussia*, and the Dukedome of *Lithuania*, and so came into the Dukedome of *Moscovia*. From whence hee came backe into high *Almaine*, and through the Countries of the *Lavazgraves*, the Dukedome of *Saxony*, the Countries of *Denmarke, Giltland, and Norway*, travelling so farre, that hee found himselfe in 70. degrees of latitude toward the North. Hee did see, speake and was conversant with all the Kings, Princes, Nobles, and chiefe Cities of all Christendome, in the space of two and twenty years: So that by reason of the greatness of his travel, I thought him a man worthe to be here remembered.

In the yeere 1520, or 1520, one *Melchor de Soto Toranzo*, went from the Citie of *Ormaiz* to *Belforra* and the Ilands of *Giffra* with certaine ships of waire, and passed up as farre as the place where the Rivers *Tygris* and *Eufrates* meete one with the other. And although other *Portugall* had discovered and failed thorow that Strait, yet never any of them failed to passe upon the fresh water till that time, when hee discovered that River from the one side to the other, wherein he saw many things which the *Portugall* knew not. Not long after this, one *Ferdinando de Cusinho* a *Portugall* came unto *Ormaiz*, and being desirous to see the world, he determined to goe into *Portugall*, from thence over land to *the City of Asia* and *Europe*: And to doe this the better, hee went into *Arabia*, *Perfia*, and towards the River *Eufrates*, the space of a moeth, and saw many Kingdomes and Countries, which in our time had not bene seen by the *Portugall*: He was taken prisoner in *Damascus*, and afterward croff over the Province of *Syria*, and came unto the Citie of *Aleppo*. Hee had bene at the holy Sepulchre in *Jerusalem*, and in the Citie of *Cyprus*, and at *Constantinople* with the Great *Turke*: and having fene his Court hee passed over unto *Venice*, and from thence into *Italy*, *France*, *Spain*, and so came againe to *Lisbon*. So that hee and *Damian de Goes* were in our time the most noble *Portugall*, that had discovered and seen most Countries and Realmes of their owne affections.

In the yeere 1531, there went one *Diego de Ordo* to be Governour in the River of *Margaron*, with three ships, fixe hundred Souldiers, and thirty five Houers. He died by the way, so that the intencion came to none effect. After that, in the yeere 1534, there was sent thither one *Huano Arias* with an hundred and thirty Souldiers, yet hee came not to the River, but peopled Saint *Michael de Novera*, and other places in *Peria*. Also there went unto this River *Margaron* a *Portugall* Gentleman named *Arias Daegna*, and hee had with him ten ships, nine hundred *Portugall*, and an hundred and thirty hories. Hee spent much, but hee that lost most was one *Isabel de Barros*, this River standeth in 2. degrees toward the South, having at the entrance of it fiftene leagues of bredth and many Ilands inhabited, wherein growe trees that beare lincence of a greater bignesse then in *Arabia*, gold, rich stones, and one Emerald was found there as bigge as the palme of a mans hand. The people of the Countrie make their Drinke of a kind of Dates, which are as big as *Quince*s.

In the same yeere 1531, one *Nunvez de Gusman* went from the Citie of *Alexia* towards the North-west to discover and conquer the Countries of *Xalisco, Cristitiquique, Ciametan, Tanala, Calisco, Camilla, Culnacuan*, and other places. And to doe this hee carried with him two hundred and fifty Hories, and five hundred Souldiers. Hee went thorow the Countrie of *Machuan*, where hee had much Gold, ten thousand Markes of *Silver*, and fixe thousand *Indians* to carrie burdens. Hee conquered many Countries, called that of *Xalisco Nueva Galicia*, because it is a tagged Countrie, and the People strong. Hee builded a Citie which hee called *Compelle*, and another named *Guadaluara*, because hee was borne in the Citie of *Guadaluara* in *Spain*. Hee likewise builded the Townes *De Santo Espirito, De la Concepcion*, and *De San Miguel* standing 50 in 24. degrees of Northerly latitude.

In the yeere 1532, *Ferdinando Cortes* sent one *Diego Hurtado de Mendoza* unto *Acapulco* forty leagues from *Mexico*, where hee had prepared a small Fleet to discover the Coast of the South Sea hee had promised the Emperour. And finding two ships ready, hee went into them, and failed to the Haven of *Xalisco*, where hee would have taken in Water and Wood: but *Nunvez de Gusman* caused him to be refitted, and so hee went forward: but some of his men mutined against him, and hee put them all into one of the ships, and sent them backe into *New Spain*. They wanted waire, and going to take home in the Bay of the *Vanderas* the *Indians* killed them. But *Diego Hurtado* builded two hundred leagues along the Coast, yet it did nothing worth the writing.

In the yeere 1533, *Francis Pizarro* went from the Citie of *Tumbes* to *Caxamalca*, where hee tooke the King *Atahualpa*. *Peter Almarado* found Mountaines full of Snowe, and so cold, that feuty of his men were frozen to death. When hee came unto *Quito*, he began to inhabite it, and namedit *S. Francis*.

Travels from the Persian Gulf up and over land.

Cushite Travels.

Gomar. hist. gen. lib. 4. c. 37.

The famous River Margaron. Iohn de Barros Factor of the House of India Incense trees. Great Emerald.

See in. 2. l. 7. 3. Gomar. hist. gen. lib. 4. c. 36.

Nueva Galicia compelle.

Guadaluara. Santo Espirito. De la Concepcion.

San Miguel. Gomar. hist. gen. lib. 4. c. 34.

Gomar. hist. gen. lib. 4. c. 37. 8. 8. Cusillo thorne under the Inc. Gomar. hist. gen. lib. 5. c. 19.

In the yeere 1534, a Briton called *Jagues Cartier*, with three ships went to the Land of *Cortez*, and the Bay of *Saint Lawrence*, otherwise called *Golfo Quadrado*, and fell in 48. degrees and as halfe towards the North, and so hee failed till hee came unto 51. degrees hoping to have passed that way to *China*, and to bring thence drugs and other merchandise into *France*. The next yeere after hee made another Voyage unto those parts, and found the Countrie abounding with *Viguils*, Houses, and good Habitations, with many and great Rivers. Hee failed in one River toward the South-west three hundred leagues, and named the Countrie thereabout *Nova Francia*: at length finding the water fresh, hee perceived hee could not passe thorow to the South Sea, and having wintered in those parts, the next yeere following hee returned into *France*.

In the yeere 1535, or in the beginning of the yeere 1536, *Don Antonio de Mendoza* came vnto the Citie of *Mexico*, as Vice-roy of *New Spain*. In the meane while *Cortes* was gone for more men to continue his Discoverie, which immediately hee set in hand sending forth two ships from *Tecantepec* which hee had made ready. There went as Captaines in them *Fernando de Grijalva*, and *Diego Becerra* de *Mendoza*, and for Pilots there went a *Portugall* named *Aceña*, and the other *Fernando Ximenez*, a *Biscaine*. The first night they divided themselves. *Fernando Ximenez* killed his Captaine *Becerra*, and hurt many of his confederacy: and then hee went on land to take Water and Wood in the Bay of *Santa Cruz*, but the *Indians* there slue him, and went away twenty of his companie. Two Mariners which were in the Boat escaped, and went vnto *Xalisco*, and told *Nunvez de Gusman* that they had found totems of *Peasles*: hee went into the ship, and hee went to seeke the *Peasles*, hee discovered along the Coast about an hundred and fifty leagues, they found that *Ferdinando de Grijalva* failed three hundred leagues from *Tecantepec* without seeing any land, but vnto one Iland which hee named The Ile of *Saint Thomas*, because hee came vnto it on that Sains day: it standeth in 20. degrees of latitude.

In this same yeere 1535, *Nunvez de Gusman* being Governour of *India*, while hee was making a Fortresse at the Citie of *Dim*, hee sent a Fleet to the River of *India*, being from thence ninety or an hundred leagues towards the North vnder the Tropique of *Cancer*. The Captaine named was *Vasques Perez de San Pao*: also hee sent another Arme against *Badu* the King of *Comulcha*, the Captaine whereof was *Cajofilo* a Renegade. They came to the barge of that mighty River in the month of December, of the water whereof they found such triall as *Quintus Curtius* writeth of it, when *Alexander* came thither.

In this yeere 1535, one *Simon de Alcazaua* went from *Smill* with two ships and two hundred and forty *Spaniards* in them. Some say they went to *New Spain*, others that they went to *Maluco*, but others also say to *China*, where they had bene with *Ferdinando Perez de Anbrado*. Howsoever it was, they went first vnto the *Canaries*, and from thence to the Straight of *Magellan*, without touching at the Land of *Brasil*, or any part at all of that Coast. They entered into the Straight in the month of December with contrary windes and cold weather. The Souldiers would have had him turne backe againe, but hee would not. Hee went into an Haven on the South side in 53. degrees: There the Captaine *Simon de Alcazaua* commanded him to be killed him, and appointed such Captaines and Officers as pleased them, and returned, Comming thwart of *Brasil* they lost one of their ships vpon the Coast, and the *Spaniards* that escaped drowning were eaten by the *Sauages*. The other ship went to *Saint lago* in *Hispavilla*, and from thence to *Smill*, in *Spain*.

In this same yeere 1535, *Don Pedro de Mendoza* went from *Cadix* towards the River of *Plate* with twelve ships, and had with him two thousand men: which was the greatest number of ships and men, that ever any Captaine carried into the *Indies*. Hee died by the way returning homewards. The most part of his men remained in that River, and builded a great Towne called *San Pedro de S. Pao* with fixty *Spaniards* to goe and discover Land: but they rofe vp against him and killed him, and appointed such Captaines and Officers as pleased them, and returned, Comming thwart of *Brasil* they lost one of their ships vpon the Coast, and the *Spaniards* that escaped drowning were eaten by the *Sauages*. The other ship went to *Saint lago* in *Hispavilla*, and from thence to *Smill*, in *Spain*.

In the yeere 1536, *Cortes* understanding that his ship wherein *Fernando Ximenez* was Pilot was seized on by *Nunvez de Gusman*, hee sent forth three ships to the place where *Gusman* was, and hee himselfe went by Land well accompanied, and found the ship which hee had spoiled and rifled. When his three other ships were come about, hee went aboard himselfe with the most part of his Men and Hories, leaving for Captaine of those which remained off it *S. Philip*, and an Iland three lieth off by it hee called *San lago*. Within three dayes after hee came into the Bay where the Pilot *Fernando Ximenez* was killed, which hee called *La plaza de Santa Cruz*, where hee went on land, and commanded *Andreu de Tapia* to discover. Cortes tooke shipping againe, and came to the River now called *Rio de San Pedro* in *San Paulo*, where by a tempest the ships were leparated, one was driven to the Bay of *Santa Cruz*, another to the River of *Guatimal*: the third was driven on shore hard by *Xalisco*, and the men thereof went by land to *Mexico*. Cortes long expected his two ships that hee wanted: but they not coming hee hoisted saile and entered into the Gulfe now called *Mar de Cortes*, *Mar Vermis*, or the Gulfe of *California*, and

The Bay of S. Laurence discovered.

Gomar. hist. gen. lib. 4. c. 34. & 35. c. 38.

Plaza de Santa Cruz.

The Ile of S. Thomas.

The Fortresse of Dim.

Badu King of Comulcha.

Gomar. hist. gen. lib. 4. c. 13.

Gomar. hist. gen. lib. 4. c. 39. See in. 1. l. 7. c. 4 & 11.

The River of Plate runneth vnto Potoffi.

Gomar. hist. gen. lib. 4. c. 34 & 35.

Saint lago Ile.

La plaza de Santa Cruz. Rio de S. Pedro. San Paulo. Guatimal. Rio Mar Vermis or the Gulfe of California.

Comes in the
Conquest of
Mexico Jul. 1590
1591-1592.

Asia Iland.

Isle de St. Pef-
cadre.

Hayme Iland.

Asia Iland.

Seri.

Caras.

Meafum.

Bifu.

Ol Pajuts.

These seeme
to be the Em-
es of which there
is one at St.
Isabel.

Guelter Iland.
Teracate.

Moro.
Antillata.

Antonio Galano
the Author
of this book.
The case now
is much dis-
red.

Pedro de Cieza
participa-
de la Comen-
del Peru cap-
9. cap. 107.
Epistola.
The Moun-
taines of Alike

and shot himselfe fiftie leagues within it: where he espied a ship at anchor, and sayling towards her he had beene lost if that ship had not succoured him. But hauing graued his ship, he departed with both the ships from thence. He bought victuals at a deare rate at Saint Michael of Culmacan; and from thence he went to the Haven of Santa Cruz, where he heard that Don Antonio de Mendoza, was come out of Spaine to be Viceroy. He therefore left to be Captaine of his men one Francis de Ubeda, to fend him certaine ships to discover that Coast.

While he was at Acapulco, messengers came vnto him from Don Antonio de Mendoza the Viceroy, to certifye him of his arrival: and also he sent him the copie of a Letter, wherein Francis Pizarro wrote, that *Manga Tupu* was risen against him, and was come to the Citie of Cusco with an hundred thousand fighting men, and that they had killed his brother *Iohn Pizarro*, and aboute four hundred Spaniards, and two hundred Horfes, and hee himselfe was in danger, so that hee demanded succour and ayde. *Cortes* being informed of the state of Pizarro, and of the arrivall of Don Antonio de Mendoza, because he would not as yet be at obedience; first he determined to fend to Maluco to discover that way along under the Equinoctiall line, because the Ilands of *Clowes* stand vnder that paralell: And for that purpose hee prepared two ships with provision, victuals and men, besides all other things necessarie. Hee gaue the charge of one of these ships to *Fernando de Grigalua*, and of the other vnto one *Aluadaro* a Gentleman. They went first to Saint Michael of Tangarara in Peru to succour Francis Pizarro, and from thence to Maluco all along neere the line as they were commanded. And it is declared that they sayled about a thousand leagues without fight of land, on the one side, nor yet on the other of the Equinoctiall. And in a dayes toward the North they discovered one Iland named *Asia*, to which seemeth to be one of the Ilands of *Clowes*: fiftie hundred leagues little more or lesse as they sayled, they came to the fight of another which they named *Isla de los Pescadores*. Going still in this course they saw another Iland called *Hayme* towards the South, and another named *Asia*: and then they came to the fight of *Seri*: turning towards the North one degree, they came to anchor at another Iland named *Caras*, and from thence they came to another vnder the line named *Meafum*, and from thence vnto *Bifu*, standing in the same course. The people of all these Ilands are blacke, and have their haire frizled, whom the people of Maluco doe call *Pajuts*. The most of them eatc mans flesh, and are Witches, so giuen to diueltishelie, that the Diabols walke among them as companions. If these wicked spirits doe find one alone, they kill him with cruel blowes or smother him. Therefore they vie not to goe, but when two or three may bee in a companie.

There is here a Bird as bigge as a Crane: hee flyeth not, nor hath any winges wherewith to flie, he runneth on the ground like a Deere: of their small feathers they doe make haire for their Idols. There is also an Herbe, which being washed in warme water, if the leafe thereof be laid on any member and licked with the tongue, it will draw out all the blood of a mans body: and with this leafe they v'e to let themselves blood. From these Ilands they came vnto others named the *Guelter* Iland one degree towards the North-east, and West from the Ile *Teracate*, wherein the *Portingul* haue a Fortresse: their men are haired like the people of the *Maluco*. These Ilands stand one hundred and foure and twentie leagues from the Iland named *Moro*, and from *Teracate* betwene fortie and fiftie. From whence they went to the Ile of *Me Moro*, and the Ilands of *Clowes*, going from the one vnto the other. But the people of the Countre, these would not suffer them to come on land, saying vnto them: *Goe vnto the Fortresse where the Captaine Antonio Galano is, and we will recure you with a good will: for they would not suffer them to come on land without his licence: for hee was Factor of the Countrey, as they named him.* A thing worthy to be noted that those of the Countrey were so affectioned to the *Portingals*, that they would venture for them their liues, wiues, children and goods.

In the yeere 1537, the Licenciado *Iohn de Vadillo* Gouernour of *Cariagena*, went out with a good Armie from a port of *Prabs* called *Saint Sebastian de buena Vista*, being in the Gulfe of *Prabs*, and from thence to *Rio verde*, and from thence by land without knowing any way, nor yet hauing any Carriages, they went to the end of the Countrey of *Peru*, and to the Towne *La plata*, by the space of one thousand two hundred leagues: a thing worthy of memorie. For from this River to the Mountains of *Alike* the Countrey is full of Hills, thicke Forrests of trees, and many Rivers: and for lacke of a braten way, they had pierced sides. The Mountains of *Alike* as it is recorded haue twentie leagues in breadth. They must be passed ouer in Ianuarie, Februarie, March, and Aprill. And from that time forward it raineth much, and the Rivers will be so greatly increased, that you cannot passe for them. There are in those Mountains many heards of Swine, many Danter, Lions, Tygres, Beares, Ounies, and great Cats, and Monies, and mightie Snakes, and other such vermin. Also there bee in these Mountains abundance of Partridge, Quails, Turtle doves, Pigeons, and other Birds and Fowles of sundrie sorts. Likewise in the Rivers is much plenty of Fish, that they did kill of the fish with their flanes: and carrying Canes and Nets, they affirme that a greete armie might be sustained that way without being distressed for want of victuals. Moreover they declared the diuerties of the people, tongues, and apparel that they obserued in the Countreys, Kingdomes, and Provinces which they

they went through, and the great trauels and dangers that they were in till they came to the towne called *Vila de la Plata*, and vnto the fesh thereof so adjoyning. This was the greatest diuersion that hath bene heard of by land, and in so short a time. And if it had not bene done in our dayes, the credit thereof would haue bene doubtfull.

In the yeere 1538, there went out of Mexico certaine fifters of the order of *Saint Francis* towards the North to preach to the Indians the Catholike Faith. He that went farthest was one *Fier Marie de Nizca*, who passed through *Culmacan*, and came to the Province of *Sibola*, where he found fiue Cities.

In the same yeere 1538, *Antonio Galano* being chief captaine in the Iles of *Maluco* sent a ship towards the North, whereof one *Francis de Castro* was captaine, hauing commanded to conuert as many as he could to the Faith. Hee himselfe christened many, as the Lords of the *Celebes*, *Masfara*, *Amboyna*, *Alor*, *Martara*, and diuers other places. When *Francis de Castro* stricken at the Iland of *Mindanao*, six Kings recieued the water of Baptisme, with their wiues, children and Subjects: and the most of them *Antonio Galano* gaue commandement to be called by the name of *Iohn* in remembrance that King *Iohn* the third reigned then in *Portingall*.

The *Portingals* and Spaniards which haue bene in these Ilands affirme, that there be certaine boggs in them, which besides the reech which they haue in their mouths, haue other two growing out of their snouts, and as manie behind their eares of a large span and an halfe in length. Likewise they say there is a tree, the one halfe whereof, which standeth towards the east is a good medicine against all payson, and the other side of the tree which standeth toward the West is very paysonable: but the fruit on that side is like a bigger pear: and there is made of the fruit a portingul that is in all the World. Also they report that there is there another tree, the fruit whereof whosoever doth eat, shall bee twelve houres besides himselfe, and when he cometh againe vnto himselfe, he shall not remember what hee did in the time of his misdoctine. Moreover there are certaine crabs of the land, whereof whosoever doth eat shall be a certaine space out of his wits. Likewise the countrey people declare that there is a stone in these Ilands wherewith whosoever toucheth shall be broken in his bodie. It is farther to be noted, that the people of these Ilands doe gild their teeth.

In the yeere 1539, *Cortes* sent three ships with *Francis Vilka* to discover the coast of *Colima*, 30. one Northward. They went from *Acapulco*, and touched at *Saint Iago de buena Ventura*, and entered in the gulfe whither *Cortes* had discovered, and sailed till they came in 32. degrees, which is almost the farthest end of that gulfe, which place they named *Ancon de Saint Andre*, because they came thither on that Saints day: Then they came out a long the coast on the other side, and doubled the point of *California* and entered in betwene certaine Ilands and the point, and so sailed along by it, till they came to 32. degrees, from whence they returned to *New Spaine*, enforced thereto by contrary windes and want of victuals: hauing bene out about a yeere. *Cortes* according to his account, spent two hundred thousand ducats in these discoveries.

From *Caba del Engano* to another Cape called *Caba de Llamio* in China there are one thousand and foure hundred leagues sayled by *Cortes* and his Captaine discovered new Spaine, from 26. degrees to 32. from the South to the North, being seven hundred leagues, finding it more warme then cold, although Snow doe liue vpon certaine mountaines most part of the yeere. In *New Spaine* there be many trees, flowers and fruits of diuers sorts and profitable for many things. The principall tree is named *Melil*. It groweth not very high nor thicke. They plant and dreffe it as we doe our vines. They say it hath fortie kinde of leaues like woaden clothes, which serue for many vses. When they be tender they make conserues of them, paper, and a thing like unto flax: they make of it mantles, masks, shooes, girdles, and cordage. These trees haue certaine prickles so strong and sharpe, that they fesse with them. The roots make fire and oil, which they make excellent good. They open the earth from the root and serape it and the iuyce which cometh out is like sirrups. If you doe serth it, it will become honic: if if you purifie it, it will be sugar. Also you may make wine and vinegar thereof. It beareth the Cocco. The rinde roasted and crushed vpon sores and burns healeth and cureth. The iuyce of the tops and roots mingled with incense are good against payson, and the biting of a Viper. For these manifold benefits it is the most profitable tree knowne to grow in those parts. Also there be there certain small birds named *Picamul*, their bill is small & long. They liue of the dew, and the iuyce of flowers and roses. Their feathers bee verie small and of diuers colours. They be greatly esteemed to worke gold with. They die or sleepe euery yeere in the month of October, sitting vpon a little bough in a warme and shole place: they reuiue or wake againe in the month of Apill after that the flowers bee sprung, and therefore they call them the reuiued birds.

Likewise there be Snakes in these parts, which sound as though they had bels when they crepe. There be other which engender at the mouth, even as they report of the Viper. There bee bogges which haue a naule on the ridge of their backs, which assonse as they beee killed and cut out, will by and by corrupt and stinke. Besides these there be certain fishes which make a noyse like vnto hoggs, and will rore, for which cause they be named *Sonotres*.

C e c e c e c e c e

Vila de la
Plata.

Campana 3.vols.
fol.336.

See also Lib. 8.
cap. 134.

Francis Clarke
de Nizca.

Sibola.

Cortes hist. Gen-
al. cap. 134.

Antonio Galano
chief Cap-
tain of the
author of this
work.

Strange Hoggs.

Stranger trees
and Crabs.

Stranger drift
Stone.

Cortes hist. Gen-
al. cap. 134. &
Ramusius 3.vols.
fol.339.

The bottom
of the gulf
of California
discovered.

California dis-
covered.

Caba del En-
gano.

The distance
between
America and
China in 32.
degrees is 1000.
leagues

Gomer hist. Gen-
al. cap. 137.

Not an excel-
lent tree for
many vices.

Ouido calls
them Temotas

The reuiued
Birds.

part into Burs, with a quantity of *Zibbe*, white or blacke and in short time it is made a perfect Wine. After this they make of the Nuts great store of Oyle: of the tree they make Cables, Ropes, Hemp. They make of the Bowes, Beddies, after the *Indes* fashion, and *Scamfides* for mending of shippes, or else very fine Mats. And then the first rinde of the Nut they stampe, and make thereof perfect Ockens to call ships, great and small: and of the hard bark thereof they way, or call to the fire. When these Mats be Greene they are full of an excellent sweet water to drinke: and if a man bee thirsty, with the liquor of one of the Mats he may satisfie himselfe: and as this Nut ripeneth, the liquor thereof turneth all to kernell.

In the yeere of our Lord 1567. I went from *Goa* to *Bezeneger* the chiefe Citie of the Kingdom of *Narvinga* eight dayes journey from *Goa*, within the Land, in the companie of two other Merchants which carried with them three hundred *Arabian* Horses to that King: because the Horses of that Countrey are of a small stature: and at the going out of *Goa* the Horses pay cuttome, two and forty Pagodys for every Horse, which Pagody may be of felling money five fillings eight pence, they be pieces of gold of that value. So that the *Arabian* Horses are of great value in those Countreys, at 300. 400. 500. and to 1000. Duckets a Horse.

A very good
fale for horses.

Bezeneger ad-
diti-
ca. *Bezeneger*
ca. *Bezeneger*

A most wicked
and wicked
treason against
their Prince:
thus they have
for guine
credit to for-
eigners,
rather
than to their
owne native
people.

The sucking of
the Citie.

Policy to en-
trap men.

The Citie of *Bezeneger* was sacked in the yeere 1565, by foure Kings of the *Mores*, which were of great power and might: the names of these foure Kings were these following, the first was called *Dialcan*, the second *Zamaluc*, the third *Cramaluc*, and the fourth *Urdi*, and yet these foure Kings were not able to overcome this Citie and the King of *Bezeneger*, but by treason. This King of *Bezeneger* was a *Gentile*, and had, amongst all others of his Captaines, two which were notable, and they were *Mores*: and these two Captaines had either of them in charge threefoore and ten or fourefoore thousand men. These two Captaines bring of one Religion with the foure Kings which were *Mores*, wrought meanes with them to betray their owne King in their handes. The King of *Bezeneger* esteemed not the force of the foure Kings his enemies, but went out of his Citie to wage battell with them in the field; and when the Armies were ioyned, the battell lasted but a while, not the space of four houres, because the two traitorous Captaines, in the chiefe of the fight, with their companies turned their faces against their King, and made such disorder in his Armie, that as aloneth they let themselves to flight. Thirty yeeres was this Kingdome governed by three brethren which were Tyrants, the which keeping the rightful King in prison, it was their vie every yeere once to fiew him to the people, and they at their pleasures ruled as they listed. These brethren were three Captaines belonging to the father of the King they kept in prison, which when he died, left his sonne very young, and then they tooke the government to themselves. The chiefe of these three was called *Kamargia*, and late in the Royall Throne, and was called the King: the second was called *Tremargia*, and he tooke the government on him: the third was called *Benargia*, and he was Capitaine general of the Armie. These three brethren were in this battell, in the which the chiefe and the last were never heard of quick nor dead. Only *Tremargia* fled in the battell, leaving lost one of his eyes. When the newes came to the Citie of the overthrow in the battell, the wives and children of these three Tyrants, with their lawfull King (kept prisoner) fled away, foyled as they were, and the foure Kings of the *Mores* entered the Citie *Bezeneger* with great triumph, and there they remained fixe moneths, searching under houses and in all places for money and other things that were hidden, and then they departed to their owne Kingdomes, because they were not able to maintayne such a Kingdome as that was, so farre distant from their owne Countrey.

When the Kings were departed from *Bezeneger*, this *Tremargia* returned to the Citie, and then beganne for to repopulate it, and sent word to *Goa* to the Merchants, if they had any Horses, to bring them to him, and he would pay well for them, and for this cause the aforesaid two Merchants that I went in companie withall, carried those Horses that they had to *Bezeneger*. Also this Tyrant made an order or law, that if any Merchant had any of the Horses that were taken in the aforesaid battell or warres, although they were of his owne make, that he would give as much for them as they would: and beside he gave generally safe conduct to all that should bring them. When by this meane he saw that there were great flocks of Horses brought thither unto him, he gave the Merchants faire words, vntill such time as he saw they could bring no more. Then hee licensed the Merchants to depart, without giving them any thing for their Horses, which when the poore men saw, they were desperate, and as it were mad with sorrow and griefe.

I resided in *Bezeneger* seven moneths, although in one moneth I might have discharged all my buisnesse, for it was necessarie to rest there vntill the wayes were cleare of Theeves, which at that time ranged up and downe. And in the time I resided there, I saw many strange and beastly deeds

deeds done by the *Gentiles*. First, when there is any Noble man or woman dead, they burne their bodies: and if a married man die, his wife must burne herselfe alide, for the loue of her husband, and with the body of her husband: so that when any man dyeth, his wife will take a moneths leave, two or three, or as shee will, to burne herselfe in, and that day being come, wherein shee ought to be burnt, that morning shee goeth out of her house very early, either on Horbacke or on an Elephant, or else is borne by eight men on a small stage: in one of these orders shee goeth, being apparelled like to a Bride, carried round about the Citie, with her haire downe about her shoulders, garnished with Jewells and Flowers, according to the estate of the party, and they goe with as great joy as Brides doe in *Vence* to their Nuptials: the carrieth in her left hand a looking-glasse, and in her right hand an arrow, and singeth through the Citie as the paffeth, and faith, that shee goeth to sleepe with her deere spouse and husband. Shee is accompanied with her kindred and friends vntill it be one or two of the clocke in the afternoon, then they goe out of the Citie, and going along the Rivers side called *Nagardim*, which runneth vnder the walls of the Citie, vntill they come vnto a place where they vie to make this burning of Women, being widowers, there is prepared in this place a great square Cause, with a little pinnacle hard by it, foure or fise steps up: in this place a great number of people which come to see the things, then they make ready a great banquet, and the that shall bee burned eateth with as great joy and gladnesse, as though it were her Wedding day: and the feast being ended, then they

goe to dancing and singing a certaine time, according as shee will. After this, the woman of her owne accord, commandeth them to make the fire in the square Cause where the dreed wood is, and when it is kindled, they come and certifie her thereof, then presently she leaveth the feast, and taketh the nearest kinsman of her husband by the hand, and they both goe together to the banke of the foresaid River, where she putteth off all her Jewells and all her clothes, and giueth them to her parents or kinsfolke, and cometh herselfe into the River, saying: *O wretches, woe unto you now*. Comming out of the water, she roweth herselfe into a yellow cloth of four or five braces long: and againe she taketh her husbands kinsman by the hand, and they goe both together up to the pinnacle of the square Cause wherein the fire is made. When shee is on the

pinnacle, she talketh and reasoneth with the people, recommending vnto them her children and kindred. Before the pinnacle they vie to see a Mat, because they shall not see the fiercenesse of the fire, yet there are many that will have them plucked away, fiewing therein an heart not fearefull, and that they are not afraid of that fight. When this filly woman hath reasond with the people a good while to her content, there is another woman that taketh a pot with oyle, and sprinketh it ouer her head, and with the same shee annoineth all her body, and afterwards throweth the pot into the furnace, and both the woman and the pot goe together into the fire, and presently the people that are round about the furnace throw after her into the cause great pieces of wood, so by this meane, with the fire and with the blowes that shee hath with the wood thrown after her, she is quickly dead, and after this there groweth such sorrow and such lamentation among the people, that all their mire is turned into howling and weeping, in such

wife, that a man could scarce beare the hearing of it. I have seene many burne in this manner, because my house was neere to the gate where they goe out to the place of burning: and when there dyeth any Great man, his Wife with all his Slaves with whom he hath had carnall copulation, burne themselves together with him. Also in this Kingdome I have seene amongst the base sort of people this vie and order, that the man being dead, hee is carried to the place where they will make his sepulcher, and setting him as it were ypright, then cometh his wife before him on her knees, calling her armes about his necke, with imbracing and clapping him, vntill such time as the Matrons have made a wall round about them, and when the wall is as high as their neckes, there cometh a man behind the woman and strangler her: then when she is dead, the workmen finish the wall ouer their heads, and so they lie buried both together.

In the yeere of our Lord God 1567, for the ill success that the people of *Bezeneger* had, in that their Citie was sacked by the foure Kings, the King with his Court went to dwell in a Castle eight dayes journey vnto the land from *Bezeneger*, called *Pengende*. Also fixe dayes journey from *Bezeneger*, is the place where they get Diamonds: it was not long since that it was a great place, compassed with a wall, and that they fell the earth within the wall, for so much a *quadron*, and the limits are set how deepe or how low they shall digge. Those Diamonds that are of a certaine size and bigger than that size are all for the King, it is many yeeres agoe, since they got any there, for the troubles that have beene in that Kingdome. The cause of this trouble was, because the sonne of this *Tremargia* had put to death the lawfull King which hee had in Prison, for which cause the *Bassus* and Noblemen in that Kingdome would not acknowledge him to be the King, and by this meane there are many Kings, and great division in that Kingdome, and the Citie of *Bezeneger* is not altogether destroyed, yet the houses stand still, but empty, and there is dwelling in them nothing, as is reported, but Tygres and other wild beasts. The circuit of this Citie is foure and twentie miles about, and within the walls

D d d d d

Wives burned
with their hus-
bands decri-
bed.

A description
of the burning
place.

Feasting and
dancing which
they should
mourn.

Disolute refo-
lutenesse.

Mourning wif
they should
reioyce.

Another fault
for poore
wives to die
with their hus-
bands.

Pengende

Bezeneger 44
miles about.

Men ride on
Bullocks, and
a small child
sits on the
tail.

The Merchandise that come
in and ourto
Beyenger eu-
ry yeare.
The apparell
of those peo-
ple.

Their Winter
is our Summer

way 6.
cke
not
very
had
put

Negaplan

From the Island of *Zeilan* men use to goe with small ships to *Negapatan*, within the firme land, and seuentie two miles off is a very great Citie, and very populous of *Portugals* and *Christians* of the Countrey, and part *Gentiles*: it is a Countrey of small trade.

Saint Thomas
or San Tome.
S. Thomas his
Sepulcher.

FROM *Saint Thomas* following my voyage towards the East an hundred and fiftie miles, I found the Houfe of blessed Saint *Thomas*, which is a Church of great deuotion, and greatly regarded of the *Gentiles*, for the great Miracles they haue heard of haue bene done by that blessed Apostle: neere vnto this Church the *Portugall* haue builded them a Citie in the Countrey subject to the King of *Buenosayre*, which Citie although it be not very great, yet in my iudgement it is the fairest in all that partwe of the *Indies*. It is a marvellous thing to them which haue not seene the lading and vnlading of our merchandise in *Saint Thomas*: for they doe see it is a place so dangerous, that neither can we fewe with small Barkes, neither can they doe their businesse without certaine Boats of the ships, because they would be beaten in a thousand places, but they take certaine Barkes (of purp-*e*) high, which they call *Majade*, they be made of little boards one board being bowed to another with small cordes, and in this order are they made. And when they are thus made, and the owners will embarke any thing in them, either men or goods, they lade them on land, and when they are laden, the Barke-men thrust the Boate with her lading into the streame, and with great speed they make hatt all that they are able to row on against the huge waues of the Sea that are on that shore vntill that they carrie them to the ships: and in like manner they lade their *Majades* at the other side of the merchandise and men. When they come neerer the shore, shee is towed by the Barke-men to the Shoore, where the Barke-men right that they may gett off the shore, and bei-*g* kept right, the Suffe of the Sea is feared, lest they should be swallowed up in Land without any hurt or danger, and some times there is a time of them that are drowned, but there can be no great losse, because they lade but a little at a time. All the Merchandise they lade outwards, they emball it well with Ox-hides, so that if it take wet, it can haue no great harme.

In the Iland of
Banda they
lade Nutmegs
for there they
grow.

In the Islands
of *Andemaon*,
they eat one
another.

[illegible]

Sign or SIGN:

A Prince of a marvellous strength and power.

*S*ow was the Imperial City, and a great Citty, but in the yeere of our Lord God 1667: it was so shaken by the King of Pegu, which King made a voyage of some by land & four millions journey with an Armie of nine thousand men through his Kingdom, and the number of his Armie was a million and three hundred thousand men of his own when he came to the Citty, he gave assault to it, and be sieged it one and twentie months before he could win it, with great loss of his people, till I know, for that I was in Pegu five months after his departure, and saw what that was. Officers that were in Pegu, fent five hundred thousand men of war to furnish the place, and that that were laine and lost in that assaile: yet for all this, if there had not been some few Europeans amongst the Citty, it had not bene lost: for on a night there was one Portugall man, and became Governour of Siam: and which with great trouble the King came to, when he saw that he had lost the Citty, and that his Emme was in the Citty, he perceived that he had lost himselfe, and his Wife and Children, Friends and Noblemen, that were not laine in the Citty, but were taken prisoner, and he was forced to give up the Citty, and to be the first assaile of the entrance into the Citty, were all carried Captives into Pegu, where I was at the coming home of the King with his triumphs and victorie, which coming home and returning from the warres was a goodly sight to behold, to see the Elephants come home in a square,

square, laden with Gold; Siluer, Jewels, and with Noble men and women that were taken Prisoners in that Citie.

[illegible][illegible]

- Want of water

The mountains of Zermatt.

Hot Wines.
Deere water.

Of the Kingdom of Ori-
and the River
Ganges.

The commodities that go out of *Orija*. This cloth we call Nettle cloth.

1. Strong Tides:

The ride
the King
Tee.

10

The great
pumps of the
king.

The order of
justice.

No difference
of persons be-
fore the King
in controuer-
ſes or in ju-
ſtice.

The 'commodities' that are ventured in *Tesv*.

Note the departure of the ships from Saint Tome to PCZY.

3

loch 5

four

10 b

40

60

Commodities
brought into
Pezú.

The *Chikinos* are pieces of gold worth sterling seven shillings.

Great rigour
for the fiscal

Merchants must carry their provisions, for there are no inns.

is Description of
the fruitfulness
of that
soyle.

Deling is a small litter carried with men as is aforesaid.

to Brokers

55

This land is
called *Sondiac*.

Sardinia is the
fruitfullest
Countrey in
all the world.

Charigan is a port in Bengala whither the Portugals goe with their ships.

The King of
Rachim or Ar-
cam, neighbor
to Bengala.

Or, *Aracim*.
He made another voyage
Pegu here omitted.

An order how
to provide to
goe over the
Desert from
Babilon to A-
lcto.

and by the ship strooke a ground, and then we did prop her that she should not overthrow.
Wherein was made the ship was all drie, and we found her a good mile from the Sea on drie land. This *Tuffin* being ended, we discevered on *Ibnd* not farre from us, and we went from the ship on the lands to see what *Iland* it was : and we found it a place inhabited, and, to my great contentment, we founde there a goodly towne, and a goodly people, and we founde that which passeth betweene, and with great trouble we brought our ship into the towne called *Chattan*, which pertaineth the *Iland* at flowing water, and there we stayed to stay fower dayes, and to refresh vs. And when the people of the *Iland* law the ship, and that we were comming to land, presently they made a place of *Bazar* or *Market*, with Shops right opposite against the ship with all manner of provision of vitall to eat, which they brought downe in great abundance, and sold it to good cheape, that we were amazed at the cheapnesse thereof. I bought many fained 10
clothes, and many other things, and the ship was full of victuals, and we may be twelue dayes without neede to buy any thing. This place, I thinke, is the place where the *Portugall* Kingling the place, being very good and fatte : and fowre hundred *Albaces* were sold for a *Lurrie*, a great fat *Hennes* for a *Biccar* piece, which is at the most a *Penit* : and the people told us that we were decieved the halfe of our money, because we bought things for deare. All a lacke of fine Rice for a thing of nothing, and consequently all other things for humane satisfaction were there in such abundance, that it is a thing incredible but to them that haue felt it. This *Iland* is called *Sondia* bounding the Kingdome of *Brigala*, distant one hundred and 10
fifty miles from the towne where we were. This place we sawe many *Albaces*, and *Morres*, and a very good kind of a *Moose* King, for if he had bin a Tyrant as others be, he would have robbed vs of all, because the *Portugall* Captain of *Chattan* was in armes against the *Rex* of that place, and every day there were some flame, at which we were vexed there with no small feare, keeping good watch and ward about every night as the vic is, but the Governour of the towne did comfort vs, and bad vs that we should feare nothing, but it was he should repole our selves without any danger, although we were in the midst of *Chattan* had flaine the Governour, and we were the more culpable in that we were not more diligent in our watching every day what pleasure he could, which was a thing contrarie to our expectations concerning us, and the people of *Chattan* were both subjects to one King.

We departed from *Sundwa*, and came to *Chisiga* the great Port of *Bugala*, at the Time when the *Portugals* had made peace and taken a truce with the *Gouernours* of the Town, with this condition that the chief Captaine of the *Portugals* with his ship should depart without any landing there were then at that time eighteen ships of *Portugals* great and small. This Captaine being a Gentleman and of good courage, was notwithstanding contented to depart to his greatest hindrance, rather then he would seek to hinder so many of his friends as were there, as also because the time of the yeare was spent to goe to the *Indies*. The night before he departed, every ship that had any landing therein, put in aboard of his Captaine to bid him safe his charge and to recompence his courage. He was also desired to take with him a ship of *Rachim* to come to the assistance of his Captaine, who faine in the behaue of his King, that hee had heard of the valour and valour of him, desiring him gently that hee would vouchsafe to come with his ship into his Port, and comming thither he should be very well intreated. This *Portugall* went thither and was very well satisfied of this King.

This King of *Rachin* hath his feare in the middle coast betwene *Bergala* and *Pegu*, and the greatest enemye hath the King of *Pegu*: which King of *Pegu* deuifeth night and day how to make this King of *Rachin* his subiect, but by no means hee is able to doe it: because the King of *Pegu* hath no power or armie by Sea. And this King of *Rachin* may arme two hundred Gallies or Fusts by Sea, and by land hee hath certaine Sluces with the which when the King of *Pegu* pretendeth any harme towards him, hee may at his pleasure drowne a great part of the Countrey. So that by this meanes hee cutteth off the way wherby the King of *Pegu* should come with his power to hurt him.

Now to returne my voyage, when I came to *Ormus*, I found there Master *Francis Bertin* 50
came to meet me, and together we went to see for *Bafra* for feuterie Duckets, and whith
there were other Merchants, which dide care our freight, and very commodiously we came
to *Bafra*, and there we stayed forrie daies for providing a Caruana of Barkes to goe to *Baldie*, be-
cause they vfe not to goe two or three Barkes at once, but fife and twentie or thirtie at
the same time, and so we went, and the first day we came to the Riuers, and then when
the night they canoe: goe, but must make them fallt to the bankes of the Riuers, and
then they come to the mouth of the Riuers, and there they put on their armour, for selfe and
must make a very good and strong guard, and be well provided with victuals, for selfe and
foraged with good goods, because the number of Thieues is great that come to spoile and rob the
Merchants.

And when we depart for *Babilon* wee goe a little with our sayle, and the voyage is eight and thirtie or fortie dayes long but we were fiftie daies on it. When we came to *Babilon* we stayed there four months untill the Carouan was radie to goe ouer the Widenesse or Desert for *Aleppo*: in this Citie we were fixe Merchants that accompanied together, *Iusep Venetian* and a *Portingall*; whose names were as followeth, *Meffer Florinfa* with one of his kinsmen, *Meffer Andrea de Polo*, the *Portingall* and Maister *Francis Berettin* and I, and so we furnished our selues with

and Bears for horses for fornic days; and we bought Horses and Mules, for that they be very good cheape there. I mylf bought a Horse there for eleven Akens, and sold him later in *Alope* for thirtie Duckets. Also we bought a Tent which did vs very great pleasure: we had also amongst vs two and thirtie Camels laden with Merchandise for the which we paid two Duckets for every Camel. And we sold also amongst vs three men to serve vs in the voyage, which we sold for every Camel for five Duckets a man, and also bound to serve vs to *Alope*: so that we passed very well without any trouble: when the Camels cryed out to rest, our Pavilion was the first that was rested. The Caravan maketh but small journeyes about twentie miles a day, and

they fed forwards curie morning before day two houre, and about twō in the afternoon they
 fit downe. We had great good hap in our voyage, for we could not take any curie water
 wanted water, but every day we had small landwelther with water for every good refresh that might
 be desired. Yet we were not so well supplied with water as we thought, for we were not
 in the Country. For we came very well furnished of curie thing, and curie day we ate fresh
 Mutton, because there came many Shepherds with vs with their flocks, who kept those flocks
 that we bought in *Babilon*, and curie Merchant marked his sheepe with his owne marke, and
 we gave the shepherds a *Medin*, which is two pence of our money, for keeping and feeding
 our sheepe on the way, and for killing of them. And before we came to the *Medin* the shee-
 20 Skines, and the intrals of curie day, and before we came to the *Medin* we were
 taken by the *Medin* men all of them. And in the Carouan they wfe this order, that
 we came to the *Medin* and then all of them, and in the Carouan they wfe this order, that
 the *Medin* men doled fifth one to another, because they will not carry raw fleth with them,
 but flurture one another by lending one day, and another another day.

In *Pegu* the fashion of their apparell is all one, as well the Nobleman, as the simple: the only difference is in the fineness of the Cloth, which is cloth of Bombast one finer then another.

36. Daies iour-
ney over the
Wildernesse.

An order how
to provide for
the going to
Jerusalem.

The Author
returneth to
Mexico. 1581.

A very good
order that the
have in those
Countries for
the recou-
ring of the
goods of the
dead.

Order of App-
parell in Page

Бессееееее 3

The order of
the womens
apparell in
Pegu.

and they weare their apparell in this wife: First, a white Bombast cloth which serueth for a shirt, then they giue another painted Bombast cloth, of foureteen braces, which they bind vp betwixt their legs, and on their heads they weare a small Tocke of three braces, which is guile of Myres, and some goe without Tockes, and carrie (as it were) a Hute on the heads, which doeth not passe the lower part of eare, when it is lifted vp: they goe all bare footed, but the Noblesse neuer goe on foot, but are carried by men in a seat with great reputation, with a Hat made of the leaues of a tree to keepe him from the Raine and Sunne, or otherwise they ride on horsebacke with their feet bare in the stirrups. All forces of women whadoeuer they be, weare a smocke downe to the girdle, and from the girdle downwards to the foot they weare a cloth of three braces, open before, so strait that they cannot goe, but they must then their feet as it were alone, and in 10 their going they faigne to hide it with their hand, but they cannot, by reason of the fraightfullnes of their cloth. They say that this wife was invented by a Quene to be an occasion that the light thereof might remoue from men the vices against nature, which they are greatly giuen vnto: which sight should cause them to regard women the more. Also the women goe bare-footed, their armes laden with hoopoes of Gold and Jewels: And their fingers full of precious Kings, with their haire rolled vp about their heads. Many of them weare a cloth about their shoulders in stead of a Cloake.

CHAP. V.

GASPARO BALBI his Voyage to Pegu, and obseruations there, gathered out of his owne Italian Relation.



Townes on the
bankes of Euphr.

Overhanging
Hills.
Falls.

Deserts or Elders
a faire Cite.

Cahar a River
of Red water.

A last perhaps
a fish.

Fontaine of
Pitch.

Nov 1579, on the thirteenth of December Gasparo Balbi a Jeweller of Venice tra- uelled with the Carauan from Aleppo towards Bagdet and the East Indies: the first day came to *Bebbe*, the second to *Sagur*, the third to *Bur*, or *Albur* on the bank of *Euphrates* on the left hand, and there embarked their goods for *Felugia*. They stayed all the clevenh of Iaurine in cold and snow to expect fine other Burkes. These Burkes of *Albur* are double keeled or boomed, proceed lamers, 30

On the twelfth they came to *Tekenu*, much afflicted with winde, snowe and cold. Thence to *Matan Lanchao* on the right hand: and so on to *Calatengiu* a dishabited Caste, to *Zaxem- fir*, to *Misrafi*, to *Blis* (many dangerous shelles and trunks of trees are in that dayes way) to *Melictumara*, to *Chalagishaur*, to *Elaman*, to *Suruech*, to *Raccha*, to *Elamora*, to *Amen*, to *Augia Abulena*, to *Casabi*, to *Celibi*, the ruinous Caste *Zelebo*, and the same day halte an houre together vnder mountainous beelebreowed outlookers dreaming to fall on them, many stones whereof lying false in the water made it more dreadfull (the Mountaine is called *Elaterferum*) and the next day came to two Falls or Precipices caused by the stones carried thither from the overhanging Hills ruines, so heightning the water, that the Fall was ten cubits, every one there making 40 his prayer for a good Voyage. At night they came to *Eldar* on the right hand of the River, an- ciently called *Port of the Crane*, in which was a *Turkish* *Sanjak* and *Cadi*, goodly men and finer women then in the rest of those parts. Thence to *Manchefer*, to *Elipfara*, the River *Cahar* fall- ing into *Euphrates* (comming from *Merdan*) of reddish colour, to *Rababi*, to *Zorvishan*, to *Siara*, to *Gurur*, and then vnder a Mountaine hollowed by the course of the water, called *Car- ron*, minacing a downfall vpon vs, made the more fearefull by a threefold fallure and manifold 50 ruines of stones; which passed in a quarter of an houre, they came to *Sora* a Caste neuer to be forgotten. At night they came to *Edar*, to *Rechiamel*, to *Zafara*, beyond which are fraight passages, and a Sepulchre which they held in veneration, and each Mariner threw in a Basket perillously to prevent Shipwracke: to *Elawaz*, to *Elmestana*, to Cattle *Anna*, nere to which in *Dianna*, *Abric* an Arabian Lord liueth; to the Ile *Anatether*; after dangerous passages to *Beg- giana* another Ile full of Date trees, to *Cabus*, to *Sorra*, to *Sorra*, to *Gerra*, *Gerra*, *Bowet*, *Dal- gaid*, then to two hande namelelle being newly made by the River, to *Zabida*, *Vrafa*, *Fuchel- 60 ra*, *Alfushur*, *Adir* (in which an Arabian *Sanjak* kept by *Zorvishan*, to *Ginbo* (residence of a *Sanjak*) to *Nawfa*, to *Eir*, nere to which is a boiling Fontaine of Pitch, wherewith the In- habitants build their houses, daubing it on boughes cut from trees, so that they may seeme rather of Pitch then Wood, euenly one taking what him pleaseeth freely; and if the ouerflowing *Euphrates* should not carrie away the Pitch throwne into the field where it ariseth, they say there would be hills raised by it. A gullitt the forcible streame of the River is no rowing, or so difficult that

that a Boat in Row costing sixe and twenty Duckets in *Eir*, or *Felugia* is not worth about sixe. Fol- lowing their Voyage they came to *Caragual*, the Inhabitantes wherof speake *Arabike*, *Turkish* and *Persian*. To water they haue the abundance of skin-bottles (fastned to a chaine with cords) drawne vp by Oxen in a Mill (as in the Water-house at London) which empty themselves into water-passages. These mens Religion is reputed a Gallimaufrey or Heretic. On the one and twentieth of February they arrived at *Felugia*. On the foure and twentieth at Summe-rising they passed a Bridge ouer a Stream which runneth when the water is high from *Euphrates* to *Tigre*, and came as neere to the ruines of a Cite called *Sondia*, and then halfe an houre after to the be- ginnings of old *Babylon*, and going along by the faine, at night came to *Naresfa*, midway from *Felugia* to *Bagdet*, a place perilous for Robbers and Lions. Before Saris-rising next day we traueled againe alongh those ruines leauing them on the left hand, seeing pieces of great walls ruined, and one piece of the great Tower of *Babylon*, till comming to *Majadon* they saw the Towers of *Bagdet* or new *Babylon*. From *Felugia* thither the soyle feces good, yet neither is there Tree or greene Grasse, House or Caste: but Mithromes so good that the *Mores* eate them raw. They were nine and forty dayes from *Bur* to *Bagdet* by reason of the Winter.

The thirteenth of March, 1580, they departed from *Bagdet* towards *Balfara*, embarked in the *Tigre*, a River seeming like *Nilus*, who so endangered with shelles and bodies of trees as *Euphrates*. At *Elmaka* the River is diuided into two, one running after into *Euphrates*, the other to *Bal- fura*. The Inhabitants on the right hand are *Arabi*, on the left *Gurgi*. On the eighteenth they came to *Clur*. There are many Lions, and *Arab* Theeves. There are also many keepers of Oxen, Sheepe and Goats. Thence to *Encasframi*, where each Mariner cast in a Basket for deuotion to a holy man there buried. Hitherto both in *Euphrates* and *Tigre* they had good airc; but there they began to haue an ill sent of the River, very noisome, and they were in the night endangered with a kinde of whirlepool, and were faine to call to their comfort which rowed them out. The next day they came to *Casale*, a *Sanjak* residence, where the *Persian* River *Marwan* disemb- 10 neth. Here the Tide was first encountered out of the *Persian* Gulfe. A little beyond at *Ca- tuel* they fallen their Barkes when the Tide ariseth, which otherwise could force them backe. The Champaines are well inhabited. They eate *Corn*, and a little beyond encountered a piece of *Euphrates* ioyning with *Tigre*, where abode many Souldiers with a *Sanjak* to prevent 30 theetes, which by hundreds in a companie vie to robbe. Here the River (which in some places had beene like *Brent*) was as large as *Nilus*, and well inhabited. At ceratime times it is here fore hot that many die thereof: and this Voyage foure persons wearied with heate and traueillfare downe to refresh themselves a while, and were overcome by a heere winde which strangled them all foure. The one and twentieth they arrived at *Balfara*.

The Authors Voyage from *Balfara* to *Ormus*, *Diu*, *Goa*, *Cochin*, *Cananor*, *Seilan*, *Negapatam*, I omit, and will first welcome him to Saint *Thome*.

On the nine and twentieth of May, 1582, in the name of Christ we fe sayle, directing our Prow towards the North to auoid certain shelles which are very perilous; we saw many Filters, which tooke great store of filly, which they eate with Rice. All that night we layled with a South 40 winde Northward. About three of the clocke the next morning we came to a place which is called the *Serra Pagada*, vpon which are eight pleasant hillockes not very high, which are fouen leagues from Saint *Thome*, right out into the sea, where were annied about noone the thirtieth of May, saluting it with three Peeces of Ordnance. The Cite of Saint *Thome* is so called of the Reliques of the Saint, which are kept here with great veneration; it is situated in 13. degrees and a third part. The Front is towards the West, very strong by reason of the Blocke-houses, which are vpon the Port along towards the Sea, this Port is so low that Elephants cannot enter in at it, for the Horses enter with not a little trouble. There are three Churches: one very faire, of Saint *Thomas*, which is well serued with Priests, the chief of them is a Vicar (for so they call him) who was sent thither by the Archbishop of *Goa*, There is another of Saint *Francis*, very well serued with Capuchins: and another of Saint *Iohn* the Baptist, where the Fathers of Saint *Paul* of the 50 Companie of *Iesu*, are in continual prayer; to build this they had not so many traumas as were sufficient, when miraculously a great piece of timber was call vp by the Sea, which seemed to be made by the line and measure of that Church. I was here when this piece of timber was call vp; for one day going to Masse to the Church of our Lady, I saw great concourse of people running to the Sea-side, and I went also to see what was the matter, and saw this piece of timber call vpon the shoare. Then the Church of Saint *Iohn* Baptist was finished, but because they want traumas to make the roofe they couered it with straw. This was held for a great miracle, that for a great piece of timber should be call vp by the Sea, the point lay towards the Quay of the Church. Moreover, when they sawed this piece of wood, they perceived in the outside of it, 60 so far within it, a miracle of * Oyle, so that they could not come nere * it; whereupon they iudged, that it was caused by the abundance of waite, wherewith it was innouled in the Sea, and that it came from some farre Countrey. But after a while they let it end; and now it is so hard, that the *Portugall* may make vse of it. The forefathers of Saint *Paul* haue another Church in the Cite, dedicated to Our Lady, where they baptise the *Gentiles*, and exhort and instruct them

Hard rowing
vp the Euphr.

Old Babylon.

Tigre.

Ill sent.

Whirlepool.

Hot and dead-
ly wind.

Scorn Pagoda.

Saint Thomas.

Iesuiticall miracle
not about but
without reason
in a casual ac-
cident.

* Miraculous
* pure: The
small fire of
was not on the
persons mirac-
ulously deliuer-
ed: but
flaming fire be-
comes the
Fire-miracled-
manger.

them in matters of Faith. There is another Church called *Our Lady of Light*, which is frequented by Saint Thomas his Priests; but it is three miles out of the Towne. There is also another called *Our Lady of the Mount*, and another of the *Crosse*, here is also the Church of *St. Mary*; out of the Towne there is one of Saint *Lazarus*, and many others well served. Saint *Thomas* is as faire a Citie as I saw any in that Countrey, and the houses loyone one to the other, so to be able to succour one another. Without the Citie of Saint *Thomas* is another Citie enuironed with walls, made of earth, and inhabited with *Gentiles* so Soldiers, whose Chiridiane is called *Acutin*, who hath power to excuse justice. They observe the custom to burne their dead in this Citie, as at *Negropis*; but neere to this is a Citie called *La Caba de St. Orefes*, Goldsmiths towne; they have a custom when the husband is dead, to make a pit in the earth, and there to place the dead corpse, and on the other side set his living Wife in the same manner, and then kindred cast earth vpon her, pressing her downe, that she may die also; and when they windegey manie with their Comperses, as a Carpenter takes the daughter of a Carpenter, and so of others. The forsaide Inhabitants worship sometimes the figure of a Kow, and otherwhiles of a Serpent called *Bisita di Cappella*, whose binding is deadly, and it hath one part of the flesh from the middle interred towards the head.

The *Bramins* are wont to burne Kowes excrements, and with the ashes for deuotion meeting with the *Gentiles* to dawbe their forehead and nose, who so painted with not that day for deuotion of the Kow. The men which are deuoted to the Pagod or Statue, are wont to take a Bowe and an Arrow, and shoot their owne flesh aloft in the air, which they slash off in mortels, and when they can come no more no longer in this manner, they cut their owne throats, thus sacrificing their body to the Citie. There are some also which are called *Ameochi*, who are a kinde of people called *Chenas*, and are not of those *Gentiles* of Saint *Thomas*, but of the Coast of *Chenas*, who being weary of liuing, kill themselves in the way with a weapon in their hands, which they call a *Crisse*, and kill as many as they meete with, till some body killeth them; and this they doe for the least anger they conceiue, as desperatemen. These *Gentiles* are very different in their adoration, for some worship the image of a Man, some of a Kow, others of Serpents; others the Sunne, or the Moone, some a Tree or the Water, and other things. They are accustomed to celebrate many Feasts, but in the month of Septemb. I saw one the people planted a tree in the ground like the Mast of a ship, which the Main-yard ascroffe, vpon which Main-yard were two hooks fastned; and there are many which desire to free themselves from some trouble or misery, who make a vow to the Pagod, to looke or ganch themselves; and for this there are some deputed that stand there, who seeing any that will ganch themselves for deuotion, they first make an offering, and then they loosen a cord and let downe the hookes, and wish them they fasten the shoulders of him that will hook himselfe, and then they hoist him vp aloft, making him turne his face to the Pagod, and salute it three times with his hands in suppliant vyle before his breast, and make him play with a weapon, which he carrieth in his hands while he is in drawing vp; and after a while they let him downe, and colour the tree with his blood, saying they doe it in reuerence to the Pagod; and then they let him downe, and put a rope thorow the holes which the hookes made, and fastning that cord to the Pagod, they draw him by little and little to the Statue by that cord; and then the women of the Pagod conduct him to the Statue to reuerence it, and after this they take care to heale him if they can. And thus they doe by a vow or promise to the Pagod to obtaine any thing, or in sickness to recover health. They have another Feast by night which dureth eight nights in a long street of the Que full of lights on both sides, and three or four persons take one another by the hand, who haue on their armes certain baskets full of viands made of Rice and Mille, and then they runne and cast that viand behind them, which they say the Deuill eats who runnes behind them, and while they are in this motion they neuer looke behind them; for they say, if they do, they shall suddenly die; and this is sufficient for the mad customs of this Countrey.

On the thirteenth of September, 1583, in the name of Iesus Christ, after we had laded our merchandise, and payd our Customes, we went a shipboord; And hauing sailed vnder the three and twentieth of this month, we found our felues neere to *Maccaroo*, it is very strange which is reported of the ebbsings and flowings of the water, and certainly he which hath not seene them will scarcely beleue them. Certaine Pilots goe with an Arrow in the hand, and when they come to the mouth of the water, as long as the Flood liueth, and the Tide being at the height, they turne out of the channell, and there ride, when the water is fallen on drie land; and the bore or tide comes as some great tree; and in such a time they oppose the Prow against it, so to oppose the furie of the water, which resembleth the noise of a great Earthquake; so that maugre their strength and skill the Barke is walked from head to stearne, and with that violence is carried swiftly into the channell. After that, the winde blew from the South-west, and we sailed to the North-west, till the morning, when we found our felues at *Bara*, right ouer *Negrais* (they call so in their language the Hauen which goeth into *Papa*) where we did encounter on the left side of the Riuer a Pagod or *Porella* all gilded ouer, which is seene assest off by the vessels that come from the Maune, and especially when the Sunne shines, which makes it glitter round about as farre

as it is seene. And because the raine witheth it often and confirmeth the gold, the men of that place often assest it, that the ships by the splendor thereof may haue this benefit, to know the haues; and they doe it for deuotion and reuerence to the place. Wee then all rejoiced at that time, and made merrie; because we considered that if we had arrived there foure or five dayes later we could not haue entered the Hauen by reason of the continual winds which blowe there with great furie. Then casting anchor, to expect the flood, I to thonne some Rocks which are vnder the water: we saw a place very furiously adorned with Bowes and a Church (where the *Talipois* reside, which are there as the Elies with vs) where the people of this Countie assemble to pray. It is reported that in this place there are abundance of Tiges which deuoure the men and beasts of this Countie. On the foure and twentieth of September, there came a little Barke neere us, we called *Salangra*, whereby the Captaine of our ship sent a *Portugall* with a present to the King, to let him notice of our arrivall, and the evening following we drew neere to the Island of *Elies*, so called of the multitudes of them there caused from the abundance of fish there salted, wherewith all we furnished our ship. In the meane time the ship went to *Coyini*, to the Lord of the Countie, who sent twenty Boats with eight Oares a piece, and a royall Almadie, which is a certaine long Barke, rowed with many Oares, and it beganne to puff forth, and two dayes after the Lord of *Coyini* came together with the ship, who presented our *Marcho* Captaine with great faire Hennes, of a very good taste, and many Oranges, which growe in great quantitie in the Countie. The said Lord was rowed in a Barke made very fantastically, it was of the length of a Foist; but so narrow that in the middle it seemed not to be above one pace out, at the head and stearne it was as narrow as our Gondolos; but it was very big, and there were more then an hundred Rowers, which rowe at the side with an hundred Oares like stickes, and they did observe in their rowing to draw the water towards them all together by reason of foure Trumpeters, which found when they should rowe, and sit in the middle of the Barke; the Signior was in a high Cabbin made in the middle of the Boat, covered after the manner of the middle part of a Gondolo, but greater, with a Port before to shut, and open as he pleased.

Now the fift of October we came to *Coyini*, whose Territories on both sides are woody, and frequented with Parrots, Tiges, wilde Boates, Apes, and such like creatures. *Coyini* is seated in 16. degrees and a third part, and hath the houses made of great Indian canes, and covered with straw, fronted towards the North-east, situate in a very fine place, but subiect to the rauening of Tiges, which often enter into the Towne, and catch men and beasts, and deuoure them; but this they doe in the night, for they abide in the Woods all day.

We departed from *Coyini* the sixe and twentieth of October, with a little *Para*, which is to say, a voyage Barke, having committed our merchandise to the Guardian of the great *Para*, and sailing down the Riuer, at euen we arrived at a Village on the left hand of the Riuer called *Pans Perlon*; and about three of the clocke the next morning at *Alama Mala*, and about the evening before a great Citie on the left hand of the Riuer called *Accutche*; and an house after as another on the right side called *Teguiden*. The morning following we came to a place called *Balatin*, where they make Pots and Iarres of excellent fine earth, and a little after we saw *Dian* a fertile Countie, plentiful in timber both for Houses, Ships, and Barkes, where they haue certaine vessels like Galcasses, which haue on both sides from head to stearne Cabbins with diuers merchandises, and in the middle in stead of the Mast there is a house like ours, so that with-in them they traffique for Rose of Muske, Benjamin, and diuers Jewels. On the nine and twentieth day we saw the Land of *Bodogiamana*, *Lagapala*, and diuers Jewels. On the nine and twentieth day we came to a great Countie called *Gomiriden*, where we carried with great feare of being assailed by theuirs, who render the few of friendship betwixt dispersed passengers; and in like manner we auoyded the danger of the multitude of Tiges, which in these parts assaile men, and destroy as many as they can get. For this cause we strengthened our felues in the middle of the Riuer; so yet they report, that the fierceness of this creature is such that he will prey in the water. The day following we went in a narrow Riuer like our *Brent* by *Padau*, which is shadowed with Palme trees that growe in great abundance in both sides of the Riuer; there is the great Citie of *Culan*, which is a league long on each side, which being a perfect square make twice of our miles. After that, we came by another Citie called *Tauaguden*, where are many Pagods and Statues; and at evening we arrived at *Lompa* a very faire Citie, seated in a pleasant Territory, replenished with Palme trees; parting from thence after we had seene many buildings on both sides of the Riuer; about morning we came to a great populous Citie called *Suanfeld*, and at evening before another called *Mogga*, where were infinite store of great and small vessels, all covered from head to stearne with straw, within which are the families of one house, so that they serue for convenient habitations, they vse to drinke in them hot waters made of Rice, as strong as our *Aguanite*, these Barkes sell fresh fish, and salted and dressed in diuers fashions, and other sorts of provision, so that called to Riuer, to the mouth of the Sea, which is fresh water, they may layle without carrying any victuals, but only money to spend. The second of Nouemb. we came to the Citie of *Dila*, where besides other things are ten large roomes full of

turning the dead.

Wife buried alive.

Brutish desires.

Deuotions finishing.

Desperate.

Discontented.

All deuillish.

Maccaroo is a strong race of a Tide in the Gulf.

Huge Tides.

Negrais.

Tigres.

Island of Elies.

Coyini.

Dangerous Tiges.

Pans Perlon.

Alama Mala.

Accutche.

Dian.

Gomiriden.

Brent the Riuer which goeth from Padau towards Perlon.

Culan.

Tauaguden.

Lompa.

Suanfeld.

Mogga.

Boat-houses.

Dila.

Store of Elephants.

King of Awa of Awa his Religion.

Messenger slain.

Terrible execution.

Expedition against Awa.

Combat of Kings.

Optima spolia. 40000. men slain.

and did not so pay me for my Emeralds, for which I should be contented of his pobite *Terrace*, which are his *Treasures*. This was holden for novelty with them that saw it, for it was not the Kings custom to present any thing so new. Moreover, the King desired that for the wares which I had brought, the *Deacons* should not make me pay any *Tax* or *Custom*.

The King notwithstanding at the charges more than eight hundred domesticall Elephants of wares; but for wilde ones they may have as many as they will, for the Woods are full of them. The Bufaloe of this Countrey are of bettrefine colour, but so great, that they make Elephants. There are other creatures as in Robes, and many also of other kinds. When he spoils his relations solemnly, or in his robes, some white Elephants go before him veiled with Gold, having their teeth inclosed in a sheath wrought with Jewels. The King of *Pegu* hath great force of Artillerie of all sorts; but he wants men to manage them, he might make as many Gallies, Foists & Gallies as he would, if he had men to gouerne them, and to make them, and there fore makes none: yet when he undertakes any enterprize, he carries with him small Ordnance, which are governed by certaine Gunners, *Masters of Bombs*, of whom, as of strangers, he hath small confidence.

The King of *Awa*, being subiect to the King of *Pegu*, and Brother to his Father, had a purpose to make himselfe Master of his Nephewes Kingdome, and to make himselfe King, because he was the ancestor of the Royall branch; therefore at the Inauguration of the priens King, he would not come to doe him homage as he ought, and as other Kings and Dukes his subiects did; he did not only absent himselfe, but also kept backe the Presence of Jewels which he was wont to give, and retrained also the trade from his Countrey to *Pegu*, not suffering any Merchant to passe, but sought to conspire with his chiefe Courtiers against the King of *Pegu*, who as a good Nephew dissembled it, the said King of *Awa* being recommended to him from his Father before his death. Finally, the King of *Pegu*, willing to clear himselfe of the ill will conceived against the King of *Awa* his Uncle, sent one of his household Grantes to him, who was slaine by the King of *Awa* because of the warr, snuffing that the Grantes of the Kingdome of *Pegu* would favour his part, and result from their natural Loyalty, to set Him in his place. Therefore the King of *Pegu* proclaimed warr against *Awa*, and called to him his *Regius* and *Semini*, and gave order to his *Deacini*, that as they came he should put them in prison; which being performed by the *Deacini*, the King ordained that the morning following they should make an enormous spacious Scaffold, and cause all the Grantes to come upon it, and then set fire to it, and burne them all alive. But to shew that he did this with iustice, he sent another mandate, that he should doe nothing till he had an *Orde* or Letter written with his hand in letters of gold, and in the meane time he commanded him to retaine all the prisoners of the Grantes families vnto the meane great with child, and those which were in their swaddling clothes, and to he brought them all together vpon the said Scaffold; and the King sent the Letter that he should burne them, and the *Deacini* performed it, and burned them all, so that there was heard nothing but weepings, shriekings, cryings, and fobblings: for there were foure thousand in this number which were so burned great and small, for which execution were publicke Guards placed by the King, and all of the old and new Citi were forced to assist them; also went thither, and saw it with great compassion and griefe, that little children without any fault should suffer such martyrdomes, and among others there was one of his chiefe Secretaries, who was last put in to be burned, yet was freed by the Kings order; but his legge was begonne to be burned, so that he was lame.

And after followed this order from his Maiestie, that those other Captaines which remained should come to him, and be slaine to them. You have seene what we have done to Traitors, but hee shall, and see in order all the people as you can, for I am a Captaine that warr iustly, going without any feare of not overcoming; and so on a sudden, and within few dayes, he gathered together out of both the Cities more then three hundred thousand persons, and encompassed without the Cite. Ten dayes after that I saw the King vpon an Elephant all over covered with Gold and Jewels, goe to the warr with great courage, with a Sword after our flameless fire by the Victory of *Gua*, the hill whereof was gilded: the said Vice-roy was called *Don Luis de Zuñiga*: he left the white Elephants in the Cite. After that, the King fell sicke of the small poxe, but when he was well, he encountered with the King of *Awa*, and they two fought body to body without any hindrance of the Armies; who being equally matched, as their wife is, combated brantly, as did also the Guard of this King with that of the other, and after the Kings had fought a while hand to hand, first with Harquebusses, then with Darts, and lastly with the Sword, the Elephant of the King of *Pegu* brake his right tooth with charging that of *Awa*, in which furie he so coupled with the other Elephant, that the King of *Pegu* killed the King of *Awa*, and he remained lightly wounded on one arme, and in the meane while his Elephant fell dead vnder him, and the King of *Pegu* mounted vpon that of *Awa*. But when the Armie of *Awa* saw their King dead, they ceased to fight, and demanded pardon of the King of *Pegu*, who with a ioyfull countenance praising the valour pardoned them all, and making a number, found that of three hundred thousand which hee brought from *Pegu*, there died

died in that battell more then 20000. and little lesse of those of *Awa*. After this victorie he ordered that *Awa* should be destroyed, and all the people made prisoners, among which was the Queene taken prisoner, who was sister of the King of *Pegu*, and confined during her life in a large house with many royall attendants; but these agreed next to goe forth. The rest of the Citizens were banished to live in Woods among Tigres, and other creatures, and this was because the King of *Pegu* could not finde the great treasure which the King of *Awa* had, in that he was in the beginning of the month of April, when in that Countrey fall great store of raines, causing great cold in a place called *Mecoco*; and the fourteenth day of July, in five dayes he returned vnspectedly to *Pegu*, not finding the Cite with those guards which his Maiestie had appointed, but at the request of the Prince his sonne he did no other iustice.

At this his arrival he understood, that when he was at the warr, there was arrived vnder excuse to come to his fauour in the old Cite of *Pegu* the sonne of the Emperour of *Siam* (for *Siam* with fifty Elephants of warr, and eight hundred Harquebusses, Pikemen and Souldiers with swords, who were sent towards *Awa* by the great *Brama*, and in stead of taking his way towards that coast he returned to *Siam*).

In the meane time was brought into *Pegu* the Elephant of the King of *Awa*, which was so much discomfited, that all the day long he mooured, I may saye him lament, and that hee would eare but very little; and this I saw in the lodging where the King of *Pegu* was wont to keepe his, where continually were two *Semini*, that prayed him to eate, and mourne no longer, but be merry, for he was come to seeue a King greater then his own. Notwithstanding the said Elephant would not eate cleane teares, and alwaies in token of sorrow heid down his trunk; and thus he continued the space of 15 dayes, and then he began to eate, so the Kings great content. With the teeth of the King Elephant which died in battell by his Maiestie were made certaine Pagods or Statues, which were layd vp to be kept among the Pagods of gold and silver. After the King made fire other of *Gonaw*, which was a marvellous thing to see, for firing crock-legged, they were as high as a strong man could fling a stone, and they were ingraued fairly and curiously: one toe of the foot was greater then a man, and the said Pagods were set in publique before the Palace, and bespangled with gold.

The warr of *Awa* being now finished, the King of *Siam*, who was subiect to the King of *Pegu*, sent one to his Maiestie to tell him, that hee feared him that hee had given answer to his sonne, whom hee had sent to aide the King himselfe, and therefore now he made no more account of him, nor hold him for his Lord; therefore the King *Pegu* sent forth a great Armie against *Siam*, vnder the conduct of the great *Brama*, who after hee had lost many people through the heat; & though the great fortitude of *Siam*, could obtaine nothing of him but this, that if the King of *Pegu* would come to the campe hee would reuerence him, but hee would not yeeld himselfe to his inferior; and the King of *Pegu* answered, that hee would have his least slave subdue his subiect. Although they kept a straight siege against *Siam*, yet the Cite stood it out manfully. It hath bene an Imperiall waye to haue such a Boat to transport their people from one side of the River to the other: there are many houses of poore people made vpon great planks with edifices of wood or great canell built on them, which they guide whither they will, to buy and sell any sort of merchandise, which is exercised by women, who when a ship comes to that place, doe not vnlade it; but goe themselves vpon their Rafts to negotiate, buy and sell. The people of *Siam* are *Gentiles*, as choice of *Pegu*, they are where and beautiful; they feare not to be overcome by the King of *Pegu* after this manner; for his father brought them to his obedience, going in person, and accompanied with eight hundred thousand men, neither had he taken it, if it had not bene by treason, by opening a Gate, there were many *Portugals* then taken prisoners, who were freed by the present King of *Pegu* with commendations for doing what the King of *Siam* commanded them. In the meane time there was a great fire kindled in a street of the *Portugals* in *Pegu*, by the diuinitie of winds so which blew, it burned more then 3800. houses, and some Pagods, and praying places; and because it is a custome, that the King of *Pegu* in such cases proceeds against those which are authors of such a fire, there was search made who kindled the fire, and he was certified, that it was in the house of a *Portugall* Pilot which brought vs to the Cite. The King made no other of iudging this to haue bene for malice: but we were in continual feare of burning, and so much the rather, because one of the Kings Diuines told him, that if hee would haue the victorie of *Siam*, hee must burne a Cite, as his father did; and therefore he doubted that hee would destroy this old Cite of *Pegu*; but he was deliuided from it by the Prince his sonne, who is very courteous and pleasant, and much delighted in discharging Harquebusses, and to shoot in Bowes, hee is of great stature and browne, as his father; when hee goes abroad he is carried vp in a Palankein very pompously (as his other three little brothers are also) vnder a Cloth of state openly.

Our Author proceedeth in large discourses of the Countrey, and the occurrences of that time, which (so much as is necessary) we have in some of our other Peguan Relations, Frederick, Such, or the 1. volume, and are therefore here omitted.

F. F. F. F. F.

CHAP.

Awa disposed.

Warre betwixt Pegu and Siam, of which few Remains.

Elephants pity or loyalty.

Statues and Colleses. Gorge is mixt metall of brass and tin wherewith they make money.

Inauguration of Siam.

Mousable houses.

See before in Color Frederick, which was then in Pegu.

Dreadful execution.

CHAP. VI.

The Voyage of Master RALPH FITCH Merchant of London to Ormus, and fo to Goa in the East India, to Cambaia, Ganges, Bengala; to Bacola, and Chonderi, to Pegu, to Iamaboy in the Kingdom of Siam, and backe to Pegu, and from thence to Malacca, Zeilan, Cochlin, and all the Coast of the East India: begun in the yeere of our Lord 1583. and ended 1591.

* See Master Fitch's voyage to Ormus, Chap. 1. c. 18. I had thought to have left out this Voyage of Master Fitch, as being before published by Mr. G. Butler; but none other of our English travellers have beene discomered, for the better Incompleteness of him and them, I have added it hereafter. B. 1730.

Felgia.

Bablon (so vulgarly but falsely is called) the true name is Babilon. See Felgia, c. 1. c. 18. I had indeed, no thing but Bablon in mind, and I have added it hereafter. B. 1730.

The Tower of Babel.

sayings, Babel continually being out of the earth.

In the yeere of our Lord 1583. I Ralph Fitch of London Merchant, being desirous to see the Countiees of the East India, in the company of Master John Newbery Merchant, (which was before of Ormus once before) of William Leedes Jeweller, and James Storie Painter, being chiefly led forth by the right Worshipfull Sir Edward Osborne Knight, and Master Richard Super Citizens and Merchants of London, did ship my selfe in a Ship of London called the Tygre, wherein we went for Tripolis in Syria, and from thence we tooke the way for Aleppo, which we wenten dayes with the Carouan. Being in Aleppo and finding good companie, we went from thence to Berra, which is two dayes and a halfe trauell with Camels.

Berra is a little Towne, but very plentifull of victuals: and nere to the wall of the Towne runneth the River Euphrates. Here we bought a Boate and agreed with a Maister and Bargemen, for to goe to Bablon. These Boates be but for one voyage; for the streame doth muse fast downwards that they cannot returne. They carry you to a Towne which they call Felgia, and there you sell the Boate for a little money, for that which cost you fiftie at Berra, you sell there for foure or eight. From Berra to Felgia is fiftene dayes journey, it is not good that one Boate goe alone, for it should chance to breake, you should have much ado to save your Boate from the Arabians, which bee alwayes thereabouts robbing: and in the Night when you come to the Arabians, it is necessary that you keepe good watch. For the Arabians that be Thieves, will come swimming and steale your goods and flee away, against which a Gunne is very good, for they doe feare it very much. In the River of Euphrates from Berra to Felgia, there be certaine places where you pay Customs, as many Medines like a fountaine of lading; and certain Rafters and Sope, which is for the fountes of Aleppo, which is Lord of the Arabians; and all that great Desert, and backe home Villages upon the River. Felgia where you relade your goods which come from Berra, is a little Village: from whence you goe to Bablon in a day.

Bablon is a Towne not very great but very populous, and of great traffique of Strangers, for that is the way to Persia, Syria, and Arabia: and from thence doe goe Carouans for shute and other places. Here are great fere of victuals, which come from Armenia downe the River of Tygris. They are brought upon rafters made of Goat-skinnes likewise full of windes and bords of Tygris. They are brought upon rafters made of Goat-skinnes likewise full of windes and bords of Tygris. They are brought upon rafters made of Goat-skinnes likewise full of windes and bords of Tygris.

By the River Euphrates, your dayes journey from Bablon at a place called Ada, in a field neere unto it, is a hanging bridge to see a mouth that dash continually throw forth against the river, which is a hanging bridge to see a mouth that dash continually throw forth against the river, which is a hanging bridge to see a mouth that dash continually throw forth against the river.

By the River Euphrates, your dayes journey from Bablon at a place called Ada, in a field neere unto it, is a hanging bridge to see a mouth that dash continually throw forth against the river, which is a hanging bridge to see a mouth that dash continually throw forth against the river.

from place to place with their Camels, Goates, and Horses, Wives and Children and all. They have large blew Gownes, their Wives eares and noses are ringed very full of rings of Copper and Siluer, and they wear rings of Copper about their legs.

Bafora lieth neere the Gulfe of Persia, and is a Towne of great trade of Spices and Drugs which come from Ormus. Also there is great store of Wheat, Rice, and Dates growing thereabout, whereunto they fetter Bablon and all the Countrey, Ormus, and all the parts of India. I went from Bafora to Ormus downe the Gulfe of Persia, in a certaine ship made of bords, and fowed together with Cayro, which is threed made of the huske of Cocoes, and certaine Canes or straw leares fowed upon the leames of the bords which is the cause that they leake very much. And so hauing Persia alwayes on the left hand, and the Coast of Arabia on the right hand we passed many Ilands, and among others, the famous Iland Baharin, from whence come the best Pearles which be round and Orient.

Ormus is an Iland in circuit about fure and twentie or thirtie miles, and is the dryest Iland in the world: for there is nothing growing in it but only Salt; for their water, wood, or victuals, and all things necessary come out of Persia, which is about twelue miles from thence. All thesabout be very fruitful, from whence all kind of victuals are sent vnto Ormus. The Portugals haue a Caille here which standeth neere vnto the sea, wherein there is a Captaine for the King of Portugall, hauing vnder him a conuenient number of Souldiers, whereof some part remaine in the Caille, and some in the Towne. In this Towne are Merchants of all Nations, and many Moores and Gentiles. Here is very great trade of all sorts of Spices, Drugs, Silke, cloth of Silke, fine Tapetries of Persia, great store of Pearles which come from the Ile of Baharin, and are the best Pearles of all others, and many Horfes of Persia, which fere all India. They haue a Maier to their King which is chosen and governed by the Portugals. Their Women are very strangely attired, wearing on their Noses, Eares, Neckes, armes and legges, many rings of worth Jewels, and lockes of Siluer and Gold in their eares, and a long barre of gold vpon the side of their Noses. Their Eares with the weight of their Jewels be worse to wide, that a man may thrust three of his fingers into them. Here very shortly after our arrivall wee were put in Prison, and had part of our goods taken from vs by the Captaine of the Caille, whose name was Don Mathias de Albuquerque; and from hence the eleuenth of October hee shipped vs and sent vs for Goa vnto the Vice-roy, which at that time was Don Francisco de Mascarenhas.

The ship wherein wee were imbarked for Goa belonged to the Captaine, and carried one hundred twentie and foure Horfes in it. All Merchandise carried to Goa in a ship wherein are Horfes, pay no Customs in Goa. The Horfes pay custome, the goods pay nothing: but if you come in a ship which bringeth no Horfes, you are then to pay eight in the hundred for your goods. The first Citie of India that wee arrived at vpon the fifth of Nouember, after we had passed the Coast of Zanda, is called Diu, which standeth in an Iland in the Kingdome of Cambaia, and is the strongest Towne that the Portugals haue in those parts. It is built like, but well stored with Merchandise; for here they lade many great ships with diuers commodities for the Straights of Mecca, for Ormus, and other places, and their bee ships of the Moores and of Christians. But the Moores cannot passe, except they haue a Passport from the Portugals.

Cambaia is the chief Citie of that Province, which is great and very populous, and fairly builded for a Towne of the Gentiles: but if there happen any Famine, the people will sell their Children for very little. The last King of Cambaia was Salim Bada, which was killed at the siege of Diu, and shortly after his Citie was taken by the great Mogor, which is the King of Agra and of Delhi, which are fortie dayes journey from the Country of Cambaia. Here the Women wear vpon their armes infinite numbers of rings made of Elephants teeth, wherein they take so much delight, that they had rather bee without their meat then without their Bracelets. Going from Diu wee came to Daman, the second Towne of the Portugals in the Countrey of Cambaia, which is distant from Diu fortie leagues. Here is no trade but of Corne and Rice. But here many Villages vnder them which they quietly possesse in time of Peace, but in time of Warre the enemy is master of them. From thence wee passed by Bafama, and from Bafama to Tana, at both which places is small trade but onely of Corne and Rice.

The tenth of Nouember, wee arrived at Chaul which standeth in the firme land. There bee two Townes, the one belonging to the Portugals, and the other to the Moores. That of the Portugals is nere to the Sea, and commandeth the Bay, and is well round about. A little blue that, is the Towne of the Moores which is governed by a Maier King, called Ka-Matua. Here is great traffique for all sorts of Spices, and Drugges, Silke, and cloth of Silke, Sandales, Elephants teeth, and much China worke, and much Sugar which is made of the Nar called Ganga; the Tree is called the Palm-tree, which is the profitable Tree in the world: it doth allwayes beare fruit, and doth yeeld Wine, Oyle, Sugar, Vinegar, Cordes, Coles, or leares are made Thatch for the houses, Sayles for ships, Mats to sit or lie on: of the branches they make their Houses, and broomes to sweepe, of the Tree wood for ships. The wine doth issue out of the top of the tree. They cut a branch of a bough hand biade it hard, and hang an earthen pot vpon it, which they empty euery morning and euery evening, and fill it and put in certaine

FFFFF a dried

Kine devotion
Pythagoreans dis-
persion.

Mad reason of
burning the
Dead.

Goa.

Idalen.
Bijapur.
This was the
twentieth of
November.

They fled from
Goa. See here-
of Luffbaterum
frick's
Bellegosa a
Towne.
Bijapur.

Gulcond.

Apparill.

Malifutian.
See fup. lib. 3.
viz. of English
trade there.
See idere.

Bellegosa.

Serange Mar-
riages.

dried Raisins, and it becometh very strong Wine in short time. Hitherto many ships come from all parts of *India*, *Oromas*, and from *Mocua*: hence bee many *Mores* and *Gentiles*. They have a very strange order among them, they worship a Cow, and esteeme much of the Cow dung to plant the walls of their houses. They will kill nothing not so much as a Louer: for they hold it a faine to kill any thing. They ate no flesh, but live by Roots, and Rice, and Milke. And when the husband dyeth his wife is burned with him, if there be allee if there will not, her head is flauen, and they neuer recount made of her after. They say if they should bee buried, it were a great faine, for of their bodies there would come many Wormes and other vermin, and when their bodies were consumed, those Wormes would lack sustentance, which were a faine, therefore they will bee burned. In *Cambai* they will kill nothing, nor have any thing killed: in the Towne they have Hospitals to keepe lame Dogs and Cats, and for Birds. They will giue meate to the Ants.

Goa is the most principall Cite which the *Portugals* haue in *India*, wherein the Vice-roy remaieth with his Court. It standeth in an Island, which may be fise and twentie or thirtie miles about. It is a fise Cite, and for an *Indian* Towne very faire. The Island is very faire, full of Orchards and Gardens, and many Palmer trees, and hath some Villages. Here be many Merchants of all Nations. And the Fleet which cometh euerie yeere from *Portugall* which be foure, fise, or fise great ships, cometh first hither. And they come for the most part in September, and remaine there fortie or fiftie dayes; and then goe to *Cochin*, where they laide their Pepper for *Portugall*. Oftentimes they laide one in *Goa*, the rest goe to *Cochin*, which is from *Goa* an hundred leagues Southward. *Goa* standeth in the Countrey of *Hidalcen*, who lyeth in the Countrey fise or feuen dayes iourney. His chiefe Cite is called *Bijapur*. At our coming we were call'd to Prison, and examined before the Iustice and demanded for Letter, and were charged to bee spies, but they could proue nothing by vs. We continued in Prison vntill the two and twentie of December, and then we were let at libertie, putting in fareties for two thousand Duckets not to depart the Towne, which fareties Easter Sixtye an English. *Fetates* which we found there, and another religious man a friend of his procured for vs. Our faretie name was *afadon Tabero*, to whom we payd two thousand one hundred and fiftie Duckets, and fill be demanded more: whereupon we made fute to the Vice-roy and Iustice to haue our money again, considering that they had had in their hands neere fise months and could proue nothing against vs. The Vice-roy made vs a very sharpe answer, and said we should be better fited before it were long, and that they had further matter against vs.

Whereupon we preferred determined rather to seeke our liberties, then to bee in danger for ever to be Slaves in the Countrey, for it was told vs we should haue the Strapado. The fifth day of April 1585, in the morning we ranne from thence. And being let ouer the Riuer, we went two daies on foot not without feare, not knowing the way nor having any guide, for we durst trust none. One of the first Townes which we came vnto, is called *Bellegosa*, where there is a great Market kept of Diamonds, Rubies, Saphires, and many other lost Stones. From *Bellegosa* we went to *Bijapur*, which is a very great Towne where the King doth keepe his Court. He hath many *Gentiles* in his Court and they be great Idolaters. And they haue their Idols standing in the Woods, which they call *Pagades*. Some bee like a Cow, some like a Monke, some like Buffles, some like Peacocks, and some like the Diuel. Here bee very many Elephants which they goe to warre withall. Here they haue good flore of Gold and Silver: their houses are of stone very faire and high. From hence we went for *Gulcond*, in the Countrey of the King of *Canas de lahebar*. Here, and in the Kingdome of *Hidalcen*, and in the Countrey of the King of *Dum*, be the Diamonds found of the olde tyme. It is a very faire Towne, pleasant, with faire houses of Bricke and Timber, it aboundeth with great flore of Fruits and fresh water. Here the men and the women doe goe with a cloth bound about their middles, without any more apparill. We found it here very hote.

The Winter beginneth here about the last of May. In these parts is a Port or Haven called *Mafutatan*, which standeth eight dayes iourney from hence toward the Gulf of *Bengala*, whither come many ships out of *India*, *Pegu*, and *Sumatra*, very richly laden with Pepper, Spices, and other commodities. The Countrey is very good and fruitful. From thence I went to *Semidera*, which is a fise Countrey, and the King is called, *The King of Broad*. The houses here be all thatched and made of Lome. Here be many *Mores* and *Gentiles*, but there is small Religion among them. From thence I went to *Bellegosa*, and to *Barrampore*, which is in the Countrey of *Zelabum Echebar*. In this place their money is made of a kind of Silver round and thicke, to the value of twentie pence, which is very good silver. It is marvellous great and populous Countrey. In their Winter which is in Iune, Iuly, and Augur, there is no passing in the streets but with Horles, the waters bee so high. The houses are made of lome and thatched. Here is great flore of Cotton-doshmade, and painted clothes of Cotton-wooll: there groweth great flore of Come and Rice. We found Marriges great flore both in Towne and Villages in many places where wee passed, of Boyes of eight or ten yeeres, and Gittles of fise or fise yeeres old. They both doe die vpon one Horle very trimly decked, and are carried through the Towne

Towne with great piping and playing, and so returne home and eat of a Banquet made of Rice and Fruits, and there they dance the most part of the night, and to make an end of the marriage. They lie not together vntill they bee ten yeeres old. They say they marrie their Children so young, because it is an order, that when the man dyeth, the woman must be burned with him: so that if the Father die, yet they may haue a Father in law to helpe to bring vp the Children which be married: and also that they will not leaue their Sommes without Wives, nor their Daughters without Husbands.

From thence we went to *Almandany*, which is a vrie from Towne. It was besieged twelue yeeres by *Zelabum Echebar*, before hee could winne it. It standeth vpon a vrie great high Rocks as the most part of their Castles doe, and was of a very great circuit. From hence we went to *Ujim* and *Seringer*, where we ouertooke the Ambassadors of *Zelabum Echebar* with a marvellous great companie of men, Elephants, and Camels. Here is great trade of Cotton and Cloth made of Cotton, and great flore of Drugs. From thence we went to *Agra*, passing many Rivers, which by reason of the raie were so fwellen, that we waded and swamme oftentimes for our liues. *Agra* is a very great Cite and populous, built with stone, having faire and large streets, with a faire Riuer running by the side, which falleth into the Gulfe of *Bengala*. It hath a faire Cattle and a strong, with a very faire Ditch. Here bee many *Mores* and *Gentiles*, the King is called *Zelabum Echebar*: the people for the most part call him *The Great Mogor*. From thence we went for *Fatapore*, which is the place where the King kept his Court. The Towne is greater than *Agra*, but the houses and streets bee not so faire. Here dwell many people both *Mores* and *Gentiles*. The King hath in *Agra* and *Fatapore*, as they doe credibly report, one thousand Elephants, thirtie thousand Horses, one thousand and foure hundred tame Deere, eight hundred Concupines: such flore of Ounces, Tygres, Buffles, Cockes and Hawkes, that is very strange to see. He kepeth a great Court, which they call *Durranah*. *Agra* and *Fatapore* are two very great Cities, eithr of them must be greater then *London* and more populous. Betweene *Agra* and *Fatapore* are twelue miles, and all the way is a Market of victuals and other things, as full as though a man were full in a Towne, and so many people as if a man were in a Market. They haue many fine Carts, and many of them carved and gilded with Gold, with two wheeles which bee drawne with two little Bulls about the biggness of our great Dogs in *England*, and they will runne with any Horle, and carrie two or three men in one of these Carts: they are covered with Silke or very fine cloth, and bee vied here as our Coaches be in *England*. Hither is great resort of Merchants from *Persia*, and out of *India*, and very much Merchandize of Silke and Cloth, and of precious Stones, both Rubies, Diamonds, and Pearles. The King is apparelled in a white Cote made like a Shirr tyed with strings on the one side, and a little cloth on his head, coloured oftentimes with red or yellow. None come into his house but his Eunuches which keepe his women.

Here in *Fatapore* we stayed all three vntill the eight and twentieth of September 1585, and then Master *Iohn Newberie* tooke his iourney toward the Cite of *Labor*, determining from thence to goe for *Persia*, and then for *Alippo* or *Constantinople*, whether hee could get foonest passage vnto; and directed me to goe to *Bengala* and for *Pegu*, and did promise me, if I pleased God, to meet me in *Bengala* within two yeeres with a ship out of *England*. I left *William Leader* the Jeweller, in seruice with the King *Zelabum Echebar* in *Fatapore*, who did enter-tyne him verie well, and gaue him an House and fise Slaves an Horle, and euery day fise *S. S.* in money.

I went from *Agra* to *Satagan* in *Bengala*, in the companie of one hundred and foure score Boates laden with Salt, *Opium*, Hinge, Lead, Carpets, and diuers other commodities downe the Riuer *Iemna*. The chiefe Merchants are *Mores* and *Gentiles*. In these Countreies they haue many strange Ceremonies. The *Bramenes* which are their Priests, come to the water and haue a string about their necks made with great ceremonies, & laide vp water with both their hands, and then turne the string first with both their hands within, and then one arme after the other out. Though it be neuer so cold, they will waite themselves in cold water or in warme. These *Grasiders* will eate no Fleish, nor kill any thing. They live with Rice, Butter, Milke, and Fruits. They say in the water naked, and dresse their meat and eate it naked, and for their penance they lie flat vpon the earth, and rise vp and turne themselves about thirtie or fortie times, and vie to heaue vp their hands to the Sunne, and to kisse the earth, with their armes and legs stretched a-long out, and their right leg alwayes before the left. Euery time they lie downe, they make a score on the ground with their finger, to know when their flint is finished. The *Bramenes* marke themselves in the foreheads, eares, and throats, with a kind of yellow gear which they paint, and euery morning they doe it. And they haue some old men which goe in the streets with a box of yellow Powder, and marke men on their heads and neckes as they meet them. And their widurs doe come by ten, twelue, and thirtie together, to the water side singing, and there doe wash themselves, and then vie at their Ceremonies, and marke themselves in their foreheads and faces, and carrie lome with them, and so depart singing. Their Daughters bee married, at, or before the age of ten yeeres. The men may haue feuen wives. They be a kind of crastie people.

Mandoe, or
Almandany, is
very strong
Towne.
Fitch.

Agra a great
Cite.

Zelabum Echebar
the great Mo-
gor: rather to
sell which
now raiseth,
of whom see
fup. lib. 3. c. 4. in
Hemans. fide
& Sir Tho. Bates.

Bulls draw Co-
aches or Carts.

Newberie iour-
ney in which it
seemeth he
died, unknown
how or where.

William Leader
the Jeweller
of Cambai.

The supersti-
tious Ceremo-
nies, like
those of the
ancient Gyn-
nopsigis in
Strabo, &c.

Deuotions (as
on Beards)
more by tale
than by weight

Poligamy.

Solemn Feat

The Preaching and Apparition of the Priests.

Rings or high Priests.

Orders how taken.

Houses and begging.

Obscuring of new Moons.

Lamey's first and twelve dayes journey Northeast from Pegu.

Physick in the Diuets name.

They burne for Deat.

the *Talipous*, to Preach in, which are full of Images both of men and women, which are all gilded out with Gold. It is the fairest place, I suppose, that is in the world: it standeth very high, and there are four ways to it, which all along are fenc'd with Trees of figs, in such wise that a man may goe in the headsome two miles in length. And when their Feast day is, a man can hardly pass by water or by land for the great press of people; for they come from all places of the Kingdom of Pegu thither at their Feast.

In Pegu they have many *Talipous* or Priests, which Preach against all abuses. Many men resort unto them. When they enter into their *Kiact*, that is to say, their holy place or Temple, at the doore there is a great lare of water with a Cocke or ladle in it, and there they wash their feet; and then they enter in, and lift up their hands to their heads, firft to their Preacher, and then to the Sonne and to it downe. The *Talipous* goe very strangely apparelled, with one Cambrine or chine cloth next to their bodie of a browne colour, another of yellow, double many times upon their shoulders; and these two bee guided to them with a broad Ruffe, and they have a Skinne of leather hanging on a string about their neckes, whereupon they fit, bare headed and bare footed; for none of them weareth Shoes; with their right armes bare and a great broad *Sambro* or shadow in their hands to defend them in the Summer from the Sunne, and in the Winter from the Raine. When the *Talipous* or Priests take their Orders, first they goe to Schoole, until they bee twene years old or more, and then they come before a *Talipous*, appointed for that purpose, whom they call *Rewis*: hee is of the chiefest and most learned, and hee opposeth them, and afterward examineth them many times, whereby they will learne their Friends, and the companye of all Women, and take upon them the habit of a *Talipous*. If any bee content, when he rideth upon an Horse about the streets very richly apparelled, with Drums and Pipes, so flow that he leazeth the riches of the world to bee a *Talipous*. In few dayes after, he is carried upon a thing like an Horfetter, which they call a *Serion*, upon ten or twelve mens shoulders in the apparel of a *Talipous*, with Pipes and Drums, and many *Talipous* with him, and all his friends, and so they goe with him to his House, which standeth without the Towne, and there they leave him. Every one of them hath his House, which is very little, fit upon five or eight Posts, and they goe up to them with a Ladder of twelve or fourteen staves. Their Houses bee for the most part by the high wayes side, and among the Trees, and in the Woods. And they goe with a great Part made of wood or fine earth, and covered, yea with a broad girdle upon their shoulder, which commeth under their arme, wherewith they goe to begge their victuals which they eat, which is Rice, Fish, and Herbes. They demand nothing, but come to the doore, and the people profertly doe give them, some one thing, and some another; and they put all together in their Poo: for they say they must eat of their Almes, and therewith content themselves. They keepe their Feasts by the Moone; and when it is new Moone they keepe their greatest feast: and then the people fend Rice and other things to that *Kiact* or Church of which they bee; and there all the *Talipous* doe meete which bee of that Church, and eat the victuals which are sent them. When the *Talipous* doe Preach, many of the people carrie them gifts into the pulpit where they sit and preach. And there is one which lieth by them to take that which the people bring. It is deemed among them. They have none other Ceremonies nor service that I could see, but only Preaching. I went from Pegu to *Lamey*, which is in the Countrey of the *Langkassins*, whom we call *Langurs*; it is five or six dayes journey Northeast from Pegu. In which journey I paid many fruitful and pleasant Countreys. The Countrey is very low, and hath many faire Rivers. The Houses are very bad, made of Canes, and covered with Straw. Here are many wilde Buffes, and Elephanes. *Lamey* is a very faire and great Towne, with houses of stone, well peopled, the streets are very large, the men very well set and strong, with a cloth about them, bare headed and bare footed: for in all these Countreys they weare no Shoes. The Women bee much finer then those of Pegu. Here in all these Countreys they have no Wheate. They make some cakes of Rice. Hither to *Lamey* come many Merchants out of China, and bring great store of Muske, Gold, Silkes, and many other things of China worke. Here is great store of Victuals: they have fish plenty, that they will not make the Buffes, as they doe in all other places. Here is great store of Copper and Beniamin. In these Countreys where the people bee sicke they make a voyage to offer meat unto the Diuelli, if they escape: and when they bee recovered they make a Banquet with many Pipes and Drums and other Instruments, and dauncing all the night, and their friends come and bring gifts, Cocos, Figges, Arreaces and other Fruits, and with great dauncing and reioicing they offer to the Diuelli, and say, they give the Diuelli to eat, and drive him out. When they bee dauncing and playing they will cry and hallow very loud; and in this sort they say they drive him away. And when they be sicke a *Talipous* or two every night doth sit by them and sing, to please the Diuelli that hee should not hurt them. And if any die hee is carried upon a great frame made like a Tower, with a covering all gilded with gold made of Canes, carried with fourteene or sixteene men, with Drums and Pipes and other instruments playing before him to a place out of the Towne and there is burned. He is accompanied with all his Friends and Neighbours, all men; and they give to the *Talipous* or Priests many Mats and Cloths: and then they returne to the house and there make a Feast for two dayes: and then the Wife with all the neighbours

bours Wives and her friends, goe to the place where he was burned, and there they sit a certaine time and cry, and gather the peeces of bones which bee left in vnder and burie them, and then returne to their houses and make an end of all mourning. And the men and women which bee neere of kin doe shake their heads, which they doe not except it be for the death of a friend: for much esteeme of their haires.

Ceylon is the place where they finde the Rubies, Saphires, and the Spinelles: it standeth five dayes journey from *Ana* in the Kingdome of Pegu. There are many great high Hills out of which they digge them. None may goe to the Pits but only those which digge them.

In Pegu, and in all the Countreys of *Ana*, *Langkassins*, *Siam*, and the *Bramas*, the men weare buncches or little round Balls in their priuie members: some of them weare two and some three. They cut the skinne and do put them in, goe into one hole and another into the other side; which they doe when they bee five and twentie or thirtie yeeres old, and at their pleasure they take one or more of them out as they thinke good. Wherthey be married the Husband is for every Child which his Wife hath, to put in one, until he come to three, and then no more: for they say the women doe desire them. They were invented because they should not abuse the Male sexe. For in times past all those Countreys were so given to that Villanie, that they were very scarce of people. It was also ordain'd, that the Women should not have past three cubits of Cloth in their nether clothes, which they bind about them; which are so frast, that when they goe in the freers, they see none one side of the legge bare above the knees. The buncches store and bee of diuers sort: the least bee as bigge as a little Walnut, and very round: the greatest are as bigge as a little stone egge: some are of Braffe, and some of Siluer; but those of Siluer bee for the King and his Noblemen. These are gilded and made with great cunning, and ring like a little bell. There are some made of Lead, which they call *Salay*, because they ring but little; and these be of lesser price for the poorer sort. The King sometimes taketh his out, and giveth them to his Noblemen as a great gift: and because hee hath vied them, they esteeme them greatly. They will put one in, and heale up the place in feuen or eight dayes.

The *Bramas* which bee of the Kings Countrey (for the King is a *Brama*) have their legges or bellies, or some part of their body, as they thinke good themselves, made blacke with certain things which they haue: they use to prick the skinne, and to put on it a kind of Anile or Blacking, which doth continue alwayes. And this is counted an Honour among them: but none may have it, but the *Bramas* which are of the Kings kindred.

These people weare no Beards: they pull out the haire on their faces with little pinions made for that purpose. Some of them will let sixteen or twentie haire grow together, some in one place of his face and some in another, and pulle out all the rest: for he carrieth his pinions alwayes with him to pull the haire out as often as they appeare. If they see a man with a beard they wonder at him. They haue their teeth blacked both men and women, for they say a Dog hath his teeth white, therefore they will blacke theirs.

The *Papies* if they haue a face in the law which is so doubtful that they cannot well determine it, put two long Canes into the water where it is very deepe: and both the parties goe in to the water by the poles, and there sit men to Iudge, and they both doe die under the water, and he which remaineth longest under the water doth winne the suite.

The tenth of Iunius I went from Pegu to Malacca, passing by many of the Ports of Pegu, as *Martawan*, the land of *Tani*, from whence commeth great store of Tinne, which seereth all *India*, the Islands of *Tanafuri*, *Iunfalum*, and many others; and so came to Malacca the eight of February, where the *Portugals* haue a Cattle which standeth neere the Sea. And the Countrey fall without the Towne becometh to the *Malayns*, which is a kind of proud people. They goe naked with a cloth about their middle, and a little roll of cloth about their heads. Hither come many things from China, and from the *Malacres*, *Banda*, *Tamor*, and from many other Islands of the *Isas*, which bring great store of Spices and Drugs, and D amants and other Jewels. The voyages into many of these Islands belong unto the Captaine of Malacca: so that none may goe thither without his licence: which yield him great fummes of money every yeere. The *Portugals* here haue oftentimes warres with the King of *Achem*, which standeth in the land of *Sumatra*: from whence commeth great store of Pepper and other Spices every yeere to Pegu and Macao, within the Red Sea, and other places.

When the *Portugals* goe from *Macao* in China to *Iapan*, they carrie much white Silke, Gold, Muske, and Porcelaine: and they bring from thence nothing but Siluer. They haue a great Caracke which goeth thither every yeere, and bee brought from thence every yeere about five hundred thousand Crusadoes: and all this Siluer of *Iapan*, and two hundred thousand Crusadoes more in Siluer which they bring yearly out of *India*, they employ to their great advantage in China: and they bring from thence Gold, Muske, Silke, Copper, Porcelaines, and many other things very costly and gilded. When the *Portugals* come to *Canton* in China to traffique, they must remaine there but certaine dayes: and when they come in at the Gate of the Ciuitie, they must enter their names in a booke, and when they goe out as night they must put out their names. They may not lie in the Towne all night, but must lie in their Boats without the Towne.

Caplans place the Rubies and other precious Stones are found.

Anthony Galus no wifes of these Bala: Captaine Tani also and others

The people of Pegu weare no Beards.

Trial of justice

Malacca.

The Voyage to Japan.

Eight hundred thousand Crusadoes in siluer employed yearly by the Portugals in China.

And their dayes being expired, if any man remaine there, they are euill yfed and impietous. A man may keepe as many Concubines as hee will, but one Wife onely: All the *Chinians*, *Indians*, and *Catholick Christians* doe write right downwards, and they doe write with a fine Pen- fill made of Dogs or Cats haire.

Laba is an Iland among the *Lana* from whence come the *Diamonds* of the *New world*. And they find them in the Rivers, and digge for the King will not suffer them to digge for Rocks. *Tamila* is an Iland among the *Lana* also from whence come *Diamonds*. And the King hath a masse of earth which is Gold: is groweth in the middle of a River: and when the King doth lack Gold, they cut part of the earth and melt it, whereof cometh Gold. This masse of earth doth appeare but once in a yeere; which is when the water is low: and this is in the month of April.

Bima is an other Iland among the *Lana*, where the Women trauell and labour as our men doe in *England*; and the Men keepe house and goe where they will.

The nine and twentieth of March 1588. I returned from *Malacca* to *Mortaua*, and so to *Pegu*, where I remained the second time untill the fourteenth of September, and then I went to *Ceylon*, and there tooke shippe, and passing many dangers by reason of contrary winds, it pleased God thus we arrived in *Bengala*, in November following: where I layed for want of passage untill the third of February 1589, and then I shipped my selfe for *Cochin*. In which Voyage we endured great extremities for lacke of fresh water: for the weather was extreme hot, and we were many Merchants and Passengers, and we had verie many calmes, and hot weather. Yet it pleased God that we arrived in *Ceylon* the sixth of March, where we laded five days to water and to furnish our felues with other necessarie provision. This *Ceylon* is a bragg Iland, verie fruitful and faire; but by reason of continuall warres with the King thereof, all things are verie deere: for he will not suffer any thing to be brought to the Cattle where the *Portugals* be: wherefore oftentimes they have great want of victuals. Their provision of victuals cometh out of *Bengala* euerie yeere. The King is called *Rama*, and is of great force: for hee cometh to *Columbo*, which is the place where the *Portugals* have their Fort, with a hundred thousand men, and many Elephants. But they be naked people all of them; yet many of them be good with their Pieces which be Muskets. When the King talked with any man, hee standeth vpon one legge, and setteth the other foot vpon his knee with his sword in his hand: it is not their order for the King to sit but to stand. His apparell is a fine painted cloth made of Cotton-wooll about his middle: his haire is long and bound vp with a little fild cloth about his head: all the rest of his bodie is naked. His Guard are a thousand men, which stand round about him, and hee in the middle; and when he marcheth, many of them goe before him, and the rest come after him. They are of the race of the *Chingalays*, which they say are the best kind of all the *Malabars*. Their Eares are verie large; for the greater they are, the more Honourable they are accounted. Some of them are a spanne long. The Wood which they burne is Cinnamon wood, and it smelleth verie sweet. There is great store of Rubies, Sapphires, and Spinnels in this Iland: the best kind of all bee here; but the King will not suffer the Inhabitants to digge for them, lest his Enemies should know of them, and make warres against him, and so drue him out of his Countrey for them. They have no Horses in all the Countrey. The Elephants be not so great as those of *Pegu*, which be monstrous huge: but they say all other Elephants doe feare them, and none dare fight with them, though they be verie small. Their Women haue a cloth bound about them from their middle to their knee: and all the rest is bare. All their beards be blacke and but little, both Men and Women. Their floures are verie little, made of the branches of the Palmer or Coco-tree, and covered with the Leanes of the same tree.

The eleventh of March we layed from *Ceylon*, and so doubled the Cape of *Comori*. Not farre from thence, betwene *Ceylon* and the maine land of *Negapatana*, they fight for Pearles. And there is fished euery yeere verie much; which doo serue all *India*, *Cambaya*, and *Bengala*; it is not so orient as the Pearle of *Babaria* in the Gulfe of *Perfia*. From *Cape de Comori*, we passed by *Coulam*, which is a Fort of the *Portugals*: from whence cometh great store of Pepper, which cometh for *Portugall*: for oftentimes they lade one of the Caracks of *Portugall*. Thus passing the Coast we arrived in *Cochin* the two and twentieth of March, where we found the weather warme, but scarce of Victuals: for here groweth neither Come nor Rice; and the greatest part cometh from *Bengala*. They haue here verie bad water, for the River is farse off. This bad water catch many of the people to be like Lepers, and many of them haue their legges swollen as big as a mans in the waist, and many of them are scarce able to goe. These people here be *Malabars*, and of the race of the *Natives* of *Calicut*: and they differ much from the other *Malabars*. These haue their heads verie full of haire, and bound vp with a string; and there doth appeare a bush without the band wherewith it is bound. The men be tall and strong, and good Archers with a long Bow and a long Arrow, which is their best weapon: yet there bee some Calimers among them, but they handle them badly.

Here groweth the Pepper; and it springeth vp by a stick or a Pole, and is like our Lute berry, but smelleth longer like the Wheat-stere: and at the first the bunches are green; and as they were ripe they cut them off and drie them. The leafe is much lesser then the Lute leafe and thinner

thinner. All the Inhabitants here haue very little houses, couered with the leanes of the Coco-trees. The men be of a reasonable stature; the women little; all blacke, with a cloth bound about their middle hanging downe to their hammes: all the rest of their bodies be naked: they haue horrible great Eares with many rings set with Pearles and Stones in them. The King goeth incathed, as they doe all; he doth not remaine in a place above five or six dayes: he hath many houses, but they be but little: his Guard is but small: he remoueth from one house to another according to their order. All the Pepper of *Calicut* and coorse Cinnamon groweth here in this Countrey. The best Cinnamon doth come from *Ceylon*, and is pulled from fine young Trees. Here are verie many Palmer or Coco-trees, which is their chiefe food: for it is their meat and drinke; and yetteth many other necessarie things, as I haue declared before.

The *Natives* which be vnder the King or *Samorin*, which be *Malabars*, haue alwayes warres with the *Portugals*. The King hath alwayes peace with them; but his people goe to the Sea to rob and steale. Their chiefe Capitaine is called *Cegi All*; he hath three Castles vnder him. When the *Portugals* complain to the King, he saith he doth not fend them out: but hee contenteth that they goe. They range all the Coast from *Ceylon* to *Goa*, and goe by foure or five Parowes or Boates together; and haue in euery one of them fiftie or threescore men, and board presently. They doe much harme on that Coast, and take euery yeere in my Foills and Boates of the *Portugals*. Many of these people be *Mauers*. I remained in *Cochin* vn till the second of November, which was eight months; for that there was no passage that went away in all that time; if I had come two dayes sooner I had found a passage presently. From *Cochin* I went to *Goa*, where I remained three dayes. From *Cochin* to *Goa*, is an hundred leagues. From *Goa* I went to *Chaul*, which is threescore leagues, where I remained three and twentieth dayes; and there making my provision of things necessarie for the Ship, from thence I departed to *Ormus*; where I layed for a passage to *Balfoira* fiftie dayes. From *Goa* to *Ormus* is foure hundred leagues.

Heere I thought good, before I make an end of this my Booke, to declare some things which *India* and the Countrey further Eastward doe bring forth.

The Pepper groweth in many parts of *India*, especially about *Cochin*: and much of it doeth grow in the fields among the bushes without any labour: and when it is ripe they goe and gather it. The Shrub is like vuto our Lute-tree: and if it did not runne about foure Tree or Pole, it would fall downe and rot. When they first gather it, it is greene; and then they lay it in the Sunne, and it becometh blacke.

The Ginger groweth like vuto our Garlike, and the root is the Ginger: it is to be found in many parts of *India*.

The Cloues doe come from the Iles of the *Malucces*, which bee diuers Ilands: their Tree is like to our Bay-tree.

The Nutmegs and Maces grow together, and come from the Iles of *Banda*: the tree is like to our Walnut-tree, but somewhat lesser.

The white Sandoll is wood very sweet and in great request among the *Indians*; for they grind it with a little water, and annoint their bodies therewith: it cometh from the Ile of *Timor*.

Campora is a precious thing among the *Indians*, and is sold dearer then Gold. I thinke none of it cometh for Christendome. That which is compounded cometh from *China*: but that which groweth in Canes and is the best, cometh from the great Ile of *Borneo*.

Lignum Alost cometh from *Cassuchina*.

The Benjamin cometh out of the Countreys of *Siam* and *Saigones*.

The Long Pepper groweth in *Bengala*, in *Pegu*, and in the Ilands of the *Lana*;

The Muske cometh out of *Tartarie*, and is made after this order, by report of the Merchants which bring it to *Pegu* to sell; In *Tartarie* there is a little beast like vnto a young Roe, which they take in fnares, and beat him to death with the blood: after that they cut out the bones, and beat the flesh with the blood verie small, and fill the skin with it: and heereof cometh the Muske.

Of the Amber they hold diuers opinions; but most men say it cometh out of the Sea, and that they finde it vpon the shores fide.

The Rubies, Sapphires, and Spinnels, are found in *Pegu*.

The Diamonds are found in diuers places, as in *Dijmager*, in *Agra*, in *Delli*, and in the Ilands of the *Lana*.

The best Pearles come from the Iland of *Babaria* in the *Persian* Sea, the worster from the *Persia*, neere the Ile of *Ceylon*, and from *Ayana* a great Iland on the Southermost Coast of *China*.

Spidum and many other Kindes of Drugges come from *Cambela*.

Now to returne to my Voyage; I went to *Balfoira* or *Balfoira*, and from *Balfoira* to *Babaria*: and we passed the most part of the way by the strength of men by lialling the Boat vnto the River with a long cord. From *Babaria* I came by land to *Mosul*, which standeth neere to *Ninus*, which is all ruined and destroyed; it standeth fast by the River of *Tigris*. From *Mosul*

Fernandes his Letter.

Aracanians fertility.

Bates his Letter. King of Pegu taken.

600 Elephants and 600 hydes burdens of gold and gems taken.

Sirian.

Miserable Spectacle.

Silver and Brasse.

Hot punishment for cold courage. Pte. William. Floris ship.

Pimenta. Town of Saint Thomas. Gings.

Ingrate success of Gyms. notophy. They have another fort called Santhia, which lies in Defares, and sometimes come forth thence naked, as those mentioned by Gouffier and Maffibon, but not so leant.

Lead, Brasse, Ordnance, without weight. This was then the state of the Kingdom of Pegu, brought to one Citie, and that almost destroyed.

The rest we will supply out of the Epistle of Andrew Bones, and Francis Fernandes, Jesuits. This writes concerning *Aracan*, that it is a large Kingdom, but now desolate by the *Siam* Mountains. The King hath only two or three fortified Cities, in Woods and *Siam* mite. The fertility of that Countie is such, that it yieldeth yearly a threefold Harvest, and at what time of the yeere soever they sowe, the seeds come to ripenesse. *Cotton* and *Malacca* alone carrie from thence yearly thirty ships laden with Graine. The Woods also abound with diuers Fruit-trees; the Herbes are almost all both odoriferous and medicabile. It is able to lade yearly twenty of the greatest ships with Pitch and Timber. Their Fontaines, Rivers, wilde and tame Beasts, Mines of Gold, Silver, Brasse, Iron, and Lead, also of Rubies and Gemmes, likewise commodious Ports I omit; as also the temperature of the aire, and the hopes of conquering the countie, force frustrated.

Bates writeth, the eight and twentieth of March, that the King of Pegu beleagued with a straight siege by the Kings of *Tangay* and *Aracan*, deliuered himselfe (visible to beold any longer) to the King of *Tangay*, which caused his head and the Queen also to bee cut off. The like he did to his sonne the Prince. After this he went to the Tower where the King's treasure was kept, which was so much that scarcely six hundred Elephants and as many Horses were sufficient to carrie away the Gold and Gemmes only. For I say nothing of the Silver and other Metals, as things of no price. The King of *Aracan* then absent, hearing that the King of *Tangay* against his agreement with him had taken all this treasure for himselfe, and dismissed the Army without his Knowledge, came thither with the aide of the *Portugals* to invade *Tangay*. I went thither with *Philip Brito*, and in fiftene dayes arrived at *Sirian*, the chiefest Port in Pegu. It is an lnn-humble Spectacle to see the banks of the River full with infinite bearing trees, now overwhelmed with ruines of gilded Temples, and noble edifices; the wayes and fields full of skulls and bones of wretched *Peguan*, killed or famished and cast into the River, in such numbers that the multitude of carcases prohibeth the way and passage of any ship; to omit the burnings and massacres committed by this the cruellest of Tyrants that ever breathed.

The King of *Aracan* is now ending his buisnesse at the Tower of *Maca*, carrying there the Silver which the King of *Tangay* had left, exceeding three millions, besides many and rare pieces of brazen Ordnance remaining in that Castle. The Kings of *Siam* and *languna* with great force have invaded the King of *Tangay* to depose him of his Power. The King of *Aracan* is yet Lord of Pegu, though not acknowledged by those which fed or hid themselves, and hath deliuered the Port of *Sirian* to *Philip de Brito*, that the *Peguan* fugitives might have refuge vnder *Portugall* protection. *Brito* is in hand with building the Fort, and is earnest for a Residence of our Society. The King of *Siam* in his way towards *Tangay* made irruption into the Kingdom of *Aracan*, but was twice repelled with losse; and hath therefore reinforced his Army, withall commanding two of his Captaines for negligence and cowardise to be drowned in Caldrons of sealding Oile, after which entring a third time he hath subdued that Kingdom of *Aracan*. What after happened in Pegu and Siam, See before in *Master Floris his Journal*. It is well returned to *Comendador de Pimenta*.

The Towne of Saint Thomas is famous by the Cathedral Church, the Apostles Sepulchre, his houle in the little Hill, his marrydome in the great Hill, and the miracle of the Crosse. Wee went thence to *Gongi*; the greatest Citie we have sent in *India*, and bigger then any in *Portugall*, *Lisbon* excepted. In the midst thereof is a Castle like a Citie, high walled with great heuen stone and encompassed with a ditch full of water: in the middle of it is a Rocke framed into Bulwarkes and Turrets, and made impregnable. The *Naichus* shewed vs his golden stiffe, amongst which were two great Pots carried on their shoulders full of water for the King to drinke. The *Iogues* which had returned by land from *Bengala*, brought in such vessels water from *Gonges* for the Countie, they were encompassed with filthy bare clothes, which they kiffed as holy vessels notwithstanding. The *Nachus* appointed our lodging in the Tower, but the heat forced vs to the Grove (though consecrated to an Idol) the *Iogues* ambitiously affecting applause by tolerating in the open Court the most intolerable Sun-beames, sometimes at noone (but sildome) interposing a thinne Vaile. Wee saw one of them, which being thrust up in Iron Cage had there made himselfe perpetual prisoner, so walking with his head and feet out, that he neuer could sit nor lie downe. At the sides of the Cave hung forth an hundred Lampes, which at certain times foue *Iogues* his attendants lighted. He ierted with great iollitie and glorie as if he gaue light to the world by his splendour.

The next day the inner part of the Castle was shewed vs, having no entrance but by the Gates which are perpetually guarded. In the Court the younger sort were exercised in Tilt. Wee saw much Ordnance, Powder, and Shot; a Spring also of cleare water. The *Naichus* had beene

been here kept by his Vnle, whom yet by helpe of his friends he forced to become in the same place his vnnilling succellor, having put out his eyes. He was guarded homeward with a thousand armed men: in the Serece were ranked three hundred Elephants as it were fitted to the warre. At the Port one encountered him with an Orator in his priuie, a thing vsuall in their folenne pompes. *Cholgona* (that is his name) shewed vs another day his hore of Jewels, and gaue vs leave in his new Citie, which hee called *Cholgona*, to fix a Residence and erect a Church, two hundred pieces of gold being assigned to the Priest thereof, his Letters Patens written in the *Tamulan* and *Badagan* Languages. This new Citie is located in the Land *Aranger*, nere the mouth of the River *Pilarius*. Thence we came to the River *Colgona*. *Colgona* a great man received vs with great kindnesse. Hee is old and seuerer, and hath caused Crocodiles to be put in his River for his securitie, charging them not to hurt his owne people. They neuerthelesse killed a man, whereupon I know not by what art hee took two of them which were the malefactors, and put them about their neckes, and cast them into a miry place, there to bee floned by the people, and to die of famine. One of these we saw.

Wee passed thence to *Trangumbaran*, and thence to *Tanior*, the walls whereof are built of hoven stone, and it is the seat of another *Naichus*, who had lately renounced the world and prepared himselfe for death, accompanied in that deuotion by his seueny wifes, all which were to be burned in the same fire with his carcasse. Hee had bestowed five thousand pieces of gold in sweet woods against that day. The *Naichus* of *Madure* is very superstitious, and reigned his Palace to his Idol *Chochanada*, vpon the authoritie of a Priest which said the Idol by night had bidden him tell the King, that hee or I must dwell in this house. Hee daily in judgement, a *Bramesse* standing by, which cure and anone whithout the name of the Idol *Aranyanaga*; and when one is weary another succedeth, and continueth that acclamation, though hee dies five hours.

Simon Sa writes from *Malapour*, the twentieth of Nouember, 1598. amongst many other things of *Paragay*, which in one house kept three hundred *Brachmans*, and gaue hospitalitie to the Pilgrims which went to, or came from *Tripiti*, a famous Idol three miles from *Chandegrin*. They purge their sinnes by washing their bodies and flaying their heads and beards. The Idol is in a cold hill compassed with fertile valleyes abounding with fruits, which none dare touch. There are plenty of Apes, which are so tame, that they will take meate out of ones hand. The people take them for a Nation of gods which hold familiaritie with *Permal*. They worship *Permal* in many figures, of a Man, an Oxe, Horfe, Lion, Hog, Ducke, Cocke.

The Archbishop of *Gua* *Alexus Menesius* visited the Diocesse of *Angamala*, the Archbishop there being dead: hee caused their bookes to be purged from innumerable *Neforiansmes*, appointed eighty Parishes, kept a Synode, and took away those things, which in their bookes were against the Pope.

Emmanuel Carnalini in his Letters from *Al. Laos*, in Ianuarie, 1599. writeth of an Embassage sent thither from the King of *Cambodia* to obtaine some of the Fathers of *Saint Paul* (for the *Iesuits*) are called in the East *Indos* to be sent into his Kingdome. This Kingdome of *Cambodia* hath *Cambes* or *Cochinchina* on the North, *Siam* (or *Siam*) on the South, which also liech in the midst betwixt *Pegu* and *Cambodia*, the Sea on the other side. It hath a River which overfloweth yearly. The Region is fertile, and hath also store of Beioine and other merchandize. Within twenty yeeres last past this numerous people hath bene much diminished by warres with *Siam*. Beyond *Cambodia* are the *Laos*, which inhabit on the Rivers sides, and Lakes made by it. For the River runneth twelve hundred miles, and the head thereof is not knowne by the *Cambogians*. The *Laos* which dwell about on the River twenty yeeres agoe, would needs come downe the River with an Armie of two hundred thousand men, which all perished, and the King of *Cambodia* perished also in the battell. His sonne by helpe of the *Portugals* expelled the *Laos*, which ten yeeres together infested the Countie. They have many Gods and Temples like to

Cholgona Crocodiles chas mud.

Trangumbaran. Tanior.

70 Wives buried there with their Husbans carcases. See ante.

Simon Sa. Letter.

Reformation of Saint Thomas Christians

Letter of Carnalini.

Cambogia.

The Laos. See Frier Gough. Great Indolence. cap. 10.

Letters of Frier Tristram. Holy procession.

Blacke Santus.

four

Bardes.
Canarijns.

Salicette.

anchor safely out of all danger, and there they have a place to land and invade their wits. This that of *Bardes* is also under the *Portugall* (subjection) and is full of Villages inhabited with people, but of these their own manner of apparel; which is to goe all naked, their private members only covered. This Land is full of *Indian* Palm trees, whereon the *Indian* Natives called *Casos* doe growe, and also the other kinds living in the River. This Land of *Bardes* is separated from the *Prime Land* by a small River, which is little, rite a canoe cannot be discerned from the *Prime Land*. On the South side of the Land of *Goa*, where the River runs the *Indian* Natives call the *Prime Land* *Canarijns* even out with the coast. A Land called *Salicette*, which is also under the subjection of the *Portugals*, and is inhabited, and planted both with *Indian* Palm trees, and by the subjection of the said is likewise parted with a little River from the *Prime Land*. Betweene this Land of *Salicette* and the Land of *Goa*, lie also some small lands, all full of *Indian* Palm trees, and by the mouth of the River, liech an Land which is called *Goa Velha*, these old *Goa* from whence there cometh no special thing, neither is it much inhabited. These Lands of *Bardes* and *Salicette* are by the Kings of *Portugall* let out to farme, and the rents thereof are employed to the payment of them by special Families and Parsons from the King. The Land is very hilly, and in some places so desert and rough, that on some sides men can hardly trauell other land (but with great labour) to the Towne of *Goa*. The Land next to the Sea is full of Villages, and inhabited by the *Canarijns* which are the natural borne people of the Land, and do altogether live by worshipping upon the Land, and by their Palm trees. The Villages and dwellings of these *Canarijns* are few within the Land, and the cause why they dwell thus, is for that the Palm trees there are some growe in any other place but on lower ground, by the waters, specially in sandy ground, so that there are no Palm trees to be found on the high land within the Countrey, whereof there are some sandy grounds on the Sea coast, or Rivers sides. On the East side of the Towne of *Goa* upwards to the River, about three miles from the Towne of *Bardes*, liech a place where the *Portugals* ships doe anchor, the River hath some creeks; and a *Portugall* ship of two hundred tonnes or thereabouts may easily discharge before the Towne, but the *Portugall* ships must discharge themselves at *Bardes*: which being done, they may if they will freely goe and lie before the Towne. The Towne is well built with faire houses and streets, after the *Portugall* manner, but because of the heat they are somewhat lower. They commonly have their Gardens and Orchards at the back-side of their houses, full of all kind of *Indian* fruits: as also the whole Land through, they have many pleasant Gardens and Farnes, with houses to play in, and trees of *Indian* fruits, whether they goe to sport themselves, and wherein the *Indian* women take great delight. The Towne lieth in all sorts of Cloysters and Churches as *Lisbon* hath, only it wanteth Nunnes, for the men cannot get the women to trauell so farre, where they should be shut up, and forsake *Penas*.

Inquisition.

Touching the *Portugall* justice and ordinances, as well in worldly as spiritual causes, they are all one as in *Portugall*. They dwell in the Towne among all sorts of Nations, as *Indians*, *Hebrews*, *Mooris*, *Iewes*, *Armenians*, *Gufarates*, *Bengalians*, *Bramenes*, and of all *Indian* Nations and People, which doe all dwell and traffique therein, every man holding his owne Religion, without contraining any man to doe against his conscience, only touching their ceremonies of burning the dead, and the using of marrying and other superfluous and deuillish inventions, they are forbidden by the Arch-bishop to vfe them openly, or in the Land, but they may secretly vfe them vpon the *Prime Land* and secretly in their houses, thereby to hume and moue all occasions of dislike that might be giuen to *Christians*, which are but newly baptised: but touching the worldly policy or good government of the Countrey, and executing of iustice, as also for the ruling of the Towne and in the Cite: it is common to them all, and they are vnder the *Portugall* law, and here that is once christened, and is after found to vfe any heathenish superstitions, is subiect to the Inquisition, whatsoever he be, or for any point of Religion whatsoever. The Land hath nothing of it selfe so nourish it withall, but only some Cattel, Hennes, Goats, Doves, &c. but very few, because of the barrenesse and euill situation of the place, which is a goodly hilly, barren, and wilde Countrey, and full of waste ground: all their necessities, as Beasts, Hennes, Hogges, Egges, Mille, &c. come from *Salicette* and *Bardes*, but most part out of the *Prime Land*. Some Rice, and other Graine: also Oyle, and all other necessities cometh from other Countreies, and are brought in by the River, as from *Comba* on the North side, and from the coast of *Malabar* and other places, as in the description of the coast we haue in part declared of Wine called Wine of Palm trees, they haue enough, and so much that they haue to export to other places. They haue but little fresh water, but only one Well, called *Bangany*, which standeth about a quire of a mile without the Cite, wherewith the whole Towne is served, which the *Indian* fishermen Poes and sell it in the Towne, and is very good to drinke: for water to dreffe meate, with, and doe other things withall, they commonly haue Wells within their houses: the Land is full of very stony and drie, hauing a kind of red earth, so that some *Italian* Alchimists haue

haue promised to get Copper and Gold out of the mine, which neither the King nor Viceroy would ever consent vnto, fearing lest the report of such treasure would be occasion of greater trouble.

Mines dangerous.

The *Portugals* in *India*, are many of them married with the natural borne women of the Countrey, and the children proceeding of them are called *Mestizos*, that is, half-countreymen. These *Mestizos* are commonly of yellowish colour, notwithstanding there are many women among them, that are faire and well formed. The children of the *Portugals*, both boys and girls, which are borne in *India*, are called *Caspos*, and are in all things like vnto the *Portugals*, only somewhat differing in colour: for they draw toward a yellow colour: the children of those *Caspos* are yellow, and altogether like the *Mestizos*, and the children of *Mestizos* are of colour and fashion like the natural borne Countreymen or *Decanijns* of the Countrey, so that the posteritie of the *Portugals*, both men and women being in the third degree, doe seeme to be natural *Indians*, both in colour and fashion. Their linings and daily traffiques are to *Bengala*, *Pegu*, *Malacca*, *Comba*, *China*, and every way, both North and South: also in *Goa* there is holden a daily assemble or meetinge, where, as well of the Citizens and Inhabitants, as of all Nations throughout *India*, and of the Countreies bordering on the same, which is like the meeting vpon the *Bowls* in *Antwerp*, yet differing much from that, for that hither in *Goa* there come as well Gentlemen, as Merchants and others, and there are all kinds of *Indian* commodities to sell, so that in a manner it is like a Faire. This meeting is only before noone, every day in the yeere, except Sundays and Holydaies: it beginneth in the morning at seven of the clocke, and continueth till nine of the clocke, but not in the heat of the day, nor after noone, in the principall street of the Cite, named the *Straites Street*, and is called the *Leylon*, which is as much to say, as an outdoo: there are certaine Critics appointed by the Cite for the purpose, which haue of all things to be cried and sold: they goe all the time of the *Leylon* or Outdoo all behanged about with all sorts of gold chaines, all kinds of costly Jewels, Pearles, Rings, and Precious stones: likewise they haue running about them many sorts of Caputies and Slaves, both men and women, young and old, which are daily sold there, as beautes of body with vs, whereas every one may chuse which liketh him best, every one at a certaine price. There are also *Arabian* Horses, all kind of Spices and dried Drugs, sweet Gummes, and such like things, fine and costly Coverlets, and many curious things, out of *Comba*, *Sinde*, *Bengala*, *China*, &c. and it is wonderfull to see in what sort many of them get their linings, which every day come thither to buy wares, and at another time sell them again. And when any man dieth all his goods are brought thither and sold to the last pennyworth in the same outdoo, whosoever they be, yea although they were the Viceroyes goods: and this is done to the right and iustice vnto Orphans and Widowes, and that it may be sold with the first, where every man may see it, so that every yeere there is great quantitie of wares sold within that Cite, for that there die many men within the Towne, by means of their disordered linings, together with the hotte of the Countrey: the like assemble is holden in all places of *India*, where the *Portugals* inhabit. There are some married *Portugals* that get their linings by their slaues, both men and women, whereof some haue 12. 40. some 20. and some 30. for it costeth them but little to keep them. These slaues for money do labor for such as haue need of their helpe, some fetch fresh water, and sell it for money about the fresshes the women slaues make all sorts of confitures and conserues of *Indian* fruits, much fine neede-work, both cut and wrought workes, and then their masters send the fairest and the youngest of them well dressed with their wares about the street to sell the same, that by the neatnesse and beauty of the said women slaues, men might be moued to buy, which hapneth more for the affection they haue to the slaues, & to fulfill their pleasure with them, than for any desire to the conserues or neede-work: for these slaues do neuer refuse them, but make their daily lining thereby, and with the gaines that they by that means bring home, their masters may well keepe and maintayne them. There are others that vfe exchanging of monyes, and to buy money when it commeth as time cometh to sell it again for they buy the Rials of eight, when the ships come from *Portugall*, whereof some buy at the least ten or twelve hundred, and keepep them all the month of April, which is the time when the ships layle to *China*, for then are the Rials of eight sought for to come thither, & as commonly worth five and twenty or thirty in the hundred profit, and then they resceiue for them a certaine money, which at the same time is brought from *Ormus*, called *Laryris*, that come out of *Persia*, which they buy for eight or ten in the hundred profit, and keepe them till the *Portugals* on the month of September come thither, and to deliuer them againe for twenty or five and twenty in the hundred profit, in exchange for Rials of eight, as I said before, for they must haue these *Laryris* with them to *Cochin*, to buy Pepper and other wares, for that it is the best and most profitable money. There are yet other sorts of money called *Pagada*, 60. *Forineras*, and *Sankrobes*, which are gold, all which they doe likewise buy and sell, so that there are many that doe nothing else, and become rich, specially he that hath a good stocke. This exchanging commeth most commonly from the spiritualitie, who doe secretly vfe it, by other means, without any let or hinderance. Some there are that live vpon their rents which they haue by their Palm trees.

Chap. 29.
Of the customs of the Portugals, and such as are situated from them, called *Mestizos*, or half-countreymen, as well of *Goa* as of all the Oriental Countreies. *Mestizos*, *Caspos*, *Exchange*.

Hhhhhhh

The.

that to such as know it not it is strange to see: all which, with their washing, Frankincense, and rubbing with Sanders, they have learned and received of the *Indian* Heathens, which have had those Customs of long time, and yet till this day vie them: they lay it preferment the Teeth, and keepeth them found, good for the nose, and against a stinking mouth and cold breath, inasmuch as they are so used to chew it, that wherefore they go or stand, they must always have of those Leues carried with them, and the women Slaues doe likewise goe alwaies chewing, and are so vexed thereunto, that they verily thinke, that without it they can not live, for their common worke is to sit all day, when their Husbands are out of doores, behind the Mat which hangeth at the window, alwaies chewing the herbe *Betelle*, seeing those that passe by in the streets, and no man seeth them: but as any man passeth by which liketh them, and they will then have a fight, they lift up the Mat, whereby they doe the passenger a great fauour, and with that manner of chewing themselves and calling lookes, they make their beginnings of Love, which by their smooth women they bring to effect: to the which end they have all diuillish desires that possible may be intended, for that both night and day they doe nothing else, but make it their only worke, and to make nature more lively to abound and moue them thereunto, they doe vie to cate those *Betelles*, *Arreguas* and *Chaulke*, and in the night it standeth by their bed sides, they see eat, whole handfulls of Cloues, Pepper, Ginger, and a baked kind of meat called *Chachanda*, which is mixed and made of all kinds of Spices and Herbes, and such like meates, all to increase their lecherie.

And they are not content therewith, but giue their Husbands a thousand Herbes for the same purpose to cate, they not knowing thereof, thereby to fulfill their pleasures, and to satisfie their desires, which can not by any meanes be satisfied. They are likewise much vfed to take their pleasures in Bather, by swimming therein, which they can verie well doe, for there are verie few of them, but they would easilie swim ouer a Riuer of halfe a mile broad.

Chap. 22.
Of the Viceroy of Portugall, and of his Government in India.

Idleness goes to the world end for the world.

Idleness here: Dauid & Co. for milt. & Co. Idleness, religio. Ch. 22. & Co.

Chap. 23.
Of the Towne and Island of Goa, the Resident manie Heathens, Moores, (which are Mahometans) Iewes, and all strange Nations bordering thereabout, euerie one of them vsing feuerall customes and superstitions in Religion. The Moores cate all things except Swines flesh, and dying are buried like the Iewes; but the Heathens, as *Decanijus*, *Gufarates*, and *Camaras*, and other *Indians* being dead, are burnt to ashes, and some Women being alive are burnt with them, such as are Gentlemen or Noblemen, and the Wives of the *Brammes*, which are their Idolatrous Priests. Also for the Merchants, some of them cate all things, except Kowes, or Buffs, & flesh, which they esteeme vnto be Holy. Others are not any thing whatsoever, that hath either life or blood in it, as those of *Gufarates*, and the *Banians* of *Cambala*, which observe *Pythagoras*

Pythagoras Law: most of them pray vnto the Sunne and Moone, yet they doe acknowledge a God that made, created, and sustains all things, and that after this life there is another, wherein men shall be rewarded according to their workes. But they haue Idols and Images, which they call *Pagades*, cut and formed most ylie, and like monstrous Diuels, to whom dully they offer, and say, that those Holy men haue bene liuing amongst them, whereof they tell to many Miracles: as it is wonderfull, and say, that they are intercessors betweene them and God. The Diuill oftentimes interweth them out of those Images, whom they likewise know, and doe him great honour by offering vnto him, to keep friendship with him, and that hee should not hurt them. They haue a Custome, when any Maide is to be married, and that they will honour their

Pagade, for the more credit to the Bridegroom, they bring the Bride with great Triumph and Musike before their *Pagade*, which is made with a Pinne of Iuorie bone, to whom the nearest friends and kinswomen of the Bride, together with the Bride doe goe, and by force make the Image to take the Brides maidenhead, so that the blood remaineth still vpon the Image, for a remembrance thereof, and then after other diuillish Superstitions and Ceremonies, hating made their Offerings, they bring the Bride home, where she is deliuered to the Bridegroom, hee being verie ioyfull and proud, that their *Pagade* hath honoured him so much and eated him of so much labour. They haue for the most part a custome to Pray vnto the first thing they meet withall in the Morning, and all that day after they pray vnto it, bee it Hogg, or any other thing. And if in the morning they goe out, they chance at the first sight to see a Crow (whereof there are great numbers in *India*) they will not goe forth of their doores all that day, no not for all the good in the world, for they esteeme it an euill signe, and an *vnhealy* day. They pray likewise with great Deuotion. There are amongst them certaine people called *Jogas*, which are such as we call Hermits, & those doe they esteeme for Holie men, these men liue a verie strict life with great Abstinence, and make the common people belceue many strange things. They haue likewise many Southsayers and Witches, which vie Iugling, and trauail through the out Countrey, hauing about them many liue Snakes, which they know how to bewitch, and being thus in little Baskets, they pull them out and make them dance, turne, and winde the sound of a certaine Instrument, whereon they play, and speake vnto them. They wind them about their neckes, armes, and legges, kissing them, with a thousand other deuities, only to get money. They are

all for the most part verie skilfull in preparing of Poyson, wherevnto they doe many strange things, and easilie poyson each other, their dwellings and Houses are verie litle and low, covered with Straw, without windowes, and verie low and narrow doores, so that a man must almost creepe vpon his knees to goe in; their Householdstuffs is Mats of straw, both to sit and lie vpon, their Tables, Table-clothes, and Napkins, are made of the great *Indian* Fig-leaves, they serue them not only for Tables, Sheets, and other Linnen, but also for Dishes, wherein they put their meat, which you shall likewise see in the Grocers, and Pothecaries shops, to put and wrap in all things, whatsoeuer they haue within their shops, (as wee doe in Paper.) They likewise ioyne them together in such sort, that they can put both Butzer, Oyle, and such liquid stuffes therein, and also whatsoever cometh to hand. To dress their meat they haue certaine

Earthen pots wherein they seeth Rice, and make holes in the ground, where they stampe it, or beat it with a wooden Pestle made for the purpose, and they are so miserable, that they buy the Rice in the Husks, as it groweth on the ground, and some of them haue Rice fowen behind their House to serue their necessitie: vie. They vie to drinke out of a Copper kane with a spout, whereby they let the water fall downe into their mouths, and neuer touch the Pot with their lippes. Their Houses are commonly sitrated with Kow-dung, which (they say) killeth Pests. They are verie cleane on their Bodies, for euerie day they wash themselves, all their bodie ouer, as often as they este themselves or make water, both men and women, like the *Moores* and *Mahometans*. They wash themselves with the left hand, because they cate with the right hand, and vie no Spoons. They doe keepe and observe their Ceremonies and Superstitions, with great deuotion, for they neuer goe forth without praying, when they trauail by the way. They haue on euery Hill, Cliff, Hole, or Deore their *Pagades* and Idols in most deuillish and deformed shap, cut and hewed out of the stones and rocks, with their Furnaces hard by them, and a Cistene not farre from them, which is alwaies full of water, and euerie one that passeth by, washeth their feet therein, and so fall downe before their Idols, some setting before them for

Brammes their Priests and take it away and catch it, making the common people belceue that the *Pagade* hath eate it.

When they will make a voyage to Sea, they vie at the least fourteen daies before they enter into their Ships, to make fo great a noise with sounding of Trumpets, and to make Fires, that it may be heard and seene both by night and day, the Ship being hangd about with Plaggies, wherevnto (they say) they feast their *Pagade*, that they may haue good Voyage. The like doe they at their returne for a Thanksgiuing foureteen daies long, & thus they vie to do in all their Feasts, Affaires, Marriages, Childbirths, & at other times of the yeere, as Sowing, & Mowing, &c.

The Diuill neuer hinders the quantitie but the quality of *Brammes*: can: for false-hood makes it lie, who rest is ambitious.

Voly Idols, and Idolatry more &c.

Diuillish euilnes of Idols.

Hogg.

Jogas, Priests or Hermits.

Homeely householdstuffs.

Flea-bane.

The Diuill neuer hinders the quantitie but the quality of *Brammes*: can: for false-hood makes it lie, who rest is ambitious.

The Heathenish Indians that dwell in Goa are very rich Merchants, and traffique much, there is one street within the Towne, that is full of shops kept by those Heathenish Indians, that not only sell all kinds of Silkes, Satins, Damasks, and curious workes of Porcelaine from China and other places, but all manner of wares of Velour, Silke, Satin and such like, brought out of Portugal, which by means of their Brokers they buy by the great, and sell the againe by the piece or ell, wherein they are very cunning, and naturally subtle. There is also another street, where the *Bengians* of *Cambodia* dwell, that have all kinds of wares out of *Cambodia*, and all sorts of precious stones, and are very subtle and cunning to bore and make holes in all kinds of stones, Pearles, and Coralls: on the other side of the same street dwell other Heathens, which sell all sorts of Bedsteads, Stools, and such like stuffe, very cunningly covered over with Lacke, most pleasant to behold, and they can turne the Lacke into any colour that you will desire. There is also a street full of Gold and Silver Smiths that are Heathens, which make all kind of workes, also divers other Handicrafts men, as Copper-Smiths, Carpenters, and such like Occupations, which are all Heathens, and every one a freer by themselves. There are likewise other Merchants that deale all by great, with Corne, Rice, and other *Indian* wares and merchandises, as Wood and such like. Some of them faine the Kings Rents and Revenues, so that they are skillfull every way to make their profits. There are also many Heathen Brokers, very cunning and subtle in buying and selling, and with their tongues to please on both sides.

There are in Goa many Heathen Physicians which obseure their grauities with Hare carried over them for the Sunne, like the *Portugals*, which no other Heathens doe, but only Ambassadors, or some rich Merchants. These Heathen Physicians doe not only cure their owne Nations and Countreimen, but the *Portugals* also, for the Vice-roy himselfe, the Arch-Bishop, and all the Monkes and Friars doe put more trust in them than in their owne Countreimen, when they get great store of money, and are much honoured and esteemed. The Countreimen in the Villages round about Goa, and such as labour and all the land are most *Christian*: but there is not much difference among them from the other Heathens, for that they can hardly leaue their Heathenish superstitions, which in part are permitted them, and is done to draw the other Heathens to be christened, as also that otherwise they would hardly be persuaded to continue in the *Christian* Faith. There is in every place of the three Exchanges of money, by them called *Xaraffis*, which are all *Christian* Jewels. They are very ready and expert in all manner of accounts, and in knowing of all sorts of money, without whose helpe men dare not receive any money, because there is much counterfeit money abroad, which is hard to be knowne from the good, were it not for these *Xaraffis*, which can discern it with halfe an eye. The *Indian* Heathens have a custome, that no man may change nor alter Trade or Occupation, but must vie his fathers Trade, and marrie wifes daughters of the same Occupation, Trade, or dealing, which is to be neerely looked vpon, that they are diuided and set apart, each Occupation by its selfe, as Countries and Nations are, and so they call one another: for if they speake to a man, they aske him of what Trade he is, whether he is a Goldsmith, Barber, Merchant, Grocer, Fisherman, or such like. They giue no household-stuffe with their daughters, but only Jewels, and pay the charges of the Wedding. The Sonnes inherit all their goods.

Chap. 24.
Of the times
of the yeere in
India, and of
their diseases,
&c.

The times and seasons of the yeeres are as followeth. Winter beginneth on the last of April, throughout the whole coast which is called *India*, from *Cambodia* to the Cape de *Comorin*, and commeth with a Westwinde, which bloweth out of the Sea vpon the Coast: the beginning thereof is with thunder and lightning, and after that a steadfast and continuall rain, which lasteth night and day till the month of September, and then Winter endeth with thunder and lightning: and by reason of that continuall rain, it is called Winter, as also because at that time they cannot trauell on the Seas. But in warme weather, when first time commeth on, it is then right Summer: for the time, which in *India* is called Summer, because of the clearnesse and kinde of the weather, is the colder and the wholsomer, and then there are no speciall kinds of fruits in season, but such as growe continually all the yeere. Against the Winter commeth, every man maketh his provision of victuals, and all other necessaries, like as in a ship that is to make a Voyage of five or sixe monthes; also all their ships are brought into the River, and unfrustrated of tacklings, and every thing being taken out of them they are covered with Mats, otherwise they would rot with the rain, which is so steadfast and continuall all the Winter, that many times diners houses by reason of the great moistnesse doe fall vpon the ground: and as soone as Winter beginneth, there diueth into the mouth of the *Huau* great bankes and shoales of sands, which stop it vp, so that neither Ship nor Boat 60
either goe out or in: and the Sea both there and along the coast maketh so great a roaring and noise, that men can neither heare nor see: also the water of the River of Goa which runneth about the land in Winter, by means of the land-waters that by the continuall rain filleth about the land in Winter, by means of the land-waters that by the continuall rain filleth about the land in Winter, by means of the land-waters that by the continuall rain filleth about the land in Winter, is cleane fresh water, and of a red colour, which in Summer is cleane contrarie and

and like sea-water, by reason of the concourse it hath with the Sea. In the Month of September, when Winter endeth, the bankes of sand doe flect and wade away out of the River, so that not only small ships may come in and goe out, but also the great *Portugall* ships of fixtene hundred tonnes may freely enter without a Pilot, for it is deepe enough, and without danger. In Winter it is a heauy and melancholike being there, for there is no other exercise to be vied, but only to sit in their flirts, with a paire of linnen breeches, and goe and passe the time away with their neighbours, in playing and such exercises, for that throughout the whole Towne there is no other doing. The women and *Mephiss* take great pleasure in the Winter time when they are in the fields, or some Garden, whether they carry good store of victuals, and there in their Gardens have many Cellenres or Ponds of water, wherein they take their delights to swimme and to bathe themselves. In this time most of their *Indian* fruit is in season.

The Summer beginneth in September, and continueth till the last of Aprill, and is alwaies cleare skie and faire weather, without once or very little raining: Then all the ships are rigged and made ready to saile for all places; as also the Kings Arme to keepe the Coast, and to conuoy Merchants, and then the East windes beginne to blowe from off the Land into the Sea, whereby they are called *Terrinhos*, that is to say, the Land winds. They blowe very pleasantly and coolly, although at the first, by changing of the weather they are very dangerous, and cause many great diseases, which commonly fall in *India*, by the changing of the time. These winds blowe alwaies in Summer, beginning at midnight, and continue till noone, but they neuer blowe about ten miles into the Sea, from off the coast, and presently after one of the clocke vntill midnight the West winde bloweth, which commeth out of the Sea into the Land, and is called *Vragens*. These winds are so sure and certaine at their times, as though men held them in their hands, whereby they make the Land very temperate, otherwise the heat would be vnsufferable.

It is likewise a strange thing that when it is Winter vpon the coast of *India*, that is from *Diu* to the Cape de *Comorin*, on the other side of the Cape de *Comorin*, on the coast called *Choromandel*, it is cleane contrary, so that there it is Summer, and yet they lie all vnder one height or degrees, and there is but twenty miles by land betweene both coasts, and in some places but twenty miles, and which is more, as men trauell out land from *Cochin* to Saint *Thomas* (which lieth on the same coast of *Choromandel*) and comming by the Hill of *Balgassie*, where men must passe out to goe from the one coast vnto the other: on the one side of the Hill to the top thereof it is pleasant cleare iune shining weather, and going downe on the other side there is rain, winde, thunder and lightning, as if the world should end and be consumed: which is to be vnderstood, that it changeth from the one side to the other as the time falleth out, so that on the one side of the Hills it is Winter, and on the other side Summer: and it is not only so in that place and Countrie, but also at *Ormus*, on the coast of *Arabia Felix* by the Cape of *Resalgassie*, where the ships lie, it is very still, cleare, and pleasant water, and faire Summer time; and turning about the Cape on the other side, it is rain and wind with great stormes and tempests, which with the times of the yeere doe likewise change on the other side, and so it is in many other places of the Orientall Countries.

The sicknesses and diseases in Goa, and throughout *India*, which are common, come most with the changing of the times and the weather, as it is said before: there reigneth a sickness called *Mardeng*, which healeth vpon men, and handeth them in such sort, that it weakeneth a man, and maketh him call out all that he hath in his body, and many times his life withall. This sickness is very common, and killeth many a man, whereof they hardly or neuer escape. The bloody Flux is there likewise very common and dangerous as the Plague with vs. They haue many continuall Fetters, which are burning Agues, and consume mens bodies with extreme heat, whereby within foure or five dayes they are either whole or dead. This sickness is common and very dangerous, and hath no remedie for the *Portugals* but letting blood: but the *Indians* and Heathens doe cure themselves with herbes, as Sanders, and other such like ointments, wherewith the case themselves. This sickness costeth many *Portugals* every yeere, some because they haue little to eate, and less to drinke of any meate or drinke that is nourishing, and vie much company of women, because that Land is natural to provoke them thereunto, as also the most part of the Souldiers by such meates haue their lining and their maintenance, which oftentimes costeth them both life and limme, for although men were of Iron or Steele, the wretched life of a woman, with her vnsatisfiable lusts were able to grind him to powder, and sweep him away like dust, which costeth many a mans life, as the Kings Hospital can well beare witnesse, wherein they lodge, whensoever they are sicke, where euery yeere at the least there entered five hundred liue men, and neuer come forth till they are dead, 60
and they are only *Portugals*, for no other sicke person may lodge therein, I meane such as are called white men, for the other *Indians* haue a Hospital by themselves. In this Hospital they are very well looked vnto by the *Indians* and Gentlemen: whereof euery month one of the best is chosen and appointed, who personally is there by them, and giueth the sicke

Constancy of winds.

Winter and Summer with in few miles in the time of the year.

per

persons whatsoever they will desire, and sometimes spend more by foure or five hundred Ducats of their owne purfes, then the Kings allowance teacheth vnto.

Not returning to our matter of sicknesse, Pockes and Piles, with other secret diseases, they are in those Countreys very common, and not hidden or concealed, for they thinke it no shame, more then to shew any other disease, they heale them with the root *Cochin*: there are some that haue lost their at the least three or foure times, and are not any thing at all knowne for the disease, but dare both boath and bragge thereof. It is not any thing perilous for the body, infirmities that they had rather haue them, and feare them lesse then any of the fore said diseases. The *Wegur* hath neuer bene in India, neither is it knowne vnto the *Indians*, but poisoning, which is, and such like, whereby some lose their healths, and some their liues, is their daily exercise, and very common with them. The stone grauell, and rupture raiseth much among them, specially among married men, by reason of the great quantitie of water that they thinke being giuen to all pleasure and riotousnesse, enjoying all what their hearts desire, sitting all wiles with their bellies open in their shirts in a Gallerie, refreshing themselves with the wind which cooleth them; sometimes hauing a flauie to scratch and pare their napes and feet, another the head, the third holds a Fanne to driue away the Flies. This is the common vice for two hours after noone, where likewise they take an afternoones sleepe, and euer as they haue thirst, they bring him a dish of Conferences or other Confects, that the water should not worke too much in his body, but taste the better. With such and the like exercises they doe passe the day till night comes on, for that commonly they haue all swollen bellies like *Bacchus*, whereby the Souldiers and other *Indians* call them *Barrigues*, that is, *Bellies*, or *Great bellies*.

The day both Summer and Winter is there all of a length, not much difference, onely in the change they haue about an hours difference. The Sun riseth at six, and settech at five. When it is noone, commonly they haue the Sonne in the middle of the element, just ouer their heads, and it giue him no shadow, although it stretcheth somewhat out as the Sonne taketh his fire, in *Gua* you may see both the Poles of the world, the North and South Starres stand not farre above the Horizon.

Chap. 36.
Of the *Indians* called *Bramenes*, which are the Ministers of the *Pagods*, and *Indian* Idolles, and of their manner of life.

The *Bramenes* are the holiest and most esteemed Nation among all the *Indian* Heathens: for they doe alwaies serue in the chiefe places about the King, as Receiuers, Stewards, Ambassadors, and such like Offices. They are likewise the Priests and Ministers of the *Pagods*, or deities Idols. They are of great authority among the *Indian* people, for that the King doth nothing without their counsell and consent, and that they may bee knowne from other men, they weare vpon their naked bodie, from the shoulder crosse vnder the arme out their right hand downe to the girdle, or the cloth that is wrapped about their middle, three or foure things like feeling thread, whereby they are knowne: which they neuer put off although it should cost them their liues, for their Profession and Religion will not permit it. They goe naked, fasting onely that they haue a cloth bound about their middles to hide their priuie members. They weare sometimes when they goe abroad, a thinne cotton linnen Gowne called *Calicut*, lightly call ouer their shoulders, and hanging downe to the ground like some other *Indians*, as *Baniars*, *Gufarates*, and *Deceyins*. Vpon their heads they weare a white cloth, wound twice or thrice about, therewith to hide their haire, which they neuer cut off, but weare it long and turned vp as the women doe. They haue much commonly round rings of gold hanging at their eares, as most of the *Indians* haue. They eate not any thing that hath life, but feed themselves with herbes and Rice, neither yet when they are sick will for any thing be let blood, but heale themselves by herbes and ointments, and by rubbing their bodies with Sanders, and such like sweet Woods. In *Gua* and on the Sea coasts there are many *Bramenes*, which commonly doe maintayne themselves with selling of Spices and other Apothecarie ware, but it is not so cleane as others, but full of gurgill and durt. They are very subtle in writing and culling accounts; whereby they make other simple *Indians* beleue what they will.

Touching the points of their Religion, wherein the common people beleue them to be Prophets: whatsoever they first meet withall in the streets as they goe forth, that doe they all the day after pray vnto. The women when they goe forth haue but one cloth about their bodies; which covereth their heads, and hangeth downe vnto their knees: all the rest of the body is naked. They haue rings through their noses, about their legs, toes, neckes, and armes, and vpon each hand leuen or eight rings or bracelets, some of silver and of gilt, if they be of wealth and abilitie: but the common people of *Gua*, which is the common wearing of all the *Indian* women: When the woman is leuen yeres old, and the man nine yeres, they doe marry, but they come not together before the woman be strong enough to beare children. When the *Bramenes* they all their friends sitteble together, and make a hole in the ground, wherein they throwe much wood and other things: and if the man be of any account, they cast in sweet Silders, and other Spices, with Rice, Corne, and such like, and much Oyle, because the fire should burne the stronger. Which done, they lay the dead *Bramenes* in it: then cometh his wife with many and many of her dearest friends all singing certaine praises in commendation of

of her husbands life, putting her in comfort, and encouraging her to follow her husband, and goe with him into the other world. Then shee taketh all her Jewels, and parreth them among her friends, and so with a cheerfull countenance, she leape into the fire, and is presently covered with Wood and Oyle: so she is quickly dead, and with her Husbands body burned to ashes: and if it chance, as not very often it doth, that any woman refuse to be burnt with her Husband, then they cut the haire cleane off from her head: and while the thirteenth full neuer after were any Jewels more, and from that time shee is despised, and accounted for a dishonour. These *Bramenes* obliue certain fasting dayes in the yeare, and that with full shew of abstinence, that they eate nothing all that day, and sometimes in three or foure dayes together. They haue their *Pagods* and Idols, whose Ministers they are, whereof they tell and shew many Miracles, and say that those *Pagods* haue bene men liuing vpon earth, and because of their Holie liues, and good Workes done here in this world, are for a reward thereof, become Holie men in the other world, as by their miracles, by the Diuell performed, hath bene manifested vnto them, and by their commandments their formes and shapcs are made in the most ugly and deformed manner that possible may be deuised. Such they Pray and Offer vnto, with many diuillish Superstitions, and steadfastly beleue that they are their Adoucates and Intercessors vnto God. They beleue also that there is a supreme God above, which ruleth all things, and that mens soules are Immortal, and that they goe out of this world into the other, both Beasts and Men, and receive reward according to their workes, as *Pythagoras* teacheth, whose Disciples they are.

The *Gufarates* and *Baniars*, are of the Countrey of *Cambai*: many of them dwell in *Gua*, *Diu*, *Chauli*, *Cochin*, and other places of *India*, because of their trade and traffique in Merchandise, which they vse much with all kindes of wares, as Corne, Cotton, Linnen, Anil, Rice, and other wares, specially all kind of precious Stones wherein they haue great skill. They are most buidall and expert in casting of Accounts and Writing, so that they doe not onely surpass and goe beynd all *lower* and other Nations therabouts, but also the *Portugals*: and in this respect they haue no advantage, for that they are very perfect in the trade of Merchandise, and they readily to deccieue men. They eate not any thing that hath Life or Blood in it, neither would they kill it for all the goods in the world, how small or vnecessary soeuer it were, for that they steadfastly beleue, that euer living thing hath a Soule, and are next after Men to be accounted of, according to *Pythagoras* law, and know it must die: and sometimes they doe buy certaine Fowles or other Beasts of the *Christians* or *Portugals*, which they meant to haue killed, and when they haue bought them, they let them flee and runne away.

They haue a custome in *Cambai*, in the High-ways, and Woods, to set Pots with water, and to call Corne and other Graine vpon the ground to feed Birds and Beasts withall: and throughout *Cambai* they haue Hospitals to cure and heale all manner of Beasts and Birds, and throughout whatsoeuer they stile, and receive them thither as if they were Men, and when they are healed, they let them flee or runne away whither they will, which among them is a worke of great Charitie, saying, it is done to their euen neighbours. And if they take a Flea or a Loue, they will not kill it, but take or put it into some hole or corner in the wall, and so let it goe, and you can doe them no greater iniurie then to kill it in their presence, for they will neuer leaue intresting and desiring with all curie not to kill it, and the man should not seeme commit to great a sinne, as to take away any life of that, to whom God had giuen both Soule and Bodie: yea, and they will offer much money to a man to let it lye, and goe away. They eate no Radishes, Onions, Garlicke, nor any kind of Herbe that hath any colour of Red in it, nor Eggs, for they thinke there is blood in them. They drinke not any Wine, nor use any Vinegar, but onely water. They are so dangerous of eating and drinking with other men which are not their Countreymen, that they would rather stae to death the one to doe it. It happeneth oftentimes that they saile in the *Portugals* ships from *Gua* to *Cochin*, to sell their Wares, and to traffique with the *Portugals*, and then they make their piousness for so long time as they thinke to stay vpon the way, which they take aboard with them, and thereupon they feed. And if the time falleth out longer, then they made account of their water and provision being all spent, as it happened when I sailed from *Gua* to *Cochin*, they had rather die for hunger and thirst then once to touch the *Christians* meat. They wash themselves before they eate, as the *Bramenes* doe, as also euerie time when they eate themselves or make water. They are of a yellow colour like the *Bramenes*, and somewhat whiter, and there are Women among them which are much whiter and clearer of Complexion then the *Portugall* women. They are formed and made both in Face, Limbes, and in all other things like men of *Europe*, colour onely excepted. Their Apparell is a thinne white Gowne vpon their naked bodies, from the head to the feet, and made fast on the side vnder their armes, their Shoos of red leather, shapcs at the toes, and turning vp like bookes, their Beards shauen like the *Turkes*, saving onely their Mouths, which they were on their Heads a white cloth three or foure times wrapped about like the *Bramenes*, and vnder their haire a Starre vpon their foreheads, which they rub euerie morning with a little white

Chap. 37.
Of the *Gufarates* and *Baniars* of *Cambai*.

One liued sixe dayes with the *English*, and neither did eate or drinke, See lib 3. c. 14.

white Sanders tempered with water, & three or foure graines of Rice among it, which the *Bramenes*; also doe as a superstitious Ceremonie of their Law. Their Bodies are commonly anoynted with Sanders and other sweet Woods, which they doe verie much vs, as also all the *Indians*. Their Women are apparelled like the *Bramenes* wives, they care like the *Malabarians*, and all other *Indians* upon the ground. In their Houses or Assemblies they sit on the ground upon Mats or Carpets, and alwayes leave their Shoes without the doore, so that they are alwayes barefoot in their Houses: wherefore commonly the heeles of their shoes are neuer polished, so to save labour of vnyng or vndering them, they have a thousand other Heathenish superstitions which are not worth the rehearsing.

Chap. 38.
Of the Canarijns
and Decanites.

Brutish and
filthy holies

The *Canarijns* and *Decanites* are of the Countrey of *Decan*, commonly called *Bahagat*, lying behind *Goa*: many of them dwell in *Goa*. Their Apparell is like the *Gujarates* and *Bengalies*, except their Shooes, which they wear like *Aniques* with cut toes, and fastned above vpon their naked feet, which they call *Aspirans*. They wear their Beards and haire long, as it groweth without cutting, but onely turne it vp, and dress it as the *Bengalies* and *Bengalies* use to doe, and are like them for colour, forme, and making. They eat all things except Kine, Hogges, and Buffles, Flesh and Fish. They account the Ox, Cow or Buffle to bee Holie, which they haue commonly in the house with them, and they besmeere, stroke, and handle them with all the friendship in the world, and feed them with the same meat they vse to eat themselves, and when the Cattle ease themselves, they hold their hands vnder their tails and so throw the dung away. In the night time they sleepe with them in their Houses, and to conclude, vse them as if they were reasonable Creatures, whereby they thinke to doe God great seruice. In their Eating, sitting in the House, Walking, making Cleanse, and other Ceremonies and Superstitions they are altogether like the *Bengalies*, *Gujarates*, and *Bengalies*. In their Marriages they contract each with other at seven yeeres, and at eleven or twelve yeeres they are married, and dwell together. When they are to be married, they begin foureteen dayes before to make a great sound with Trumpets, Drummes, and Fires, which continueth day and night for all those foureteen dayes, with so great a noise of songs and Instruments, that men can neither heare, nor see: On the Wedding day, all the friends and kindred on both sides doe assemble together, and sit vpon the ground, round about a Fire, and goe foure times about it vntill certaine words, whereby the Wedding is done. They giue their Daughters no Household-stuffe, but onely some Jewells, as Bracelets, Eare-rings, and such like of small value, wherewith their Husbands must be content, for the Daughters are no Heyres, but the Sonnes inherite all, but they keepe and maintain their Daughters and Sisters till they marrie: when they die, they are likewise burnt, and some of their Wives with them, but not so many as the *Bramenes*. Every one of them followeth his Fathers occupation, and marrieth with the Daughters of such like Trades, which they name Kindreds. They haue their Fasting dayes, and Ceremonies like the *Bramenes*, for they are as the *Luties*, and the *Bramenes* as the *Spiritualtie*, the Ministers, Priests, and Prophets of their Idols. They hire and farme the Customes and Rents of the *Portugals* and the Kings revenues in the Land of *Bardes*, *Salfette*, and the Island of *Goa*, so that oftentimes for any question or strife they must appeare in Law, where they alwayes come without Council or Attourney, and know how well to place their words, according to the Lawes of *Portugall*, not onely Temporall but Spirituall, which they are able to fetter downe, and shew where it standeth written, as well as any Counsellor could doe, and make their Petitions and Requests without any mans aduise, that the *Portugals* doe wonder at their readie wits, as I haue oftentimes found in them. When they are to take their Oathes to beare witness with any man, they are set within a Circle made of Ashes vpon the pavement where they stand, still laying a few Ashes on their bare Heads, holding one hand on their heads, the other on their breasts, and then in their owne speech swear by their *Pagode*, that they will tell the Truth without dissimulation, whatsoever shall be asked them, for that they certainly beleuee they should be damned for euer, if so as when they should not say the truth, but conceale it.

Chap. 39.
Of the Canarijns
and Decanites
of India.

Rice grounds.

The *Canarijns* and *Decanites* are the Countreymen and such as deale with Tilling the Land, Fishing, and such like labours. These are the most contemptible, and the miserablest people of all *India*, and live very poorly, maintaining themselves with little meat. They eat all kind of things, except Kine, Oxen, Buffles, Hogges, and Hens flesh; their Religion is like the *Decanites* and *Canarijns*, for they are all of one Countrey and Customs, little differing: they goe naked, their priue members onely covered with a cloth. The Women goe with a cloth bound about their middle beneath their nauls, and hanging downe to the middle of their thighs, and the other end thereof they cast over their shoulders, whereby halfe their breasts are covered. They are in a manner blacke, or of a dark browne colour, many of them are *Christians*, because their chiefe habitation and dwelling places are on the sea-side, in the Countreys bordering vpon *Goa*, for that the *Palme*-trees doe grow vpon the Sea coasts, or vpon the banks by River sides. The Rice is sowed vpon low ground, which in Winter time is covered with water,

wherewith those *Canarijns* doe maintaine themselves: these bring Hennes, Fruit, Milke, Egges, and other such like wares into the Towne to sell. They dwell in little straw Houses, the doores wherof are so low, that men must creepe in and out, their household-stuffe is a Mat vpon the ground to sleepe vpon, and a Pie or hole in the ground to beat their Rice in, with a Pot or two to seeth it in, and so they live and gaue so much as it is a wonder. For commonly their Houses are full of small Children, which crall and creepe about all naked, vntill they are seven or eight yeeres old, and then they cover their priue members. When the women are ready to trauail with Child, they are commonly deliuered when they are all alone, and their Husbands in the fields, as is furnished vpon a time, as I and some other of my friends went to walke in the fields, and into the Villages where the *Canarijns* dwell, and hauing thirst, I went to one of the *Canarijns* houses to aske some water, therewith to refresh vs, and because I was very thirsty, I Rood downe and thrust my head in at the doore, asking for some water. where I espied a Woman alone within the house, tying her cloth fast about her middle, and before her hauing a wooden Trough (by the *Portugals* called *Gamela*) full of water, where she stood and washed a Child, wherof as then she had newly bene deliuered without any helpe: which hauing waht, she laid it Naked on the ground vpon a great Indian Figge leafe, and desired me to stay and the woman presently gaue me water. When I understood by her that she had as then newly bene deliuered of that Child without any helpe, I had no desire to drinke of her water, but went vnto another to aske water, and perceiued the same woman not long after going about her house, as if there had bene no such matter, and the Children are brought vp in that manner naked, nothing done vnto them, but onely washed and made cleane in a little cold water, and doe in that sort prosper and come vp as well as man would wish, or as any Child within their Countreys can doe with all detending they haue, and luse many times vntill they be a hundred yeeres old, without any Head-ach, or Tooth-ach, or losing any of their Teeth. They were onely a tucke of haire on the tops of their Heads, which they suffer to grow long: the rest of their haire is cut short, they are very expert in Swimming and Diving, they row vp and downe the Rivers in Boats called *Amadous*, wherof some of them are hewen out of a peece of wood, and so narrow that a man can hardly sit in them, and it chanceth oftentimes that they turne ouer and ouer twice or thrice before they passe the River, and then they leape out into the water and turne them vp, and so powring out the water they get into them againe. They are so miserable, that for a Penie they would indure to be Whipped, and they eat filthie, that it seemeth they liue by the Aire, they are likewise most of them leane, and weak of limbes, of little strength and very Cowards, whereby the *Portugals* doe them great outrage and villanie, vying vpon like Dogs and Beasts.

In their Marriages and Deaths they obserue the manner of the *Decanites* and *Canarijns* also in their Religion and Ceremonies. When the Man is dead his body is burnt, and the Woman cuts her haire off, and breaketh all her Jewells, although they be few and small, for they are most of Glasse.

There are many *Arabians* and *Alexandines* in *India*. The *Arabians* obserue *Mohamets* Law, and the *Alexandines* some are *Mohamets*, some *Christians*, after their manner, for they are of *Israhel* Iesus land. The *Alexandines* that are *Christians*, haue on their Faces foure burnt marks in manner of a Croce of the foorthward, betweene both their eyes, on each of their Cheekes one, betweene their eyes and their eares, and one vnder their nether Lip downe to the chinne. These *Alexandines* and *Arabians*, such as are free doe serue in all *India* for Saylor and Sea-faring men. The *Portugals* (although they serue for Saylor in the *Portugals* Ships) that come into *India*, and haue neuer bene other in *Portugall* but Saylor, yet are they ashamed to liue in that order, and thinke it a great discredit vnto them, together with a great diminishing of their Authorities and estimations, which they account themselves to hold in *India*, so that they giue themselves out for Masters of ships, and by their Captaines are also called Pilots and chiefe Boatwaines, but not lower: for if they should defend but one step lower, it would be a great blot and blemish vnto them all their liues after, which they would not indure for any thing in the world. These *Alexandines* and *Arabians* serue for small money, and being hired are verie lowly and subiect, so that oftentimes they are beaten and smitten, not as Slaves, but like Dogs, which they beare very patiently, not once speaking a word: they commonly haue their Wives and Children with them in the ship wherein they are hired, which continually stay with them, what Voyage soeuer they make, and dresse their owne meat, which is Rice sodden in water with salt Fish among it. The cause why the Women saile in the ship, is for that in Summer and hotte eies, their ships goe to Sea, when they alwayes haue calme water and faire weather, with good windes: they haue commonly but one *Portugall* or two for Captaine, Master and Pilot, and they haue a chiefe Boatwaine, which is an *Alexandine*, which they call *Amadous*, and he is ruler of the *Arabians* and *Alexandines*, that are Sailors, whom he hath vnder his subiection, euen as if they were his Slaves or Subiects.

This *Amadous* is hee that conditioneth and maketh bargaine with the owners of the Ship,

Childbirth.

Chap. 40.
Of the Arabians
and Alexandines
dwelling in
India.

Pride of Portu-
gall Saylor.

that they chance to be thru into the bodie with a Pike, they are not presently therewith content to be downe, but if they cannot speedily plucke the Pike forth, they will not spare to lay it forth with both their hands, and draw it through their bodies, therewith to let you thin that you see them the wound, and to be reuenged on them.

The King may not Iudge nor execute thoe *Neyras* openly, for if they have deferred Death, he causeth them by other *Neyras* to be put to death. The Daughters of the *Neyras*, may not haue the company of any man, but onely of *Neyras*, although secretly they haue the company of many *Portugall* and *Christians*, but if the *Neyras* once perceived it, or finde them in the deed doing, they might kill them without further question. In every place where they dwell, they haue a Pit or Well digged, wherein they doe hold water, which standeth openly in the way where many man passeth by, wherein every morning when they rise, they wash themselves all ouer, beginning first at the face, and so rising vp to the head, as well Men as Women, without being ashamed to be seene of such as goe by, or looke upon them, and the King himselfe likewise: which water is so Greene, limie and stinking, that a man can not chuse but steepe his Nose as he goeth by it: and they certainly beleue, that whensoever they should forget to wash themselves in that water, that they should then be whollie vnckeane and full of sinne: and this washing or making cleane, must not be done in any running water, but it must be in a place where the water standeth in a Pit or Well, and by their *Bramenes* conured with many Words and Ceremonies, otherwise it were of no vertue but whollie vnprofitable, for their idolatrous seruites. They are like the other Heathens, and are burned when they are Dead: their Sonnes may not be their Heyres, because they haue no Wives, but vs all women, where and when they will, doubting which is their owne Sonne: for the *Bramenes* also haue the Kings wives at their pleasures, and doe him great honour when it pleaseth them to be with their *Queene*. Their heyres are their Sisters-Gonnes, for they say, although they doubt of their Fathers, yet they know their Sisters are the Mothers of them. Thus much touching the *Neyras* and Gentlemen or Souldiers.

The other common people of the *Malabares*, called *Polias*, are such as are the Country Husbandmen and Labourers, men of Occupations, Fishers, and such like: those are much contented and despised, they liue miserably, and may weare no kind of Weapon, neither yet touch or bee conuersant with the *Neyras*, for as the *Neyras* goe on the streets, and they heare him call, they step aside, bowing their Armes, and stooping with their Heads downe to the ground, nodding to him as once looke vp, before the *Neyras* be past: in other things they obserue the Customes of the other *Indians*, for that every man followeth the Occupation of his Elders, and may not change it for any thing.

Chap. 43.
Of the Moors
and Iewes in
India.

There are great numbers of *Moors* and *Iewes* in all places of India, as at Goa, Cochim, and within the Land. In their Houses and Apparell they follow the manner of the Land wherein they are resident: amongst the *Indians* they haue their Churches, Sinagogues, and *Mosquies*, wherein they vse all Ceremonies according to their Law: but in the places where the *Portugall* inhabit and gouerne, it is not permitted vnto them to vse them openly, neither to any *Indian*, although they haue their Families and dwelling Houises, and get their liuing, to and deale one with the other: but secretly in their Houses they may doe what they will, so that no man take offence thereat: without the Townes and where the *Portugall* haue no commandement, they may freely vse and exercise their Ceremonies and Superstitions, every one as liketh him best, without any man to let or denie them: but if they be found openly doing it in the *Portugall* Townes and Iurisdications, or that they haue any point of Christian Ceremonies mingled among their, both men and women die for it, vnlesse they turne vnto the Christian Faith: they are most white of colour, like men of Europe, and haue many faire Women. There are many of them that came out of the Countrey of *Palastina* and *Ierusalem* thither, and speake our all the Exchange varie perfect and good Spanish.

The *Moors* likewise haue their *Mosquies*, wherein they pray, and aboue the Church they haue many Selders and Galleries, where they learne their Children their principles of Religion before they goe to Church, they wash their Feet, for the which purpose they haue alwayes a Cistern with water standing without the Church, and leaue their *Alghasses* (which are their Shoes) standing at the Church doore before they goe in, and being in the Church they fall flat on the ground vpon their faces, and so with their Armes and hands lifted vp, make many counterfeits faces. They are also Circumcised like the *Iewes*, and eate no Hogs flesh, and when they are dead they are buried. In these Churches they haue not any Images, but onely some Stones or round Pillers standing with certaine *Children* Iesters (out of their *Allores*) grauen vpon them. As in a friend of mine charged to goe out of the Towne, wee were desirous to see their *Mosque* Church, and their manner of Service, which was denied vs by the keeper of the doore, that had vs put off our Shoots, but because we would not, hee said it was not lawfull for vs to enter in what for into the Church: but to let vs see it, hee suffered vs to stand within the doore, and opened some of the windows, that wee might see what

was within it: then the *Portugall* asked him for their God and their Saints, which they wised to pray vnto, because he saw the Church empty, as I said before: then the *Moore* answered him, that They vsed not to pray to Stones and Stones, but to the living God, which is in Heaven, and said, that the good *Portugall* Christians, and the Heathens were all of one Religion, for that they lay to Images made of wood and Stones, and giue them the Glorie which only appertaineth to the living God: with the which answer the *Portugall* was so angry, that hee began to chide; so that there had growne a great quarrell, had it not benee for me.

See the prole
heretofore,
p. 28.

In the Kingdome of *Nesingra*, or the Coast called *Suramand*, there standeth a *Pagode*, that is very great, exceeding rich, and holden in great estimation, hauing many Pilgrimages & Visitations made vnto it from all the Countreies bordering about it, where every yeere they haue many Faires, Feasts, and Processions, and there they haue a Waggon or a Cart, which is so great and heauie, that three or foure Elephants can hardly draw it, and this brought fourth at Faires, Feasts, and Processions. At this Cart hang likewise many Cables or Ropes, whereto also all the Countrey people, both men and women of pure deuotion doe pull and hale. In the upper part of this Cart standeth a Tabernacle or Seat, wherein sitteth the Idoll, and vnder it sit the Kings Wives, which after their manner play on all Instruments, making a most sweet melodie, and in that sort is the Cart drawne forth, with great Deuotions and Processions: there are some of them, that of great zeale and pure deuotion doe cut peeces of fl. sh. out of their bodies, and throw them downe before the *Pagode*: others lay themselves vnder the wheels of the Cart, and let the Cart runne ouer them, whereby they are all crushed to peeces, and pressed to death, and they that thus die, are accounted for holy and deuout Martyrs, and from that time forwards are kept and preferred for great and holy Reliques, because a thousand other such like besides Superstitions, which they vie, as one of my Chamber fellows, that had seene it shewed me, and it is all well knowne throughout all India.

Vpon a time I and certaine *Portugall* my friends, hauing licence from the Vice-roy were at a Banquet and meeting about five or six miles within the firme Land, and with vs wee had certaine *Deuotions*, and natural borne *Indians*, that were acquainted with the Countrey, the chief cause of our going, was to see their manner of burning the dead *Bramenes*, and his Wife with him being aliue, because we had benee aduertised, that such a thing was to be done. And there among other strange deuities that we saw, we came into some Villages, and places inhabited by the *Indians*, where in the way, and at euery Hill, stonie Rocks or hole, almost within a faine offer length, we found a Carued *Pagode*, or rather Devils, and monstres in hellish shapes. At the last we came into a Village, where stood a great Church of stone, wherein wee entered, and found nothing in it but a great Table that hung in the middle of the Church, with the Image of a *Pagode* paired therein so misshaped and deformed, this more monstrous was neuer seene, for it had many Hornes, and long Teeth that hung out of his mouth downe to the knees, and beneath his nauell and belly, it had another such like face, with many hornes and tuskes. Vpon the head thereof stood a triple Crowned Myer, not much vnlike the Popes triple Crowne, so that in effect it seemed to bee a Monister, such as are described in the *Apocalypse*. It hung before a Wall, which made a partition from another Chamber, in manner of a Quieter, yet it was close made vp without windowes, or any place for light, in the middle whereof was a little narrow clofe doore, and on both sides of the doore, stood a small Furnace made within the wall, wherein were certaine holes or Lattices, thereby to let the smoke or fume of the fire to enter into that place, when any Offering should be made. Whereof we found mee there, as Rice, Come, Fruits, Hennes, and such like things, which the *Indians* daily offered, but there came so thicke a smoke and stinke out of the place, that whosoever went before it, was almost ready to choke, the said place being all black, smerie and foule therewith. Before this doore being shut, in the middle of the Church, there stood a Calfe of stone, whereon one of our companie leaped, and laughing, began to crie out, which the *Bramenes* that kept the Church perceiving, began to call and crie for helpe, so that presently many of the neighbours ranne thither, to see what the cause might be, but before the throng of people came, we dealt so well with the *Bramenes* (acknowledging our fault, and saying it was vnadvisedly done that he was well content, and the people went home againe. Then we desired the *Bramenes* to open vs the doore that stood shut, which after much intricate hee yielded vnto, offering first to shew certaine Altar vpon our foreheads, which we refused, so that before he would open vs the doore, we were forced to promise him that we would not enter further in, then to the doore.

The doore of their *Santa Sanctorum*, or rather *Diabolorum*, being opened, it shewed within like a Lime-cul, being close vaulted round about, ouer the head without either hole or window to call to light, but onely at the doore, neither was there any light in all the Church, but that which came in at the doore we entered by. Within the said Cell or Vault, there hung at the left one hundred burning Lamps, in the middle whereof stood a little Altar, & covered ouer with cloth made of Corton-wooll, and ouer that with pure Gold, vnder the which (as the *Bramenes* told vs) lay the *Pagode* being of cleane Gold, of the bignesse of a Puppet or a Babe fold in

Like Lips like
Iewes.

Fairst: hard by the Church without the great doore, stood within the earth a great four cornered or square Censer, heaved out of fire stone, with flayres on each side to goe downe into it, full of greene, filthie and stinking water, wherein they wash themselves when they meane to enter into the Church to pray. From thence wee went further, and still as we went, in every place we found Pagodes heaved out of hard Stones, and standing in their holes, of such liely shapes and figures as we told you before. These stand in the wayes vnder certaine canopies, without the Churches, and are hard by each of them a small Ceterne of water, cut out of the stone to wash their feet, with halfe an Indian Nut, that both a handle and hangeth there to take up water withall. And this is ordered for Travellers that passe by, who commonly as every one of those Pagodes doe fall downe and make their Prayers, and wash their feet in those Ceternes. By the said Pagodes, commonly doe stand two little Furnaces, with a Calfe or Cow of stone, before which they set their Offerings, which are of such things, as are to be offered, every man as his Devotion directeth, which they thinke the Pagode eateth in the Night; but it is taken away by the Bramens. We found in every place such Offerings standing, but we had little desire once to taste thereof, it looked so filthily, and as we had sufficiently beheld their misshapen figures and monstrous Images, we returned againe into the Village, wherein we saw the Rone Church, because the Bramens had advertised vs, that the same day about Evening the Pagode should be carried in Procession, to sport it selfe in the Fields, and to fetch a circuit, which we desired to see. And about the time which he appointed, they rung a little Bell, which they had gotten of the Christians, wherewith all the people began to assemble, and took the Pagode out of his diabolical Cell, which with great reverence, they set in a *Palanquin* borne by the chief men of the Towne, all the rest with great devotion following after, with their viall noyse and sound of Trumpets and other Instruments, wherewith they went a reasonable way round about a Field, and then brought him to the Rone Censer, where washing him very cleane (although he were very filthie stinking) they carried him againe into his Cell, leaving him thus herein withall his Lampes, to make good chere, and hauing made a foule smoke and stinke about him, and every man left his Offering behind him, they went home to their houses, leaving the Bramens alone, who in stead of the Pagode, made good chere at their coits with his Wife and Familie.

Chap. 45.
Of all the kind
of Beasts, Cat-
tles, in India,
in Fowlie,
in Kine,
Oxen,
Mutton,
Hogs,
Sheepes tules,

Buffies and
their Milke.

Cheefes
Wild Beasts.

Few small
Birds.
Great Bats
and hurttill.
I have heard
that they
breed & have
many young as
Rats with vs.
Crows bold.

Great Rats.

There is ouer all India great store of Cattell, as Oxen, Kine, Sheepe, Hogges, Goates, Kids, and such like, and very good cheape, and in great abundance, although the stieff is not of so good a taste as that in *Europe*, which proceedeth from the heat of the Countrey, and therefore it is not much esteemed. A man may buy the best Kow in *Goa* for five or six *Parademes*. Oxen are there little killed to eat, but are most kept to till the Land, all other things as Hogs, Sheepe and Goates, are sold after the rate. Mutton is little esteemed of, and not much vied to be eaten, for it is forbidden to such as are sicke, and the Hogs flesh is much better in fownder, which is rather permitted vnto sicke persons than Mutton. There are Sheepe in that Countrey of the quarters in quantitie, for that the myle is as great, and hath as much flesh vpon it, as any of the quarters, there are many Buffies, but nothing good to be eaten, unless it be by poore people, but their Milke is very good, and is very well sold and ordinarily eaten, for you shall see the Slaues and *Canaries* in great numbers, all day going about the streets to sell the Milke of Buffies, and Goates, and excellent sweet Creame, and fresh Butter in small peccets. They make likewise some small white Cheefes, but they are very fat, and rare: wild Bores, some Hares, Conies, Harts, and Hindes are there also to be found, but not many Cockes, Capons, Pheasants, and Doves are there in great abundance and good cheape. In the Island of *Goa* and thereabout are Sparrowes, and some other small Birds, yet not many: but on the Coast of *Cochin* and *Malabar*, there are very few Sparrowes, nor any such like small Birds. There are in India many Bats, some of them so great, that it is incredible to tell. They doe great mischief to Trees, Fruits and Herbes, wherby the *Canaries* are constrained to sit men to watch in their Trees, and yet they can hardly rid them away. The Indians eate them, and say they are as good meat as a Partridge.

There is a most wonderful number of blacke Crows, which doe much hurt, and are so bold that oftentimes they come flying in their windowes, and take the meat out of the dish, as if it standeth vpon the Table, before them, thence are set downe to eat: and as I my selfe late sitting above in a Chamber of the house, the windowes being open, one of those Crows flew in at the window, and picked the Corrtobacco of mine Inke-borne, and did blot it all the paper that lay on my Table, doe what I could to kill him. They sit commonly vpon the Buffies backs, and pecke off their Eares, so that you shall find very few Buffies that have any haire vpon their backs, and therefore to auoid the Crows they get themselves into Matlines, and warric places, where they stand in the water up to the neckes; otherwise they could neuer be rid of them. There are likewise great numbers of Rats, and some as bigge as young Piggies, so that the Cats doe not touch them. Sometimes they digge downe the Houses, for that they undermine the walles and foundations thereof, and through, whereby many times the houses fall downe

and are spoiled. There is another sort of Rats, that are little and reddish of haire. They are called sweet smelling Rats, for they haue a smell as if they were full of Muske.

Of Ants or Pismires there is in great abundance throughout all India, and so noisome, that it is incredible to such as haue not seen it: for that men may feel nothing whatsoeuer it be, that it is to be eaten, or fitty, nor vnto their clothes nor linen, but you shall presently find at the least a thousand vpon it, and in the twinkling of an eye they will presently consume a loafe of bread: wherfore it is the manner throughout India, to make all the Cupboards wherein they keepe their vittuals, and Chests, where their linens and apparell lieth, with foure feet or pillars, and vnder every foot or pillar a stone or wooden Ceterne full of water, and place the Cupboard or Chest in the middle of the room, not neere the wall, whereby they cannot come at it, otherwise it would be spoiled, and if they doe neuer so little forget to powre water into the Ceterns, if it be but a Paper vessel while, presently there will be so many Pismires crawling all ouer it, that it is wonderful: so that it seemeth to be a curse or plague of God sent vpon that Countrey. These are found likewise that vie fish Ceternes of water vnder their bedstead, because they would not be troubled with them as they lie in their Beds, and also vnder their Tables. Some men which keepe *Canarie* birds, or such small fowles that are brought thither from *Portugall*, or out of *Turkey* and *Persie* for their pleasures) are forced to set them on a stick or perch made for the purpose, with a Ceterne of water vnder it, otherwise it would presently be killed by the Pismires: and though it hangeth in the top of the house, yet they will come at it if it haue a string, to hold it by. The Soldiers and poore people that haue not the meanes to buy Cupboards, with Ceterns) put the bread and other vittuals which they leaue (which is not ouermuch) in a cloth tied on knots, and hang it on a nail against the wall, and make a circle about it of Chutrie, so that the Pismires cannot get out, nor come at it. There is another sort of Pismires which are almost a finger long, and reddish of colour: they runne into the fildes, and doe great hurt to the herbes, fruits, and plants.

Moths and wormes which creepe and eate through mens clothes, are there in great abundance, whereby men must vne no more clothes nor linen in those Countreies then that be necessarily and daily weareth on his backe, otherwise they are presently moth-eaten and spoiled. They can hardly keepe any Paper or Bookes from wormes, which are like ear-wormes, but they doe often spoile and consume many Papers and euidences of great importance. There are also many of all kinde. There is a kind of beak that flesh, twice as bigge as a Bee, and is called *Berantia*: These creatures also doe much hurt, and are commonly in Sugar, Honie, Butter, Oile, and all fat, viues and sweet meates. Many of them likewise come into their Chests among their clothes and linen, which they doe also spoile and waste. They are in great numbers and very hurtfull. There can be nothing to close shut or made fast, but they will get in and spoile it, for where they lie or be, they lye all things with their egges, which stick as fast as frop vpon a Paper, so that they may be esteemed as a plague like to the Pismires.

Within the Land there are also Tiges: other cruell beasts, as Lions, Beares, and such like there are few or none: but venomous Insects, as Snakes, Lizards, and such like there are many, for the Lizards will clime and creepe vpon the walls in their houses, and oftentimes fall vpon men, as they lie in the Bed and sleepe, and therefore many men that are of sabbie, doe hang Tresses and Curtaines ouer and about their Beds. There are likewise many Channellions, which are said so lye by the aire, but they are not hurtfull.

There are many Monkeys or Marmosets, that doe great hurt to the Palme trees, wherein the Indian Nut or Cocus doth growe. In these trees you shall commonly see certaine little beasts, called *Rhesus de Palmyras*, that is, *Beasts of the Palme trees*: They are much like Ferrets, wherewith men use to hunt and catch Cunnies, and haue a tail like the Penner of an Inke-borne, and grayish speckled haire: they are prattie beasts so keepe, and so passe the time withall. Parrots are there in great numbers, and the abroad is the Woods. There cometh in India one of the kind of *Monkeys* beyond all others, a kind of bird, called *Norans*: they are like Parrots, but they haue many red feathers, and speake like Parrots: they are worth in India twenty or thirty *Parademes* the piece: they are very wise to looke on, and speake sweetly: they claw or tickle men with their tongues vpon their heads and boards, and make them cleane at the noose, as do their eyes and their teeth, so that they are very pleasant to keepe in a house, for that both in colour and beauty of feathers they surpass all birds and Parrots whatsoeuer: but there could neuer yet be any of them brought liuing into *Portugall*, although they haue fought and vied all the meanes they could in bringing them to a Prent to the King, which he greatly desired: but they die vpon the way, for they are very delicate, and will hardly be brought vp.

Elephants are in many places of India. In the land of *Santon* there are also great numbers, although are esteemed the best and finest of all the world, for whersoever they meet with any other Elephants (the Indians report) for a truth, what they haue tried) in their Elephants of other Countreies doe respect and honour to the Elephants of *Santon*. The most feruor that they haue for them in India, is to draw their Pipes, their Packes, and other goods, and to ship them,

Monkeys:
such are in
Virginia.
Ants hurtfull.

Great Ants.

Wormes.

They are called
Wall-lice,
because they
breed in Walls
but in true ex-
ample they are
called *Midges*,
and in Latin,
Cimices.

Monkeys.

Chap. 46.
Of the Ele-
phant.

them, all which they doe with Elephants. They are kept at the Kings charges, and he that needeth them, speaketh to their Keepers, and agreeth with them for a price to haue their labour: Then the Keeper getteth vpon the necke of the Elephant, and thrusteth his feet vnder his eares, hauing a hooker in his hand, which he sticketh on his head, where his fiones lie, that is to say, aboute betweene both his eares, which is the cause, that they are so well able to rule them; and comming to the thing wher they are to draw, they binde the Fat or Packe fast with a rope, that he may feele the weight thereof, and then the Keeper speaketh vnto him: wherupon he taketh the corde with his snout, and windeth it about his teeth, and thrusteth the end into his mouth, and so draweth it hanging after him, whither they desire to haue it. If it be to be put into a Boat, then they bring the Boat close to the shoare of the Key, and the Elephant putteth it into the Boat himselfe, and with his snout gathereth stones together, which he layeth vnder the Fat, Pipe, or Packe, and with his teeth striketh and thrusteth the Packe or Vessell, to see if it lie fast or not. It will draw any great stone or other Iron worke, or metall being made fast vnto it, be it neuer so heavy. They draw Fuels, small Gallies, and other great Boats, as Canells, and such like, as easily out of the water vpon the land, as if no man were in them: so that they ferue their times there, euen as our Sleds or Carcs with Horses doe here, to carrie our wares and merchandises. Their meate is Rice and water, they sleepe like Kine, Oxen, Horses, and all four-footed beastes, and bow their knees and all their members as other beastes doe. In Winter when it becometh to raie, then they are quiet, and altogether mad, so that their Keepers cannot rule them, and then they are let some whither out of the Towne to a great tree, and there tied vnto it by the legs with a great Iron chaine, where they carrie him meate, and so he lieth in the open aire, as long as he is mad, which is from April to September, all the Winter time when it raineth, and then he cometh to himselfe, and becometh to ferue againe as tame, that a man may lie vnder his bellie, for you doe him no hurt: but he that hurteth him, he must take heed, for they neuer forget when any man doeth them iniurie, vntill they be encouraged. They are very fearefull of a Rat or Moule, and also of the Pinfur, because they feare they would creepe into their snouts. They are likewise afraid of gun-shot and of fire, reliefe by length of time they be vfed vnto them. When they haue the companie one of the other, the male Elephant standeth vpon the higher ground, and the female somewhat lower. As they goe along the way, although you see them not, you may heare them a faire off by the noise of their feet and clapping of their eares, which they continually vfe. They are as swift in going almost as a Horse, and are very proude, and desirous of honour. When there is any great Feast or Holiday kept in Goa, with sollemne Procession, commonly the Elephants goe with them, the young before, and the old behind, and are all painted vpon their bodies with the Armes and Crosses of Portugal, and haue euer one five or sixe Trumpeters or Players vpon the Shalmes, sitting vpon them that sound very pleasantly, wherewith they are as well pleased, and goe with as great grauitie, and in as good order, as if they were men. It happened in Goa, that an Elephant should draw a great Fuft out of the water vnto the land, which Fuft was so great and heauie, that he could not doe it alone, so that they must haue another to helpe him: wherupon the Keeper chid him, vntill many hard words, saying, that he was idle and weak, and that it would be an euerything shame for him, that they must fetch another to helpe him, wherewith the Elephant was so desperate, that hee thrust away his fellow (which was brought to helpe him) and beganne freshly againe to draw, with so great force, more then he was well able to doe, that with extreme labour he brufft and fell downe flake dead in the place. At such time as I was to make my Voyage from Cades to Portugal, the Rudder of our ship was out of order, so that it must of force be brought on land to make it fit againe, and so it was drawne to the Riuers side at the sterne of the Boat, which the Elephant should draw on land vpon two boards, that it might slide vp, and because it was heauie, (as the Rudder of a ship of foureteene hundred or fixtene hundred tonnes requirith) as also that the Elephant was as yet but young, and not gouerne to his full strength, so that he could not draw it out alone, yet he did the best he could: but seeing he could not doe it, he fell on his fore-legs, and beganne to crie and weepe, that the teares ranne out of his eyes, and because many of vs stood vpon the shoare to behold this sight, the Keeper began to chide him, and with hard words to carle him, because he thrust him thus in presence of so many men, not to be able draw vp such a thing: but what strength or labour fouler the Elephant vied, he could not doe it alone, but when they brought another Elephant to helpe him, they both together drew it half out of the water, so that it lay partly vpon the boards. The first Elephant perceiving that, with his head and teeth thrust the other Elephant away, and would haue no more helpe, but drew it out himselfe.

They are likewise very thankfull & mindfull of any good done vnto them. When new yerres day cometh, their keepers vfe of common custome to aske new yerres gifts of the Viceroie, the Archbishop, and other Gouernours and Gentlemen, and then the Elephants come to the doore and bow their heads downe, and when anything is giuen, they kneele on their knees with great lowliness, and thankfullness, for the good desires to doe vnto their keepers (which they thinke to be done vnto themselves). They vfe as they passe by such houses to bow their heads at the dores,

as also when they passe by the Church doores, and by Croffes, which their Masters teach them. They haue a custome that they goe often into the Marke where heares are sold, as Reddill, Leticie, Coleworts, and such like fluffe, and those that are libell to the Elephant, doe vfe to throw something before him. Among theret there was one heauie wife, which alwayes vfed to throw something before the Elephant. Now when the time came on that the Elephant groweth mad, as I said before, they vfe to goe with them three or foure dayes, or a weeke about the fires before they binde them vp, (being as then but halfe mad) to aske something of euery bodie for the feeding of the mad Elephant in the winter time. And going thus about the streets, the Master is not able to rule him, for hee runneth about with his head downward, and by his roaring giueth the people warning to beware, and when hee findeth or feede no man, nee leapech and ouerthroweth whatsoever he meeteth withall, whereby hee maketh great sport and pastime, much like to the baying of Oxen in Spain, which neuer cease, vntill one, two, or more of them be flaine, the like rule is kept with the mad Elephant in India. It chanced in this running about that the Elephant ranne through the streets, and in halfe an houre came into the market, throwing downe all that was in his way, whereto euery man was abash, and leaving their wares, ranne to saue themselves from being ouer runne by the Elephant, and by means of the noyse and greafe of people, they fell one ouer another, as in such cases is commonly done. Among them was this woman, that alwayes vfed to giue the Elephant something to eat, which had a little childe in the market lying by her in a basket, and by the halfe rising vp and throng of the people, the woman ranne into a House, not hauing time to snatch vp her Child, and take it with her, and when the Elephant was alone in the Market place, where hee roared vp and downe, ouerthrowing all things that were before him, hee came by the Child (that as I said) lay still in the Market, and as euerie man looked, specially the Mother, which cried out, and verily thought that the Elephant had taken it, and cast it on his shoulder and spoyled it as hee did all other things. He on the contrary notwithstanding all his madnesse, being mindfull of the good will and liberality of the Childs Mother daily vfed vnto him, tooke vp the Child handiome and tenderly with his snout, and laide it softly vpon a Stall by a Shop side, which done, he began againe to vfe the same order of stamping, crying, and clapping as hee had done at the first, so the great wondering of all that beheld it, specially to the ease and ioy of the Mother, that had recovered her Child found and well againe.

The *Abada* or *Rhinoceros* is not in India, but only in *Bengala* and *Panaga*. They are lesse and lower then the Elephant. It hath a short horn vpon the nose, in the hinder part somewhat bigger, and toward the end sharper, of a browne blew, and whitish colour; it hath a stout like a Hog, and the skin vpon the vpper part of his body is all wrinkled, as if it were armed with Shields or Targets. It is a great enemy of the Elephant. Some thinke it is the right Unicorn, because that as yet there hath not other bene found, but only by heare-say, and by the Pictures of them. The *Portugall* and those of *Bengala* affirme, that by the *Riuier Ganges* in the Kingdome of *Bengala*, are many of these Rhinoceros, which when they will drink, the other beastes stand and waite vpon them, till the Rhinoceros hath drunke, and thrust their horns into the water, for hee cannot drinke but his horn must be vnder the water, because it standeth so close vnto his nose and muzzle: and then after him all the other beastes doe drinke. Their hornes in India are much esteemed and vfed against all venome, poyson, and many other diseases: likewise his teeth, claws, flesh, skin, and blood, and his very dung and water and all whatsoever is about him is much esteemed in India, and vfed for the curing of many diseases and fickennes, which is very good and most true, as I myselfe by experience haue found. But it is to be vnderstood, that all Rhinoceros are not a like good, for there are some whose hornes are folde for one, two, or three hundred Pardayes the piece, and there are others of the same colour and greynesse that are folde but for three or foure Pardayes, which the Indians know and can discern. The cause is, that some Rhinoceros, which are found in certaine places in the countree of *Bengala* haue this virtue, by reason of the herbs which that place only yeldeth and bringeth forth, which in other places is not so, and this estimation is not only held of the horn, but of all other things in his whole body, as I said before. There are also by *Malacca*, *Son*, and *Bengala* some Goates that are wilde, whose hornes are esteemed for the best homes against poyson, and all venome that may be found: they are called *Cabra* de *Mato*, that is, wilde Goates.

In *India* is very plentifull, and some very pleasant and swete. Most of their fish is eaten with Rice, that they leech in broth which they put vpon the Rice, and is somewhat sowre, as it were Golden in Gooseberries, or vnto Grapes, but it tasteth well, and is called *Carril*, which is their daily meate, the Rice is in steade of bread: there are also good Shads, Soales, and other sorts of fishes. The Crabs and Creuthees are very good and marvellous great, that it is a wonder to tell, and that which is more wonderful, when the Moone is in the full, there with it is a common saying, that then Crabs and Creuthees are at the best, but there it is cleane contrary: for with a full Moone they are emptie and out of reason, and with a new Moone good and full. There are also

Chap. 47.
Of the Abada
or Rhinoceros.

Goats homes
good against
poyson.

Chap. 48.
Of the Fishes
and other
beasts in the
Sea of India.
Crabs left
as the shell.

also Muckles and such like Shell-fishes of many sort, Oysters very many, specially at *Cochin*; and from thence to the Cape of *Comorin*, Fish in *India* is very good cheape, for that with the view of a fisher of their money, man may buy as much fish and Rice to it, as will serve five or six men for a good meal.

As our ship lay in the River of *Cochin*, ready to saile from thence to *Portugall*, it happened that as we were to hang on our Rudder, which as then was mended, the Master of the Ship, with four or five Sayer, went with the boate to put it on, and another Sayer being made fast with a corde about his middle, and tied to the Rudder, hung downe with halfe his bodie into the water to place the same upon the hookes, and while hee hung in the water, there came one of those *Fishes*, and bit one of his legs, to the middle of his thigh, cleane off at a bit, notwithstanding that the Master strooke at him with an Oare, and as the poore man was putting downe his arme to feele his wound, the same fish at the second time for another bit did bite off his hand and arme about the elbow, and also a peece of his buttocke.

In the River of *Goa* in winter time, when the mouth of the River was shut up, as commonly at that time it is, the fishermen tooke a Fish of a most wonderfull and strange forme, such as I think was never seen either in *India*, or in any other place, which for the strangeness thereof was presented to my Lord the Archbishop, the picture whereof by his commandement was painted, and for a wonder sent to the King of *Spain*.

It was in biggness as great as a middle sized dog, with a snout like a Hog, small eyes, no eares, but two holes where his eares should be, it had iouer feete like an Elephant, the top beginning somewhat upon the backe broad, and then flat, and at the very end round and somewhat sharpe. It ranne along the Hall upon the floore, and in every place of the house snoring like a Hog. The whole bodie, head, taylor, and legs being covered with scales of a thumb breadth, harder then L. ron, or Steele: We hewed and layd upon them with weapons, as if men should beate upon an Anuill, and when we strooke upon him, he rould himselfe in a heape, head and feete altogether, so that hee lay like a round ball, we not being able to iudge where hee closed himselfe together, neither could we with any instrument or strength of hands open him againe, but letting him alone and not touching him, he opened himselfe and came away as I had bidde.

A Ship, sayling from *Mosambique* into *India*, having faire weather, a good wind, and some sunne, as the sayles might beare before the winde for the space of fourteene dayes together, directing their course towards the Equinoctiall line, every day as they tooke the height of the Sunne, in steade of diminishing or lessening their degrees, according to the winde and course they had held and helde, they found themselves still contrarie, and every day further backwardes then they were.

At the last the chiefe Borel on whom they call the Masters mate, looking by chance over-board towards the beake head of the ship, he espied a great broad taile of a Fish that had wended it selfe as it were about the beake head, the body thereof being vnder the keele, and the head vnder the Rudder, swimming in that manner, and drawing the shippe with her against the winde and their right course: whereby presently they knew the cause of their so going backwardes: so that having at the last thricken long with flaures and other weapons upon the fishes taylor, in the end they stroke it off, and thereby the Fish left the ship, after it had layen fourteene dayes vnder the same, drawing the ship with it against winde and weather: for which cause the Vice-roy in *Goa* caused it to be painted in his palace for a perpetuall memory, where I have often read it, with the day and time, and the name both of the Ship and Captaine.

There are by *Malacca* certaine fish thels found on the shoare, much like Scalop shels, so great and so heaue, that two strong men have enough to doe with a Leaneer to draw one of them after them. Within them there is a fish which they call *Malacca* doe eate. There were some of these fishes in the ballast of the ship that came from *Malacca*, and kept companie with vs from the Iland of *Saint Helena*, to the Iland of *Tercera*, where the ship was cast away, and some of the fish taken out of her, which the *Isleues* of *Malacca* had sent vnto *Lisbon*, to set in the wals of their Church out of her, and Cloyster, which they there had caused to be made; and most sumptuously built. The like happened to a ship called *Saint Peter* that layed from *Cochin* towards *Portugall*, that fell vpon a Sand, which at this day is called after the same ships name *Saint Peters Sand*, lying from *Goa* South South east vnder 6 degrees upon the South side, where it was cast away, but all the men saved themselves, and of the wood of the ship that was cast away, they made a small Barke or Canuell, wherewith they all arrived in *India*; and while they were builed about building of their ship, they found such great Crabs vpon that Sand, and in so great numbers, that they were constrained to make a fence, and by good watch to defend themselves from them, for that they were of an vnsustainable greatneste, so that whomsoever they got vnder their claws, it cost him his life.

Ananas is one of the best fruites, and of best taste in *India*, but it is not a proper fruit of *India*, but a strange fruit, for it was first brought by the *Portugals* out of *Brazil*, so that at the first it was sold for a nouelte, as a *Pardaw* the peece, and sometimes more, but now there are

Sharke-bearing.

Monstrous fish

Malacca-re-porter also. Fish and L. but some what differing.

Great Crabs. Chap. 9. Of all Frutes, Trees, Plants, and common herbis in India, and first of a certaine fruit called Ananas.

are so many growne in the Countrie, that they are very good cheape. The time when they are ripe is in Lent, for then they are best and sweetest of taste. They are as bigge as a Melon; and in forme like the head of a Distaffe, without like a Pine apple, but soft in cutting: of colour red and greenith: they growe about halfe a fadome high from the ground, not much more or lesse. The leaues are like the herbe that is brought out of *Spain*, called *Aloe*, or *Sempiterna*; because it is alwayes greene, and therefore it is hangd on the beames of hooke; but sometime smaller, and at the ends somewhat sharpe, as if they were cut out. When they eate them, they pull off the shell, and cut them into slices or peece, as men desire to haue them dressed. Some haue small kernels within them, like the kernels of Apples or Peares: They are of colour whitelike like a Peach, that is ripe, and almost of the same taste; but in sweetness they surpass all fruits. The iuyce thereof is like sweet Milt, or new Rhenish Wine: a man can sweete satisfie himselfe therewith. It is very hot of nature, for if you let a Knife stick in it but halfe an houre long, when you draw it forth againe, it will be halfe eaten vp, yet it doth no particular hurt, vntill a man should eate so much thereof, that hee surfeit vpon them. The ficke are forbidden to vie them.

Laeca growe on great trees like Nut trees, and onely on the Sea theores, that is to say, in such Countreies as border on the Seas, cleane contrary vnto all other fruit, for they growe about the earth, vpon the trunks or bodies of the trees, and vpon the greatest thick branches; but where the branches spread abroad, being small and full of leaues, shert growth not so great as they are as bigge as a great Melon, and much like it of fashion, although some of them are as great as a man can well lift vp, and outwardly are like the *Ananas*, but smoother, and of a darke greene colour, the fruit within is in bucks, like Cheenuts, but of another forme, and eury huske hath a Nut, which is halfe white, the rest yellowish, and flitcheth to a mans hand like Honie, wher it is in Bee-hiues among the Wax, and for toughnesse and in taste far sweeter than most such vnlke. The fruit is on the outside like a Cheenut, and in forme or fashion like an *Ananas*, when the greene knob that groweth vnder it is taken away, and of that biggnesse and somewhat bigger: this fruit that is outmost being eaten, the rest is good to be roiled or foddren, and some of these huskes in *Europe* are much vnlke in taste to the Cheenuts in *Europe*. There are of these huskes in every *Laeca* about hundred and more, according to the greatnesse thereof. There are two sort of them, the best are called *Girafal*, and the common, and least esteemed, *Chambafal*, although in fashion and trees there is no difference, save that the *Girafal* haue a sweeter taste.

Mangu groweth vpon trees like *Laeca* trees: they are as big as a great Peach, but somewhat long, and a little crooked, of colour cleere, greene, somewhat yellowish, and sometimes reddish: it hath within it a stone bigger then a Peach stone, but it is not good to be eaten: the *Mangu* is inwardly yellowish, but in cutting it is washy, yet some not so much: they haue a very pleasant taste, better then a Peach, and like the *Guinnee*, which is the best and the most profitable fruit, in all *India*, for it yeldeth a great quantitie for food and salte. Names of the Countre people, as *Oliues* doe in *Spain* and *Portugall*: they are gathered when they are greene, and conserved, and for the most part salted in Pott, and commonly vied to be eaten with Rice, foddren in pure water, the huske being whole, and so eaten with Salt *Mangu*, which is the continuall food for their slaues and common people, or else salt dried fish in stead of *Mangu*, without Bread, for Rice is in diuers places in stead of Bread. These salted *Mangu* are in cutting like the white *Spanish Oliues*, and almost of the same taste, but somewhat sower and not so bitter, yet a little lower; and are in so great abundance, that it is wonderfull: there are others that are salted and stuffed with small peece of greene Ginger, and *Caulike* foddren: those they call *Mangu* *Rebendes* or *Machon*: they are likewise much vied, but not so common as the other, for they are costly and more esteemed: they are kept in Pott with Oyle and Vinegar salted. The season when *Mangu* are ripe is in Lent, and continueth till the month of August.

Casau groweth on trees like Apple trees, and are of the biggnesse of a Pearre, at one end by the stalk somewhat sharpe, and at the head thicker, of a yellowish colour, being ripe they are soft in handling: they growe very like Apples, for where the Apples haue a stalk, these *Casau* haue a Cheenut; as bigge as the fore-joynt of a mans thumb: they haue another colour and fashion then the Cheenuts of *Laeca*, and are better and more sature to eate, but they must be roiled: within they are white like the Cheenuts of *Europe*, but haue thicker shells, which are of colour bluish and darke greene. When they are raw and vntasted, you must first open them with your mouth, for as soone as you put them to your mouth, they make both you and tongue and lips to smart, whereby such as knowe it not are deceived: wherefore you must open their shells with a Knife, or roil them, and then they will peld. This fruit at the end where the stalk groweth, in the eating doth worke in a mans throat, and maketh it swell, yet it is of a fine taste, for it is moist and full of iuyce; they are commonly cut in round slices, and layd in a dish with Water or Wine, and Salt throwne vpon them.

Chap. 50. Of Laeca or Laeca.

Chap. 51. Of Mangu.

Chap. 52. Of Casau.

The

Chap. 53.
Of Iambos.

Summer and
Winter at
once in the
same tree.

Chap. 54.
Of the fruits
in India.

The trees whereon the *Iambos* do grow are as great as Plum trees, and very like unto them: it is an excellent and a very pleasant fruit to look on, as big as an Apple: it hath a red colour and somewhat whitish, so clear and pure, that it seemeth to be painted or made of Wax: it is very pleasant to eat, and smelleth like Rose water: it is white within, and in eating moist and watrily: it is a most dainty fruit, as well for beauty to the sight, as for the sweet favour given unto folks much to eat, that have a desire thereunto, for it can do no harm. The blossoms are likewise very faire to the sight, and have a sweet smell: they are red and somewhat whitish of colour. This tree beareth fruit three or four times every year, and which is most wonderful, it hath commonly on the one side or halfe of the tree ripe *Iambos*, and the leaves fall off, and on the other side or halfe it hath all the leaves, and beginneth againe to blossom, and when that side hath fruit, and that the leaves fall off, then the other side beginneth againe to have leaves, and to blossom, and so it continueth all the yeere long: within they have a stone as great (and very neere of the same fashion) as the fruit of the Cyperess tree.

There is a fruit called *Langomus*, which groweth on trees like Cherrie trees: they are in bignesse like small round Plumes of a darke red colour, they have no stones in them, but some small kernels: they are of taste much like Plumes, whereof there are very many, but not much esteemed of.

There is another fruit called *Carambola*, which hath eight corners, as big as a small Apple, fowre in eating, like vniue Plumes, and most vied to make Confitures.

There are yet other fruits, as *Burindius*, *Durindius*, *Iamboloni*, *Mangostains*, and other such like fruits; but because they are of small account, I thinke it not requisite to write severally of them, but only of two of them.

The barkes of these trees are kept and brought over Sea hither, and are good to make Vinegar withall, as some *Portugals* have done.

There is also a fruit that came out of the *Spanish Indies*, brought from beyond the *Philippine* or *Lafous* to *Malacca*, and from thence to *India*, it is called *Papair*, and is very like a Melon, as big as a mans fist, and will grow, but alwaies two together, that is male and female: the male tree neuer yieldeth any fruit, but only the female; and when they are divided, and set apart one from the other, then they yield no fruit at all. It is a tree of the height of a man, with great leaves. This fruit at the first for the strangeness thereof was much esteemed, but now they account not of it. There are likewise in *India* some Fig trees of *Portugal*, although the fruit doth neuer come to good perfection. Oranges, Citrons, and such like fruits, are throughout all *India*, in great abundance, and for goodnesse and taste surpasseth those of *Spain*: Grapes are not there to be found, but only upon some houses, as we have them in *Northland*: yet against Christmas and Lent, there are Raisins brought into *Goa*, by the *Dutch* and *Indians* out of the *Finne Land*, and from *Zalagata*, but they are not so good as those in *Spain*, and very few they are, but for price as good cheape as other fruits. There are also in *India* many Melons, but not so good as those in *Spain*, for that they must be eaten with Sugar, if you will haue any sweetnesse in them: but there is another sort like Melons, called *Pateos* or *Amurats*, or Melons of *India*: which are outwardly of a darke greene colour, inwardly white with black kernels: they are very watrily and hard to bite, and so moist, that as a man eateth them, his mouth is full of water, but yet very sweet, and very cold and fresh mete, whereof many of them are eaten after Dinner to coole men. Cucumbers and Radices are there in great numbers, also Coleworts, but not so good as in *Europe*, for the Coleworts neuer growe to their full growth, but are loofe with their leaves open. They have likewise some Salter herbes, but rarely little: herbes whereof men make Potage are not there to be had, nor many sweet smelling herbes nor flowers, as Roses, Lillies, Rosenmarie, and such like sorts of flowers and plants there are none, yet they have some few Roses, and a little Rosenmarie, but of no great smell. The fields neuer haue any other flowers in them, but only grass, and that is in Winter when it raineth, for in Summer it is cleane borne off with the exceeding heat of the Sunne. There is also a kind of blossoms of trees, which groweth all the yeere long, called *Falls*, that smell very sweet: the women doe ordinarily throw them among their linens and apparel to make them sweet. They likewise make Collars or strings full of them, which they wear about their neckes, and strew them in their Beds, for they are very delicious of sweet favours, for other sorts of sweet flowers and herbes, whereof thousands are found in *Europe*, they are not in *India* to be had: so that when you tell them of the sweet flowers and herbes of their Countries, they wonder much thereat, and are very desirous of them.

Chap. 55.
Of the Indian
Figs.

Indian Figs there are many and of diners sorts, one better then the other, some small, some great, some thick, some thinn, &c. but in general they are all of one forme and colour, little more or lesse, but the wres are all one, and of the height of a mans knee: the leaves are of a fashome long, and about three spannes broad, which are *Zurkys* in stead of Browne Paper,

to put Pepper in. In the Tree there is no Wood, but it may rather be called a Reece then a Tree. The bodie of the tree (I mean that which cometh the outward part which it beginneth somewhat to grow) is in a manner very like the inner part of a *Sine* made of haire, but in shew somewhat thicker, and as (as it were) the bark of it: but when you open it, it is full of leaves, closed and rowled vp together, of the height of halfe a mans length, and somewhat higher. These leaves doe open and spread abroad on the top of the Tree, and when those that are within are bodie doe in their time shrut themselves forth vpward out of the innermost part of the Tree, then doe the outmost leaves beginne to dry, and fall off, vntill the Tree be come to his full growth, and the fruit to their perfect ripenesse. The bodie of the Tree may be 10 a spanne thicke at the most. The leaves haue in the middle of them a very thicke and gray vein which runneth cleane through them, and deuident them out of the middle of the leaves, which are in the innermost part of the Tree at their springing vp, there cometh forth a flower, as big as an *Elbridge* Egge, of colour russet, which in time groweth to be long with along stalk, and it is no Wood, but rather like a Colewort stalk: This stalk groweth full of figs, close one by the other, which at the first are in fashion like greene Beanes, when they are yet in the huskes, but after grow to halfe a spanne in length, and three or foure inches broad, as thick as Cucumbers, which stalk beareth at the least, some two hundred figges, little more or lesse, and grow as close together as Grapes: the cluikers are so great as two men can scarcely beare vpon a staffe, they are cut off when they are but halfe ripe, that is to say, when they are 20 as yet halfe greene, and halfe yellow, and hanged vp in their houses vpon beemes, and so within in foure or five daies they will be fully ripe and all yellow. The Tree or Plant yieldeth but one bunch at a time, which being ripe, they cut the whole Tree downe to the ground, leaving onely the root, out of the which presently groweth another, and within a month after beareth fruit, and so continueth all the yeere long, and neuer leaue bearing: they are in all places in great abundance, and so common throughout all *India* that it is wonderfull, being the greatest meate and sustenance of the Country: they are of a marvellous good taste when they eate them, they pull off the fleshe. The most and commonest sorts are by the *Portugals* called *Figs daria*, that is, Garden figges, those are somewhat thicke; there are others which are smaller, and thinn without, and are called *Smorjins*, which are of the 30 best sort: they smell well, and are very good of taste.

There is another sort called *Cadipins*, which are likewise well esteemed, but the best of all are called *Chocaployns*, and are most in the Country of *Malabar*: these are but little yellow, but they continue commonly on the outside greene, and are small and long, with a speciall sweet smell, as if they were full of Rose Water. There are yet many sorts, some that are very great, about a span long, and in thickness correspondent: these grow much in *Cannanor*, and in the Coast of *Malabar*, and are by the *Portugals* called *Figs of Cannanor*: and by reason of the great quantitie thereof are dried, their fleshe being taken off, and so being dried are carried over all *India* to be sold. When they are ripe are most roasted, for they are but seldom eaten raw, as other figges are, they are somewhat harsh in swallowing, and inwardly red of colour, and being roasted they are thaled or pilled like the others, and so eaten in slices, which done, they take some beaten Sinnamon vpon them, sleeping them in Wine, and then they taste better then roasted Quinces; they are cut vp in the middle, as all the other kind of Figges vsed to be, and then boiled or fried in Sugar, which is a very dainty meate, and very common in *India*: to conclude, it is one of the best and necessarie fruits in all *India*, and one of the principall sustenances of the common people, they are found in all places of the *Indies* and Oriental Countries. There are also found in *Arabia*, and are called *Maja*, as also in *Ierusalem*, *Damascus*, and *Cairo*, as I have beene truly informed by credible persons, which daily traueile and traffique into *India*, and they doe beleeue that this is the same fruit, which *Adam* did eate when he sinned first.

There grow in *India* many *Isinomes* and *Batatas*. These *Isinomes* are as big as a yellow Root, but some are thicker and fuller of knots, and as thicke on the one place, as in the other, they 30 grow vnder the Earth like Earth Nuts, and of a Dun colour, and white within like Earth Nuts, but not so sweet.

The *Batatas* are somewhat red of colour, and of fashion almost like the *Isinomes*, but sweeter, of taste like an Earth Nut. These two fruits are very plentifull.

This is the most profitable tree of all *India*. The tree waxeth very high and straight, of the thicke of a small fan little more or lesse, it hath no branches but in the vppermost part thereof, and in the top grow the leaves, which spread like vnto Date trees, and vnder the leaves close to the tree grow the Coquos together, commonly ten or twelue one close by another, but 60 you shall find some of them growing alone by it selfe. The blossom of this fruit is very like the blossom of a Chestnut. The wood of the tree is very lappy like a Sponge, and is not firme, they doe not grow bu on the Sea sides, or banks of Rivers close by the strand, and in Italy grounds, for there groweth none within the Land. They haue no great Rootes, for that a man would thinke it were impossible for them to haue any fast hold within the Earth, and yet

Many kinds of
them.

Earth Nuts.

Chap. 56.
Of the Palm
trees, whereon
the *Indians* make
collars of co-
gown.

K k k k k k k

Horn-plat.

vnpossible to such as have not seen it: and this it is, within the Towne and Island of Goa, at the one end of the Towne, where the King, Oxen, Sheep, and all kind of Cattle are killed and flaine to be sold for meat for the Indians; where, called *Mattamagay*: in that place there lie all the Hornes of the said heads scattered and throwne about, as if they were altogether vnprofitable, because the *Portugall* and *Indians* vie them not, and it is likewise a great dishonour and injury to the *Spaniards* and *Portugall* to haue any Hornes, or once to shew a Horne to each other, or to throw it before his doore, for reuenge of which all they would kill each other, and thereto sharp in 'tied vice, if any man doe offend in that sort, by shewing his neighbour the Horne, or naming it vnto him, for that thereby they meane he is a man that is made cookold by his wife. These hornes haue layne there a certaine time, doe flake fast in the earth (I meane the inner part of the horne) and thereto taketh root as if it were a tree, as I my selfe haue seene and pulled forth many of them that had rootes of two or three spannes in length, which was neuer seene in any place of the World.

*Of the Spices, Drugs, Plants and Stufes for Physicians and Apothecaries,
ordinarily vsed in India, and of their growing.*

C. 65.

Pepper is of diuers sorts, that is to say, blacke, white, and Long-Pepper is called *Canaryn*: the blacke is the commonest. *Pepper* groweth and is planted at the foot of another tree, and moit part at the foot of the Tree called *Aracca*, or some high like Tree, and groweth vpon the tree like *Banier* or *lac*. The leaves of *Pepper* are like *Orange* leaves, but somewhat smaller, they are greene and sharpe at the ends, in chawing it biteth the tongue, and tasteth much like to *Banier*, it growes in bunches like *Grapes*, but a great deale lesser and thinner, yet somewhat thicker then *Golberries*: they are alwayes greene till they begin to drie and to ripen, which is in December and January, for at that time they are gathered. The long *Pepper* groweth in *Bengala*, and some in the Tangle of *lana*, and is another kind of tree: the long *Pepper* is of the length of a needle, or the length of a foot, but somewhat thicker, and all of a like thickness: it is outwardly rugged, and of an ashe colour, and within somewhat white, with small seeds, but in taste and vse it is like the other blacke and white *Pepper*. The white *Pepper* (as I said) is like the blacke, both in taste and forme, yet it is accounted for better and stronger, and is not in so great quantitie as the blacke. The *Pepper* called *Canaryn* in the Country of *Goa* and *Malabar*, almost of the fision of *Pamke*: it is an ashe colour, and hollow within, with some small kernells, which in eating tasteth and heareth like other *Pepper*, yet it is vfed only by the poore people, and therefore is called *Canaryn* *Pepper*, that is to say, *Canaryn* means *Pepper* for poore peoples *Pepper*: therefore it is neuer laden away, for it is very coure and of a little value, neither would it bee able to raise the freight, and therefore is it left in the Country.

C. 65.
Cinamon.

Cinamon trees are as great as olive trees, & some lesser, with leaues of *Columi* like Bay leaues, but soft fash like Citron leaues, though somewhat smaller. They haue white blossomes, and a certaine fruit of the greatness of a *Portugall* Olive, whereof also Oyle is made, which is vfed for many things. The tree hath two Barke, but the second Barke is the Cinamon: it is cut off in foure square peeces, and is laid to dry, at the first it is ashe colour, after as it beginneth to dry, it collieth together of it selfe, and looketh of the colour as it cometh hither, which proceedeth of the heat of the Sun. The tree from whence the Barke is taken they let it stand, and within three years after it hath another Barke as had before. These trees are in great abundance, for they grow of themselves without planting, in the open fields like bushes: the root of this tree yieldeth a water which smelleth like *Campura*, it is forbidden to bee drawne forth for spoiling the trees. The Cinamon that is not well dried is of ashe colour and that which is ouermuch dried, blackish, but the best dried is reddish: there is much and excellent water distilled out of Cinamon while it is halfe greene, which is much vfed in *India*, and many times carried into *Portugall* and other places: it is very pleasant both to drinke and to smell, but very hot and strong: it is vfed against the Colicke and other diseases proceeding of cold: it is likewise good against stinking breath, and euill fauer of the mouth. There is likewise a water made of the blossomes of this tree, but not so good, nor so well esteemed as that of Cinamon it selfe. The place where Cinamon groweth, is most and best in the Island of *Seylon*, wherein there is whole Woods full of Cinamon trees: in the coast of *Malabar* there groweth likewise great store, and some Woods of Cinamon, but not halfe so good, and lesser trees, the barke being grayer and thicker and of small vertue.

C. 64.
Ginger.

Ginger groweth in many places of *India*, yet the best and most carried abroad, is that which groweth in the Coast of *Malabar*: it groweth like thin and young *Netherland* Reeds of two or three spannes high, the Roote whereof is Ginger, being greene, it is much vfed in *India* for Sallets, as also foddren in *Vineger*, which they call *Acher*, as I said of *Pepers*, and other Fruits that are vfed in that manner throughout all *India*: the time when they are most gathered and begun to bee dried, is in December and January: it is in this sort, that

is, they couer it with pot-earth, which they doe to stop & fill vp the holes, & thereby to make it continue the trefter, for the Pot-earth prefermet in it from wormes, without the which it is presently consumed by them: it is little esteemed in *India* now withstanding there is much shipped, as well to the Red Sea, as to *Ormus*, *Araba* and *Affa*.

The Trees whereon Cloues grow are like Bay Trees, the blossomes at the first white, then greene, and at last red and hard, which are the Cloues, and when the blossomes are greene, they haue the pleasantest smell in all the world. The Cloues grow very thick together and in great numbers they are gathered and then dried, their right colour when they are drie is a darke yellow, and to giue them blacke colour they are commonly smoked. The Cloues that stay on the Tree vngathered are thicker, and stay on till the next year, which are those that are called the *Moiber* of *Cloues*. And in the place where the Trees stand, there groweth not any grasse or greene herbe at all, but it is wholly drie, for that those Trees draw all the moisture vnto them. That which the *Portugall* call *Baſon*, or with vs the *Stoeck* of the *Cloue* (and is the silke where they hang on the tree) is gathered with the Cloues, and so they are mingled together for that in *Maluce* they neuer gather their Cloues, but in *India* they are many times parted, though vnto little: for they are most part fold and vfed with dust and stalkes, and altogether; but such as are to be sent to *Portugall* are leuered and cleaned. The Cloues are so horre of nature, that when foure they are made cleane, and separated from their garbils, if there cometh to stand either tobacco or payle of water in the chamber where they cleane them, or any other vessell with wine or any kind of moisture, it will within two daies at the furthest bee wholly taken out and dried vnto them, as by experience I haue often seene. The time nature is in the vnplup Silk of *China*, so that whensoever the Silke lieth any where in a house vpon the floor, that is to say, vpon boards, a foot or two about the ground, and that the flower is sprinkled and couered with water, although it toucheth not the Silke, in the morning all that water will be in the Silke, for that it draweth it all vnto it. And this tricke the *Indians* oftentimes vse to make their Silk weight heauie when they sell it, for it can neither be seene nor found in the Silke.

C. 65.
Cloues.

Their heat.

Note.

C. 66.
Nutmeg.There are two
sorts of Nut-
megs, the male
which is long,
the female
round.

The Nutmeg Tree is like a Pearre Tree, or a Peach Tree, but that they are lesse, and it hath round leaues. These Trees grow in the Island of *Banda*, not farre from *Maluce*, and also in the hillands of *lana* and *Sanda*, from whence they are carried to *China* and *Maluce*, and also into *India* and other places. The fruit is altogether like great round Peaches, the inward part whereof is the Nutmeg. This hath about it a hard shell like Wood, wherein the Nut lieth loose: and the wooden shell or huske is couered ouer with Nutmeg flower, which is called *Blace*, and ouer it is the fruit, which without is like the fruit of a Peach.

Cardamomum is a kind of spice, which they vse much in *India* to dresse with their meates, and commonly they haue it in their mouths to chaw vpon. It is very good against a stinking breath and ill humours in the head, and serueth also for other thing in medicines: it groweth like other graines, and is very like to *Pamke*, but of a white colour: drawing somewhat towards yellow. The huske is as great as the huskes of *Pamke* grain, but somewhat small: within there is about ten or twelue graines of berries, which is the *Cardamomum*. There are two sorts of *Cardamomum*, that is to say, great and small, most of it groweth in *Culcor* and *Cananor*, places on the Coast of *Malabar*: it is likewise in other places of *Malabar*, and in the Island of *lana*, and from the Countries aforesaid it is most carried into other places, but little brought into *Portugall*, because of the great charges and long way: yet many times the *Seylers* and other Trauellers bring it. They seeth no flesh in *India*, but commonly they put *Cardamomum* into the pot, it maketh the meate to haue as good a sauer and a taste as any of the other Spices of *India*.

C. 67.
Cardamom.C. 68.
Lac.

Lack by the *Malabares*, *Bengalers*, and *Deccaners*, is called *Ally*, by the *Moores* *Lac*; the *Lamen* of *Pegu* (where the best is found, and most trafficked withall) doe call it *Truck*, and dole much therewith by carrying it vnto the Island of *Sumatra* (in time past called *Taprobana*) and there they exchange it for *Pepper*, and from thence it is carried to the Red Sea, to *Perfa* and *Araba*, whereupon the *Arabians*, *Persians*, and *Turkes* call it *Lac* *Sumatra*; that is, *Lac* of *Sumatra*, because it is brought from thence into their Countries. The manner how it is made is thus: in *Pegu*, and thole places from whence it cometh, there are certaine very great *Pimines* with wings, which fly vpon the trees that are there like Plum trees, and lich other trees, out of the which trees comes a certaine gumme, which the *Pimines* sucke vpon, and then they make the *Lac* round about the branches of the trees, as the *Pimines* sucke vpon, and when it is full, the owners of the trees come, and breaking off the branches lay them to drie, and being drie the branches thrinke out, and the *Lac* remaineth behind like a Reed: sometimes the Wood breaketh within them, but the lesse Wood it hath within it the better it is: the peeces and crummes that

They beat the
Lac to powder,
and melt it,
and so make all
manner of Col-
ours upon it as
they list, y^el-
low, green, red,
blue, &c. y^ere-
fore y^ellow is any
other colour,
and make pec-
ies thereof,
such as are sold
here are scale
lessers withall.
See 71.

fall upon the ground, they melt them together, but what is not so good, for it hath little and
Lac. When the Lac is raw as it cometh from the Tree, it is a darkened colour, but being refined
and cleared, they make it of all colours in India.

Benisia is a kinde of stuffe, like Frankincense and Myrrhe, but more esteemed, for it serveth for
many medicines, and other things.

As when they make Balles or peeces of Amber and Muske, they must alwaies have Benisia
with it to make it perfect, it groweth much in the Kingdome of *Syon*, in the Island of *Samatra*, in
the Islands of *Lana*, and the Countrey of *Malacca*, they are high Trees full of branches, with
leaves like Lemon Tree leavies, with a thicke and high stamme or stocke in the middle, from
whence proceedeth the Gumme, which is the *Benisia*. When the Tree is young, then it yieldeth
from the best *Benisia*, which is blackish of colour, and of a very sweet smell, and is called *Benisia de Ba-
nisia*, that is to say, *Benisia of the Flowers*, because of the perfect smell. The second *Benisia*,
is called *Benisia Amadada*, that is, *Benisia of Almonds*, because it is mixed with peeces of white
Benisia among the blacke, like to *Almonds* that are cut in peeces. This *Benisia* is not so good,
because the white *Benisia* is of the old Trees.

Ca. 73. Frankincense groweth in *Arabia*, it is the Gumme that floweth out of the bodie of Trees,
like *Benisia*.

Myrrh by the *Indians* is called *Bala*, it groweth in the time that *Benisia* and Frankincense
doth, and cometh also out of *Arabia Felix*, but most out of the Countrey of *Abessin* from the
inward parts of the Countrey, lying betwene *Adjambique*, and the Red Sea, which is called *Pre-
ter Iohis Land*.

Ca. 74. There are three sorts of Sanders, that is, white, yellow and red: the white and the yellow,
which is the best, come most out of the Island of *Tymor*, which lieth by *Lau*. This Island hath
whole woods and wildernesses of Sanders, both of white and yellow, and from thence it is car-
ried throughout all *Indes* and other Countreies, and traffique much therewith: the red Sanders
groweth most in the coast of *Cheramandel* and *Tamaforsy*, which is in the Countrey of *Pegu*: the
trees of Sanders are like Nut trees, and have a certaine fruit upon them like Cherries, at the first
greene, and after blacke, but of no taste nor any thing worth, for it presently falleth off, only the
wood of the tree is accounted of, which is the Sanders.

Ca. 75. Snakewood is most in the Island of *Sylon*: it is a lowe Tree: the roote thereof being the
Snake-wood, is of colour white, shewing like what yellow, very hard and bitter in taste, it
is much used in *Indes*: they stamp and bruise it like Sanders, in water or wine, and so drinke it,
it is very good and well proued against all burning Feavers: one ounce thereof bruised and mixed
with water is good against all poison and tickle, as the collicke, wormes, and all filthy humors
and coldness in the body, and specially against the stinging of Snakes, whereof this hath the name:
it was first found by means of a little beast called *Qaid*, or *Serpente*, which is of biggnes very like
a Ferret (wherewith in those Countreies they use to drive Cunnies out of their holes, and so catch
them) whereof in *Indes* they have many in their houses, which they play withall to passe the
time away, as also to kill their Mice and Rats, and to drive them away. This Beast by nature is a
great enemy to the Snake, so that wheresoever the findeth any, the fighteth with them: and be-
cause it is often bitten by the Snake, it knoweth how to heale it selfe with this Snake-wood,
whereof there is much in *Sylon*, where also are many of those Beasts, and great flocks of Snakes
so that if it be neuer so fore bitten, having eaten of this wood, it is presently healed, as if it had
never bene hurt.

Ca. 76. The *Legume Aloes* which in *India* is called *Calamba* and *Palo D'aguilla* is most in *Malacca*, in
the Island of *Samatra*, *Camboia*, *Son*, and the Countreies bordering on the same: the trees are
like Olive trees, and somewhat greater: when it is cut off, it smelleth not so well, because it is
greene, for the drier it is, the better it smelleth: the best and that which smelleth most is the in-
nermost part of the wood: some of it is better then the rest, which the *Indians* doe presently
know how to finde out: the best and finest is called *Calamba*, and the other *Palo Daguilla*. Now
to know which is the best, you must understand that the wood that is very heauie with blacke
and browne veins, and which yieldeth much Oyle or moilnesse (which is found by the fire) is
the best, and the greater and thicker it is, the better it is, and hath the more vertue. Of this wood
they make many costly things, and it hath a special and precious smell, so that it is greatly estee-
med: specially the *Calamba*, which if it be good, is sold by weight against Silver and Gold. The
Palo Daguilla next after the *Calamba* is much accounted of. There is another kinde of *Palo Daguilla*,
which is called *Aquila Brava*, or wilde *Aquila*, and is also much esteemed: for the *Indi-
ans* use it therewith to burne the bodie of their *Braveurs*, and other men of account, when they

Aquila brava.

are dead; as I because it is costly, therefore it is a great honour to thole that are burnt therewith,
as is to thole that with vs are buried in Tombes of Marble stones: but it is not comparable to
the other *Palo Daguilla*, nor the *Calamba*. The wilde *Aquila* groweth most in the Island of *Sy-
lon*, and on the coast of *Cheramandel*, and the best *Palo Daguilla*, and *Calamba* groweth in *Malac-
ca*. These costly woods are much used in *India* for Beades, and Crucifixes, which are holien in
great reuerence.

The *Amb* vs
proceede in
a large dis-
cuss. of other
Drugs, Gems
and Indian oc-
curences which
I haue con-
sid.

CHAP. IX.

Relation of Ormuz, and of the late taking thereof by the English and Persians.

§. I.

A Relation of the Kings of Ormuz, and of the foundation of the Citie of
Ormuz, taken out of a Chronicle which a King of the same
Kingdome composed, called Pachaturunxas,
written in Arabick.

In *Mahomet* reigning in *Aman*, which is within *Arabia Felix*: in the beginning
of his reigne, desiring to a pluse his Kingdome and fame, assembled all the great
men of his Kingdome, and said vnto them, how the Countreies of the coast of *Per-
sia* had bene his predecessours, and by negligence of some of them they were
lost, disinhabited, and vnprophable: that he determined with the principall
of his Kingdome that would follow him to goe thither in person, and with some of
the common sort for to build some Cities and Townes in that Countrey, and that it might be cul-
tivated, seeing it was a good Countrey. And so would his Kingdome and his fame be augmen-
ted, and that he would leave for the government of *Arabia* his Sonne, which was a man able to
rule well. All condeiscending that his determination seemed them well, he commanded pre-
sently to prepare much people, many of the principalls following him; and departing from *Aman*,
they came to *Calcuta*, which is neere the Sea in the same *Arabia*. Hee thought good, and his alfo
to build in that port a Citie, because it was a place disposed for them of the Countrey: the traffique
with the Ships that should passe that way: for the which his Sonne remained there with much
people, putting in effect the determination of his Father and of his Counsell; and the Citie in
time did prosper, for at this day in the ruines it sheweth to haue bene a very great and noble
Citie. After that King *Mahomet* had ordained the matters of *Arabia* and of *Calcuta*,
he embarked with the people he had for his company diuided in many Ships, which he caused
to be made ready, and passed to the side of the coast of *Persia*, and arrived at the Cape of *Jasqui*,
that is where *Ormuz* doth now stand, thirty leagues without the straight. And seeing that Coun-
try, and the disposition of it not convenient to settle himselfe, iourneying along the coast, he
arrived at a Countrey which then was called *Harumuc*, which is neere to that which now is called
Magellan, and *Bravem*, which now at this day they call *Celicea*, it stands right against that
which now is called *Harumuc* in the coast of *Persia*. And the King with his contenting melioes
with the Countrey, determined to settle themselves in it and to inhabit, and if they tooke in hand
presently to build houses, and to husband the ground.

And because this King was very liberal, and fauoured much the poore people of the Countrey,
and the husbandmen, and receiued strangers louingly, hee was well beloved generally of all the
had notice of him. And the fame of his vertues spreading abroad, and his noblesse through all
the place round about, many people came vnto him to dwell vnder his defence and government.
This was the cause whereby this new Citie was much ennobled. The fame of his vertues and
goodnesse was spread abroad among all the Kings of that straight, as well of *Persia* as of other
parts of *Arabia*, all of them sent to visit him with great presents, shewing the great contentment
they had with his good neighbourhood. When this King saw himselfe prosper and fauoured of all
about him, and with many people, to purchase more the love of all men, he commanded money
to be coined, for there was none in the Countrey, which increased greatly the love of all men to-
ward him, and jointly the prosperity of his Countrey. For this benefit which hee did to all that
Countrey in the inuening money for them, they called him generally *Daravumuc*, which it is to say,
seale of money. After the Citie of *Ormuz* built in the coast of *Persia*, and prosperous with many
people and riches, the King commanded his great men to goe through the Countreies of *Ma-
gellan*, and every one should take that which best liked him, for to cultivate, inhabit, and build in it

Harumuc
Magellan
Bravem
Celicea

First *Ormuz*
built in *Celicea*

the tenth of October. The Coast of *India* is bold to runne with all dangers, sheweth a safe
 from Cape *Comoren*, you may be bold to runne all the Coast to *Diu* lead in tenne fathome the
 darkt (night) that may be, and good anchoring off, to thirte or fortie fathome depth from the
 Coast, and from September until February, you may fail to and fro on that Coast, huing the
 Land wind pures at high and Sea wind turns at day, pured by many trials. The thirteenth of
 October, the Ship anchored in twelap fathoms, five leagues from the Coast, in the latitude 13 de-
 grees Northely, 14 minutes, longitude 88 degrees Baiterly, 12 min. from Cape *Bonifacio* and the
 sixteenth, certine Boats brought vs fish with some small store of fruit, and hence from the shore
 riding then in the latitude, 13 degrees 33 minutes, and 14 degrees 44. variation to sailing to-
 ward *Surat*, the fume and twentieth we anchored fume fume mile and a halfe from *Dabul*, 10
 eight lathome and a halfe depth, the Towne bearing East by North, by the Compasse. From this
 place we had good prouision for our men, who were most sickly, but God restored health in short
 time to them, the latitude of it is 17 degrees Northely, 38 minutes Eastely. From *Dabul* on the
 third of November we plied for *Surat*, and on the sixth, in latitude 19 degrees 51 minutes,
 Cape *Shilling* sent the *Hart* and *Eggel* toward *Perfia*, for Cape *Isafque* being appointed by the
 worshipsall Company. The ninth, the *London* and *Rou Buck* arrived at the Port of *Suall* near
Surat, whole latitude is 21 degrees Northely 16 minutes; there under flood we that the *Portu-
 gal* gallies with a Fleet of Ships to surpris those that should come to *Isafque* in the *Perfia* Gallie,
 which to prevent we made all the hull that might be to strengthen our friends, and prevent their
 plot, and on the one and twentieth of November, we surpris one of their Ships of some two
 hundred and fittie tun, who came from *Arakia*; this Ship we named lashing all the *Portugals*,
 and plied for *Isafque*, and on the fifth of December, we met the *Hart* and *Eggel* forced from *Isafque*
 by the *Portugals*, and had turned off a Ship of theirs which they took in their passage. Our
 forces vinted we made halt to our Port, the which the fiftenth of December we had light of
 and also of the *Portingall* Gallie, who assaulted vs the fouteenth, but let them boast their entreat-
 ment, pray to the Lord he fought for vs, and if the firing of a Ship, that should have ned them
 had taken effect, their glorious pride had beene quailed that day. Yet were we Commanders vnder
 God of the Road, what he lent to *Ormus* to renew his forces, and on the twentieth came to-
 wards vs, and then thought by often waying and tinning our men, being not accustomed to shole
 boat parts to bee matter of vs, but one the eight and twentieth hee had not failed vs, they had fear-
 ed with Gods guard, and vief of our Powder and Shot: which had it not failed vs, they had fear-
 any of them troubled *Engliffmen* more; but I referre to them how they sped. Our Capt. *Andrew
 Shilling* received a mortall wound, the sixth that past this eight and twentieth, yet was va-
 liant and spoke cheerfull, with thankfulness to God the last minute of his life, which ended
 the sixth of Ianuarie. Hee was buried the ninth, and on the fourteenth we set sail for *Surat*
 from *Isafque*, whole latitude is twentie five degrees Northely, twentie four minutes, and
 eleven degrees variation. On the feuen and twentieth of Ianuarie, we took a *Portingall* in our re-
 turne, which on the first of Februarie we brought to *Suall*, our Port of *Surat* and rebulder, send-
 ing the *Portugals* to their homes. And on the fifth of Aprill, 1651. hauing lalen the *Hart* and
Rou Buck to goe for *England* with foure saile, under the command of Capaine *Blith* we went to
 Sea, the time beinge late for the next Shippes to goe for *England*, it was thought fit to goe for
 the Red Sea, there to stay vntill the next season, in which passage we met a *Portingall* Ship of two
 hundred and fittie tunne laden with Rice and Cordage of ball, for to supply those we formerly
 fought with. Also the feutenth of May we took another of one hundred tunne. With these two
 prizes the *London* and *Andrew* went for Cape *Raffigate*, and the *Hart* and *Rou Buck* went for
Mercena. Being neither of vs able to get into the Red Sea, the times to farre past, the ships were
 delayed. As loone as the *London* came to *Zar*, where formerly I had beene there, we made ball to pro-
 uide vs water, and put many *Portugals* on shore, many other with their *Mores* made their escape.
 They plied we in *Tane*, where the *Arabs* vied vs courtly, so that from the feutenth of
 Iune to the ninth, we had filld ninetie tunne of water: on the fourteenth came order from
Muscat to the *Arabs*, to withstand our watering: with the *Portugals* aide they did their best,
 some fume or eight hundred of them with small Shot and Bow, and Arrowes, but the Lord
 fought our battell, so that but one of our men were lost, yet landed we daily with Braille, Bale,
 and small Shot, vntill all our Ships were watered, in the latitude 22 degrees Northely
 fittie minutes, and fume twelap leagues within Cape *Raffigate*, and hath twentie degrees
 five minutes variation, the coast held from *Raffigate* to it. On the two and twentieth of Iune,
 setting sail from thence for *Zar*, where we made fall of the Rice taken, and after broke and
 burned the Ship by reason of her wanta, to bring prouision of victuall for our men, and there daily
 watering on our guard, hauing newes our Land from the *Hart* and *Rou Buck*, to whom was re-
 turned answere, that they should meet vs at a braue Harbour fume league within *Raffigate*, it hath
 latitude 23 degrees Northely 32 minutes, being by the chieft of our Fleet called *London
 Hope*, it hath Wood and Water on the West side of the Bay, also multitude of fish the eight
 of August the *Hart* and *Rou Buck* came to vs, and on the fiftieth, we all set sail for *India* to Rep. the
 Ports

Fiche with the
Portugals.

30

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Ports

Ports for stay of certaine Ships, their Prince hauing much wronged our Masters, promising
 them free passage through his Country, by their goods, but when it came within it, he pre-
 sently made bootie of it with his Soldiers, so Capaine *Blith* with the *London* and *Primo*,
 one of the prizes formerly taken lay before the Harbour of *Dabul*, and Master *Knappe* in the
Hart, Master *Ormus* in the *Rou Buck*, my selfe in the *Andrew*, so named being the first Prize ta-
 ken after the Death of Capaine *Shilling*, and with her the other were taken. These three last spe-
 cified, lay before *Chand* from the thirtieth of August, vntill the thirtieth of September, on which
 Night I was sent to goe for *Surat* in the *Andrew*, by order from Capaine *Blith*, and to aduer-
 tise Master *Thomas Russell* of our Passage, he being Chieft in the Factorie, and in my passage for
Surat, I surpris'd a Ship of that Princes, which had formerly wronged our Masters, and car-
 ried her to *Surat* surrendering her to the chieft Factor: there found I fittling *Capitaine* in the
Isafque, Master *Widdow* in the *Whale*, Master *Stophen* in the *Dolphin*, Master *Benerf* in the
Leon, Master *Isafque* in the *Raf*, Master *Danis* in the *Richard*, a Pinckett who had taken a prize
 from the *Portugals* the twentieth of October. The *London*, *Hart*, *Rou Buck*, and *Primo*, came
 to *Suall* with a Prize by them taken. We continued there till the first and twentieth of No-
 vember, at which time with nine saile of Ships for *Perfia*, and the *Hart* and *Eggel* for *England*.
 The nine that went for *Perfia* were vnder the Command of Capaine *Blith*, and Capaine *Widdow*,
 and on the three and twentieth of December we came to *Cassack*, some fume and twentie
 leagues from *Isafque*, and lyeth Latitude 26 degrees, 40 minutes. *Ormus* in fight of it beating
 West North-west, by a Meridian Compasse fume ten leagues from it. Our *Perfia* Factors ad-
 uertised vs that on the eighth of Iune, the Chieftain of the *Portugals* had erected a
 Caille on *Kilme*, an Ile in sight of *Ormus*, the which the *Perfia* had layne frage vnto some fume
 or eight months, and lost fume eight or nine thousand men in fesse of it. Wherefore he re-
 quired our ayde in these Warres if we would haue our Masters goods from his Comerey, telling
 vs it was our Enemy as well as his; therefore if wee would haue our Masters goods or Trade
 with him, we must ayde him, and then we should haue the halfe bootie gotten by the Victorie,
 also great Priviledges for the future good of our Masters. On their termes we Conditioned
 and went for *Kilme* on the nineteenth of Ianuary from *Cassack*, and the three and twentieth
 Besieged it by Sea, and the *Perfia* by Land with some of our ayde, so that on the nine and twen-
 tieth of Ianuary they came to *Padey*, and it was Concluded that they should part with Bag and
 Baggage: provided, they went not for *Ormus*, onely their Commanders to remaine as pledge.
 There were two of our people slain at this siege, the one at the surrender namely Master *Benerf*,
 there were some one thousand of all sorts in this Caille, and the *Portugals* with some *Advers*
 were sent away, but the *Perfia* required certine *Mores* which had reuoked from him as hee
 pretended. So those being deliuered him, though he had formerly promised them mercy, yet
 he put them all to death. This Caille had in it 17 Pieces of Ordnance, one Brasse Cannon Pedro,
 two Brasse Culuering, 1 Iron Demiculuering, 4 Brasse Sackers, 2 Iron Minion, 6 Iron Falken,
 thertie left to *Engliffmen*, to hold possession with the *Perfia* in the behalf of the *Engliff* part.
 On the fourth of February, we all set saile for *Cambour*, which is on the mayne of *Perfia* some
 three leagues within *Ormus*. Then was sent the *Portugall* Commander of the aforesaid Caille by
 Master *Benerf* in the *Lyon* for *Surat*, also Master *Isafque* in the *Raf*, Master *Danis* in the
Richard, these went for *Surat*, and the *London*, *Isafque*, *Whale*, *Dolphin* with two Prizes, each some
 two hundred and fittie or nere, these fixe stayed to wait the *Perfia*, for his securer landing on
Ormus. On the ninth of February he landed, and with small losse got possession of the Towne,
 for the *Portugals* retired to their Caille, and then the *Perfia* began presently to intrench, and
 gathered daily nearer the Caille, and with our help made Bulwarks for Ordnance, and Scones
 for Counting his men. With our Ordnance we galled their Ships, forcing them to hale close
 vnder the Caille, and on the 24th with foure of our Boats fired one of their Gallions, the second
 of March sunke another, the 17th of March there was made a Breach by blowing vp part of
 the Caille wall, so the *Perfia* fought to enter but repulld with losse and hurt of most of his best
 10 Soldiers. The 19th one Gallion more luke, and on the 20th and 23th two other Gallions
 sunke. The 27th the *Portugals* desired parley, the which they had but no Conclusion, so that the
 second of Aprill another breach was made by blowing vp the wall neere the first, and the 14th
 another Flanker blowne vp. Also the 18th another breach, on which the *Perfia* made all his
 Forces to assault and posselt some part of the Caille. Then on the 21st the *Portugals* being be-
 sieged, preferred by Parley to deliuer the Caille to the *Engliff*, if they would spare their liues,
 the which was granted & performed, and in the two ships of 350 Tunne they were ships (some
 2400 of them, and some 200 left vntill we had procured shipping for their transport, which was
 performed. The 22th being posselt of the Caille, there were in it 53 Pieces of Ordnance moun-
 ted, 4 Brasse Cannon, 6 Brasse Demiculuering, 16 Cannon Pedro of Brasse, 9 Brasse whole Culue-
 60 ring, 2 Demiculuering, 3 Iron Demiculuering, 10 Brasse Ballees, one Iron Minion, 1 whole Culue-
 ring of Iron, and 1 Iron Cannon Pedro; also there were 92 Brasse pieces of Ordnance more
 unmounted, & 7 Brasse Ballees which they had landed out of their ships that we sunke. This Cail-
 le and Ordnance were left with the *Perfia* onely 10 Pieces of the 92, on the former, we took
 L 111111

Kilme Caille.

Engliff forced
to helpe
the
PerfiaKilme yeel-
ed.
Master Benerf
slaine: a Ma-
thematician
and Master,
to loose our
Northern &
Northwestern
Voyages are
much distressedOrmus be-
sieged.

1643.

Ordnance in
the Caille.

in our Ships to make good what had been broken and spoiled out of our Ships in their Service. I judge the Latitude 27. degrees 2. minutes & Variation 18. deg. 34. min. So the first of September we left the Port, and on the 24. th arrived at Swale, where we in the *Lodon* laden and to *Almeida* *Isle* & *Lyon* for England; the time of our Ray there was until the 30. th of December; but we heard we of the sinking of three Caracks by the *English* and *Dutch* in the Port of *Mosambique*.

1612

Part of a Letter written to Sir JOHN WOSTENHOLME by T. WILSON Chyrurgeon; containing many particulars of the Ormus warre and cause thereof, as also of the most admirable taking of a Great Portugal Ship well named, by a small English Pinasse.

Rights Worthy Sir,

Most dutie remembered unto you Sir, I am glad to hear of your good health and welfare, and shall be heartily glad to see you and all yours. the which I hope will be very shortly. Sir, I am very much bound unto you, that I know not how I shall make requital for the same, in that in my absence you have shewed unto me this kindness for me as at all other times I have found you the best friend that I have in the world. I doe give you a thousand thanks, and will by Gods helpe make part requital for the same, and I shall be ready at all times to doe any thing for you that in me lyeth, to the uttermost of my power; or any of yours. I would have writ unto you concerning our Voyage, but I cannot be so briefe as to send in a Letter, but I make no doubt but you will hear more of the passages thereof, then I can certify or at least will have heard already, for there were Letters first sent of *Perse* on board to the Company, concerning the taking of *Kilmine* Castle, and the *Chite* of *Ormus* with the *Cattle*, with the spoiling of *Ormus* Ships and one great Galley, one Ship burned and shott to pieces, the which I pray God you stand to the good liking of you all, for he had a terrible time in *Ormus*, having perillous Fevers with sodaine deaths, and among the *Portugals* famine, and that such contagious heat that in my dayes I neuer felt the like, and such sorts of Dead bodies lying in the streets without heads being vnburned, and Cats & Dogs eating them, within *Ormus* end was near the like issue, with infinite many Flies, and that the *Perseans* would not let the dead bodies be buried. We had such mortalitie among our men, that we thought we should have perished, all the Ships before mentioned were they which fought with *Captaine Shilley*, we took their principal Commander prisoner, whose name was *Ruy Freca* with his Vice Admiral. This *Ruy Freca* did proffer unto our *Captaine* that if he would let him goe, hee would give him a thousand pound, although he had no money of his owne, yet he would procure it of the *Clergie* men, the which our *Captaine* refused, and sent him to *Sarraz* in the *Lyon* to the President, giving them strict command of his safe looking to. And when he came to *Sarraz*, he in the Night made his escape with the Ship-boat for want of the better Watch keeping. He was a proper tall Gentleman, (worthy of colour, sterner of Countenance, few of words, and of an excellent spirit), he had lived here in *India* many years. Hee got Commission of their King for three generall Defignes, the first was to have sufficient Ships and Men with Munition, for the rooting out of the *English* out of *India*, the which he made no question to performe, and did begin with *Captaine Shilley* first; but God be thanked therein he foyled as it fell out to his great griefe and all our comforts. The second thing that he was to performe, was to erect a *Castle* upon the Island of *Kilmine*, the which he did; for when we came thither he had scarce furnished it. Hee brought the frame thereof ready made in his Ships and got it a shore with great floure, but so many as would not yield unto him, hee put to the Sword, and so many as would fear him he allowed moanes. Now the place where this *Castle* was to be erected, was about certaine Wells of fresh water the which was for the use of *Ormus*, because upon that Island was none. Now for the building of this *Castle* they pulled downe a fine Towne with Churches and Tombs, only left the Stones, some of which he burned and made Lime, and with the other he made the *Cattle* wall of a great height and thickness, with halfe Moones and Flankers very artfully, which in five moneths and a halfe he had finished: a thing wonderful in so short a time to be effected, and with a great deepe ditch Round about. He had erected on the *Cattle* 12. Pieces of great Ordnance, to the great annoyance of the *Persean* Armie, which had almost beleaguered it round; only a small passage which they had towards the Sea, on either side of it beset with *Palleades* for the better going to their Boates and Frigots in their thought, scarce able without great perill. Hee meant to take the whole Island of *Kilmine* in their owne hands, being a very fruitful place, abounding with all manner of Fruits, Bees, and fresh Waters, whereof the Island of *Ormus* hath none. The *Portugals* when they were first situated in *Ormus*, did agree with the King of the Sea-coast vpon the mayne, which was a Kingdome of it selfe, and since hath bene Conquered of the *Perseans* to pay to the aforesaid King certaine tributes or customes vpon every head of Cattle, pots of Water and such like, which did yearly amount

Three-fold Commission.

Kilmine Castle described, occasion of the warre.

Natures cause of indignation

mount unto a great summe of money, which the *Portugals* have not payed a long time, at leaft this thirtie yeares; and having bene demanded it, since the *English* had had trade here in *Perse*, they have refused to pay the same. Moreover they have gotten into their possession great quantitie of Silke, which they have refused to pay also, for that reason the *Perseans* would not let the *Portugals* have Cattell nor refreshing from the mayne, (for it was Death unto them that sold them any) which was the reason of building the *Castle* upon the Island of *Kilmine*. Now the *Portugals* policie thought it was good to have two strings to his bow, as this one; the other was this at *Musket*, a certaine place which the *Portugals* have vpon *Arabia*. They made a great Fort and invited the King of *Arabia* unto the feast, and violently brought him away unto *Ormus*, and there made him King of the land, and allowed him certaine Custome yearly for his maintenance. By this means they had Cattell and Water sufficient in great quantitie, brought thither in *Arabian* Boates, with Fish, Fowls and all other things, which was every day sold in the Market (by report) very plentifully. Likewise the *Arabian* Boats did fetch them water from *Kilmine*, and were conducted with their Gallies and Frigots against the *Perseans*. The King of *Arabia* was Prisoner in the *Cattle* of *Ormus*, unto the *Persean*. The *Portugals* in these parts will not let any Commodity passe to and againe vpon the Seas, vntill it be first brought unto *Ormus*, and there to be Customed vpon losse thereof being taken by their Gallies or Frigots, whereof they have heere great store that carrie pieces of Ordnance and other Munition: they trade to and fro in them and so are become Masters of the Seas in these parts. The Customes of *Ormus* did yearly amount as I have heard reported to a hundred thousand pounds, besides Rents and other Duties which they taxed the *Tababians* with. This Towne or Citty of *Ormus*, was of great bignesse, the Houses all built of stone, and seemed a most famous thing to looke vpon from the ships with Steeples and Towers; they had faire and large Churches in, strong & stately Buildings; the *Cattle* of *Ormus* was the fairest, largest and strongest that euer I saw. Towards the Towne it had three Walls one within another, and well furnished with great Ordnance of Brasse, as Cannon, Demicannon, Cannon-Pedro, whole Culverins and Basiliskes of 22. foot long.

Now concerning the third thing which was about the fishing for Pearle, he had but little leisure, by reason of these troubles (and Wares in building of the *Cattle* of *Kilmine*, and the building of a Wall and a Moat about *Ormus*, which was begun in severall places) he had burnt up all the Boates both of the *Perseans* and *Arabians*, by the reason they should not fish for Pearle, and burnt all the fishing Townes. Now they that had any Boats were forced to come thither up into the Countrey to hide them from the *Portugals*; but when the *Perseans* were to goe out for *Ormus*, the *Arabians* did voluntary (both they & their Boats to the quantitie of 400. Boats) carrie the *Persean* souldiers over to *Ormus*, against the *Portugals*, which otherwise had never got over; for the *Arabians* could with all the *Portugals* throats cut by the reason of their great hindrances in burning of their Boats and Townes, and Slavery which they daily did sustaine.

I will certify you concerning the wonderfull and strange manner of the *Richards* taking a *Portugall* ship that came from *Bombay*: she was a rich Prize laden with Elephants teeth, Turtle shells in Barrells, with Wax, Sea-horse teeth, and a certaine Gumme, the which I make no doubt but you have heard already; the chief cause of her taking was *John Filips*, who had them of good cheare being but thirteene Men and Boyes, and told them he would find them of Piece presently (which they were a discharging) he the which he did. Plying the two Pieces, it was his fortune to kill the chief Merchant, who was going to encourage his men to Fight: which the Gunner perceiuing, trauesied another Piece of Ordnance against them: hee was no sooner elyded by this *Filips*, but he made a shot at the Piece but mist it; the shot flew betweene the Gunnes legs as he was going to give fire; hee for howth threw away his Pistols like a man in distrust and full of feare, and told them it was their fortunes to be taken. But the *Richards* man distrust and full of feare, and continuing never unto them, this *Filips* stept vpon the Forecable bidding them amaine, which they presently did and loved all her bayles. So they called vnto them to bring aboard their Master, Merchant, Pilot and Boatswaine; they paid up their Boats and did it, when they came aboard they were bound and put into hold. There were two Merchants in this Ship, the one killed, and the other was he which came aboard, who confessed that the Elephants teeth which were in her cost 6000. pounds, at the first Penny in *Bombay*, which to be carried from *Galeo Cambaya*, would yield at the least 18000. pounds, besides eight Barrells of Turtle shells, which were the Merchant's that was slain, and that hee had in that ship of his owne 3000. pounds more which was in Wax, Sea-horse teeth, Gumme and *Negres*. They sent the Boatswaine for the rest of the *Portugals*, who brought fourteene more, which carry of them brought their Scretaries and Keyes and presented them to Mr. *Daniel*, who carefully layd them up. These 14. *Portugals* remained in the Boat; they thought them to be all the *Portugals*.

This *Filips* or *Phillips* went aboard with three Men and three Boyes. They had no sooner entered the Ship and veered the Boat afterne with the *Portugals*, but the Ship seemed to be full of people: there were in all of the *Portugals* leuentyne five, of the *Negres*, Men, Women and Children ninetie, likewise fortie *Cham* men which were their Mariners, which strucke such an amazement among them being but seven, that it daunted them much. This *Filips* bidding them

Great Ship taken by a small (small) Pinasse, having but two Pieces. *Filips* or *Phillips* chief cause of her taking.

How great, how little is the heart of Man? moved only as the shadow of the Emptie hand, which flies on, quiescens another of courage, and is left him.

The 400 *Arab* Mariners fired to help the *English*.

them be of good courage for he would lessen their number presently: the which he in two hours time effected, he placed his men upon the poepe and half decke, with their Peeces pruned, and their Matches cockt, if they should resist: that done, he went with his Sword and disarmed all the *Portugals*, and caused their weapons to be layd on the poepe, which were thirty Muskets ready laden and pruned, forty Rapiers besides Swords and Poniards, fifty Powder horns matched and pruned, forty Pikes and Lances, fifteen great Chambers belonging to eight peeces of Ordnance ready pruned. Then he found great store of Musket shot which he brought up also, he took the Chambers and opened them, and took out of every of them a good quantitie of Powder, and in the room thereof he put in Musket shot, and tameth them up againe. This done, he bound them fast to the decke round about him and pruned them, and caused three Linlocks to be lighted, and with his small Shot standing by him; which the *Portugals* seeing, it struck such amazement among them, that it made them to tremble, nor knowing what they did determine. Hee guiding order unto his small shot, that if any should resist they should see fit as they thought fit, he fired forth in a row the wall, and called the Boaswaime unto him, demanding of him how many of his Countreymen were in the ships? Who said there were forty: so he promised them to stay, if so be they would be willing, and to doe their best indeavours, that he would advance their means, and their adventures, rather then to diminish any part thereof: which words greatly reassured them, and they all said, they were willing. Then presently hee called the *Blackes*, to haile up the Boat, placing two of his men with their Muskets bent to the Boat, that none of the *Portugals* which were therein should enter the ship. Which done, he drew his Sword, and commanded all the *Portugals* upon their lices to auoid the shippe immediately; which they did, and happie was hee which could get into the Boat first, for some leapt into the water for feare. Besides those which they sent into the Boat to them, there were other three which hid themselves in the shippe that they knewe not of, being almost starued and durst not come forth in fight for feare.

When we came to *Kilme Caffre*, where out of each shippe was carried Ordnance to batter against the Cattle with Powder and Shot fitting, where our Gunners and others went to trie their valorous skill, when they had beene two dayes on shoare at that exercise, Master *Bassa* being then aboard, promised he would goe ashore to make a shot or two: this *Philips* got leave of our Captaine for the like; and seeing their works of battering, who finding their plat-forme of the one side hollow, retling vpon a Basket within the reuerse of the Peeces, which as firing caused the Peeces to deliver contray, which when hee had perceived, caused the plat-forme to be new cast; and the platikes layd firme, he loaded the Peeces himselfe, and placed in his best length towards a peece of Ordnance which lay on the Cattle wall, which the *Portugals* was then ready to give fire vnto, for they were at that time a leauelling, he fired his Peeces to leauelling, which dismounted their Peeces, split the carriage, and killed six men, whereof the Captaine of the Cattle was one; which the *Portugals* seeing, gave a great shout, and happy was he that could come to embrace him first, which was a great credit to our Captaine, and our *English* Nation. He made but two shots, for reason there was no more shot on shoare. Master *Bassa* went on shoare with his Geometrical Instruments, for the taking the height and distance of the Cattle wall, for the better leauelling of his Peeces to make his shot: but as hee was about the same, hee received a small shot from the Cattle into his belly, wherewith hee gaue three leapes, by report, and died immediately.

When *Ormuz* was battered, and the *Portugals* had taken the Towne with small resistance, for they flew into the Cattle, and we had brought our ships on the other side of the land without shot of the Cattle, all our *English* Boats, as Barges and Skiffes did ouer night goe and lie without Musket shot of the Cattle with all the *Arabian* Boats, to keepe that no Frigates of the *Portugals* should either come in or out, either for the bringing in of Souldiers or reliefe, or the carrying away of their treasure. The *Arabians* one night being very darke, went in close vnder the wall of the Cattle, and brought out two of the *Portugals* Frigates; whereof our Captaine got one, and Captaine *Blinke* the other; and fitted as followeth, they had one Sacre of Brasse, one great Brasse peece, which went with Chambers, and would carrie a Demi-caluering shot of stone, one other small Brasse peece, two Iron Bales, and two of the ships Murthers, thirty Muskets, Powder and Shot manition fitting, with foure and thirty *Englishmen*, whereof five were Trumpeters and one Drumme, where our Captaine placed this *Philips* Commander, they had fifty *Blackes* to rowe and trimme their Sails. Likewise the *London* Frigate was fitted. The Frigates all the daye rode at an anchor without shot of the Cattle, but at night they set their watch with a vollee of small Shot, Drumme and Trumpets, which the *Portugals* might easily heare and see, and as it grew darker, they were nearer the Cattle, and the *Arabian* Boats with them. The *Portugals* at the first made as if they would come forth with the ships, which was but a show, for we watched them, and they came not. The next daye they made a pretence of distance from the wall, but still vnder command of the Cattle, thinking we would haue come to them. Within three dayes they got close vnder the wall: then our Commander thought fit, that the first

buline fire that was to bee done, was for the destroying of those ships, for feare of any others coming to succour them: wherefore it was promised to our men, that they that would goe in our Barges for the firing of them, should be royally rewarded for their paines. So certaine of them agreed, and got things ready that night with their fire-works in each Barge, they went and boarded *Roy Frere* his ship, & set her on fire which in lesse then a quarter of an hour was all in a light flame. But in the firing of her in our Barge vnto us, hauing a quantitie of Powder in one of the Lockers, one of the fireworkers being flung against the ship strucke against some Iron, and rebounded backe againe, and strucke into his body that flung it, and tore out his stomacke that hee died withall, set the Powder in the Locker on fire, and blew one man cleane away, burning sixe others very shrewdly. They attempted the firing of another ship, hauing fixe of the Countre Boats chained together, with Tarre, Occum, Billet of wood, spits, and other trumperie in them for the fire-works, so to drie them whilst their Halter; they went also with their Barges to cast fire-works into her, and one they cast, but it fell off, being eipt by the *Portugals*. They shot a small shot thorow both the knees of one of the men in the *Whale* Barge, which is come home here in our ship. The Boats which were chained together were set on fire, and the Tide drove them cleare besides the ship.

Now this *Philips* seeing this enterprise tooke none effect, towards the evening came close vnder the Cattle with his Frigate (hauing an eye to the Ports of the Cattle) and hearing that they had got the Ordnance out of their ships while it was yet day went in resolutely and discharged his fear, being lowe water and the ships aground, shot one of the ships thorow her *Steg* or *Race*, close by the water; the *Portugals* seeing the shot strucke against the wall, and when the water flowed her hold filled, the water ebbing againe shee cleane euered, and brake all her batts that shee had on the wall, which were Cables and Hawtires. This ship was the Admirall that came from *Gae*, called *Tudo de Sauter*, she was of burthen fifteen hundred tunnes, and carried in her forty five peeces of Ordnance of Brasse, the least whereof was Demi-caluering. This ship was the cause of the rest ouerfetting which lie by her with their toppes in the water. Her Vice-admirall was named *Nefra Senhora de Orlama*, being of burthen fourteen hundred tunnes with forty peeces of Ordnance. The Vice-admirall vnto *Roy Frere* was named *Saint Martin*, which lieth funke by her being of the same burthen, and the like force *Roy Frere* his Vice-admirall being a *Flemming*, of burthen foure hundred tunnes, with twenty two peeces of Ordnance, named *Saint Antonio de effo*: she stands almost vpright, but bulged close vnder the Cattle wall. Then *Roy Frere* his Admirall, which was freely, being of burthen fourteen hundred tunnes, and forty four peeces of Ordnance. Shee had iron peeces in her hold, and a great deale of Shot. There was also a Galley funke vnder the wall which had three peeces of Ordnance. *Roy Frere* his Vice-admirall that was when they fought with Captaine *Shilling* was broke up in *Ormuz*, shee proued to leake after the fight, her timbers serued for the building of *Kilme* Cattle, &c.

Ship fired.

Disastrous accident.

Another exploit of *Philips*.

Steg is the flanting part of the keele a little without the stem-post. *Race* is that part of the hull vnder water which by degrees some from the floor-timbers to the stem-post.

The rest and all the land-feruice they haue in a more compleure journal following.

¶ IIII.

Relation of the late *Ormuz* businessse, gathered out of the *Journal* of Master EDWARD MOROXE the Agent for the East Indian Merchants trading in Persia.

A consultation in *Swally* Road, the fourteenth of Nouember, 1621. commission was given by Master *Thomas Russell* President, and the Councell of the Merchants of *Swat*, to *Richard Blincke*, and *John Weddell* bound for *Isaguer* (a *Persian* Port) with five good ships and foure Pinnaces (whereof the *London*, and Pinnace *Shilling* vnder Captaine *Blincke*; the *Imon*, *Whale*, *Dolphin*, *Loon*, with their Pinnaces the *Rose*, *Robert*, and *Richard*, vnder command of Captaine *Weddell*) to set sayle with the soonest opportunity towards Port *Isaguer*, and to keepe together in such sort as they should thinke fittest for their defence against the common enemy; and seeing the *Portugals* had disturbed their trade by the slaughter, mayning and imprisoning of their men; and had made sundry assaults against their shipping, that therefore it should be lawfull to them to chase and surprize whatsoever vessels preying to the Ports, and Subjects vnder the Vice-roy of *Gae*, thereof to be accountable, &c. And if they met with any of *Decanue*, *Dabul*, *Chem*, or any Port belonging to the *Samerin* of *Calcut*, to arrest them vpon account of iust pretences for goods robbed and spoiled &c. without imbarcelling any part thereof, that full restitution may be made after satisfaction on their parts rendered: A list part of goods gotten from the *Portugals* to be distributed, and their persons to bee referred prisoners, that in exchange our Countreymen by them miserably captiued may be deliuered: to haue their lading and dispatch at *Isaguer*, if possible within thirty dayes:

First Consultation.

LIIIIIIII 3 and

small Pieces, Bowes and Arrows. Swords by their sides, and some of their chiefs haue Coates of Maille & Powder. I feared that after blowing up the Cattle they had scarcely Powder to pile their small Shot to enter the breach, and yet were furnished with twenty or five and twenty Barrels from our Ships. They had not one scaling Ladder to help their entrance. Could we forsake them, they would goe be at a stand, and yet they haue broken Conditions with vs in severall things: and yet I feare when all is done, wee shall be served with reuerfous and what themelues please.

Portugals ships
sunk.

Till the three and twentieth, our Ordnance from the shore so galled the Vice-admirall and Reere-admirall of *Ruy Frera* Fleet, that they and the Galley are all three funke close vnder the Cattle wall; and the last night the Admirall that came last from *Goa*, yielded her broad side to the mercy of the water, hauing learned the fate of her Consort who the night before shewed her the way, and so all the *Portugals* Armado are come to ruine: These two last Ships I thinke were voluntarily lost by the Captaines policy, to leaue the *Portugals* without means to escape the more manfully to fight it out. Some thinke they funke by hurt received from sunken Rocks in halting them to neere to the Cattle to be out of danger from our Ordnance: and others, by leaks from our Shot: how euer we saw the destruction of them that were designed instruments for ours; for which great mercy of the most High towards vs most sinful men, his holy Name be euer praised and magnified.

Portugall Treas-
tie.

March the feuen and twentieth, newes was brought me that some of the *Portugals* were come out of the Cattle to treat of Peace, whereupon I made my repaire vnto the Generall Tent to vnderstand the truth of the businesse whereon I found our two Commanders sitting, by whose countenance I well perceived that my coming was not very welcome vnto them. But to requite them before our departure, both they and I perceived that neither of our being there was acceptable to the *Portugals*. Yet there we late almost an houre in expectation of the *Portugals* coming, which was purposely deferred in hope we would haue auoyded, but Night approaching, and the *Portugals* perceiving we purposed to stay the Messengers coming, at length he was brought in. Who entering rudely without any great complement, deliuered as extravagant a Speech or Message, yet with a kind of forced voyce as though he had been the prologue to some Play. The effect of his Speech was this: *His Captaine had sent him to kiss the hands of the Generall, and to know how he did, (this was his Complement) and for what cause hee moued this Warre against him, for the Portugals were the Persians friends, and so had bene for many yeeres, and how for so small a matter, only for a Well or two of Water they great warre should be made, and the ancient League and Friendship which had bene between their King, the King of Persia, and the people of both Nations should be extinguisht. Besides, his Captaine saw the Inhabitants of Ormuz, was not to bee blamed for what Ruy Frera had acted at Kishme, yet were they willing to serve as might stand with the Honour of their King to purchase their Peace: which they need not doe either through force or want, for they had within their Cattle one thousand able men, and provisions befoe of Victuals and Water to serue them for many moneths. Besides, they expected daily new succours from Goa. And if the Persian did thinke to get the Cattle by force, hee would find it a hard matter to accomplish: for they were resolved to Fight it out to the last man.*

Cause of the
Warre, *Portu-
gals* intrusion
on the *Persians*,
by *Ruy Frera*
at *Kishme*, &c.

The later part of which speech being only *Portugals* brauadoes, was not pleasing to the *Persians*. Wherefore the Generall willed him to declare the cause of his coming, to which hee answered, his Captaine desired was to know what the *Persians* would haue. To which the *Persian* replied he would haue their Cattle, and that was it he came for. With which speech the Messenger was dismissed (without so much as being offered a cup of wine, had not I caused one to bee giuen him) but notwithstanding, what is here related, I cannot be perswaded but he came with a more substantiall message than he deliuered, which he omitted by reason of our being there, whereunto he was formerly intrusted by *Sha Cullibeg*, in whose house hee was at least an houre before he was brought to the Generall. Wherefore I feare some finisier dealing of the *Persians*, which in some dayes will be discovered: the *Portugals* dismissed, Our Captaine by their Insuperable motioned privately their private businesse to the Generall, to which hee gave no great care, but in conclusion his answer was, they would deferre that businesse all some other time: yet himselfe had written to them in great hate, that day to furnish him from the ships with a quantitie of powder, that night to attempt the blowing up of the Cattle: for their mines were all ready, and they wanted nothing but powder. Which request of his, our Captaine was so forward to consent vnto, that presently they brought on shore foure and thirtie barrells of powder, for which their forwardnesse I feare the company at home will giue them but little thanks.

Another treat-
tie.

The eight and twentieth, I went in company of the Commanders to the Generall Tent for that there vnderstood two chiefe men of the *Portugals* were in *Sha Cullibeg* his house, where they had bene in conference with the *Persians* foure or five moneths, vnto which treatie none of vs were admitted, nor by any means made acquainted with it, which encreased our suspicion of the *Persians* fraudulent dealing with vs. Wherefore coming vnto the Generall, we made knowne our dislike of the manner of proceeding, for wee were partakers in this warre with you, wherein wee had hazarded our liues, ships, and Merchants goods: besides the hindrance wee sustaine by the

the

the losse of our Monson: and as wee were partakers and associates with them in the vnderaken enterprise, wee ought likewise to be of Counsell with them in all treaties and proceedings, and therefore desired to know what they had done, or what they intended to doe, to which he answered they had done nothing, neither would hee so much as drinke a cup of water without acquainting vs therewith, which was a pretie complement where all his actions shewed nothing lesse. But we must bee content to vndergoe all with patience, yet were it not for our Merchants and their goods that are in the countrie, and subiect to whatsoever they will impose vpon them, wee could vnder take this businesse well enough, and bring the *Portugals* *volens volens* vnto another reckoning: but we are tied from that, and therefore must of necessity be subiect to accept the measure they please to lay vpon vs, which I feare will prove vnmendurable ill: yet they tell vs all things shall bee to our owne content, but howeouer it is vied and must now be borne. About noone this present day, seeing many pike and shot, all *Arabs* in the street, which formerly I haue not scene to armed, desiring to know the cause, at length I perceived they were ranged on both sides the street, called the *Chifan* or Marker place, where shortly after passed two Caudlers of the *Portugals*, attended with their Pages and Seruants, to the number of fixe or eight, whereof one carried a faire Quantall over the two Caudlers, who were accompanied by *Sha Cullibeg* and other chiefe men of the *Persians*, and conducted to the house of *Agarica of Dabul*: whether thither vnto fer, or vniuited, I also addressed my selfe, where vnexpected, I found the *Persian* Generall accompanied with other chiefe men, his Assistants and Counsell, into whose presence I enured

Note that the
English enforced
by present
occasions to
engage them-
selves in this
warre.

my selfe. The Generall gaue mee a kind welcome, and called mee to sit downe neere vnto him, which I would not refuse, for the *Portugals* should see our Nation was in grace and fauour with them, where being set, hauing done my duty to the *Persians* first, I after laured the Caudlers which was required with like complement, with whom I had some discourse of matters nothing pertaining to the present occasion, for that I would not presume to talke of that, till the *Persian* himselfe did first minisler the occasion: which was not before wee had taken a *Persian* collation of *Pileau*, &c. Which being done, the Generall demanded the *Portugals* what was their request or desire, to which they answered, the Captaine of the Cattle had giuen them instructions in writing but his desire was they should procure the frame vnto the Duke himselfe, if they might bee permitted to goe vnto him, who is now at *Combranes*. To which the Generall replied, it was more than he durst doe without first acquainting the Duke therewith, by which I well perceived they were only delays and distractions on both sides, and to gaine time for effecting their several designs.

Third treatie,

Then the *Portugals* proceeded to their vttall complaining against *Ruy Frera*, as if *Ruy Frera* as a private man and without order from the King his matter had presumed to doe that which he had done, and to excuse themselues, demanded what reason or iustice it was to punish the Father for the Childrens offence: besides the matter in it selfe was small, onely for a Well of water or two, to which the *Persian* Generall replied againe, let the cause be what it would, they had moued warre against the King of *Persia* and his Subiects, for which their Cattle of *Ormuz* must make satisfaction: wherefore if without more bloudshed they would surrender their Cattle and come forth into the Citie, they should finde good quarter and bee well vied; to which the *Portugals* made answer, they had no Commission from their Captaine to treat of any such matter, with which they were dismissed. Notwithstanding the deniall was made to the *Portugals* request for going to the *Chan*, yet the same night they had Licence and went vnto him to treat their businesse with his Excellencie. The certaintie of the Treatie I had no intance to know, yet what I heard reported shall be here inferred. First, their demand was that the Duke would vouchsafe to withdraw his Siege from their Cattle and suffer them to enjoy the same as in former times, in consideration whereof they would giue him two hundred thousand *Tomans* in hand, and also the rent annually they had in former times giuen to the King of *Ormuz* out of the revenue of the Customs house, which as hath bene reported vnto mee is but one hundred and foure thousand Riels of eight pence annuum, but some report, they offer the *Chan* besides the two hundred thousand *Tomans* in hand, as much yearly; and his demand was five hundred thousand *Tomans* in hand (which amounteth to 172413 pounds ten shillings seven pence sterling, or thereabouts) the yearly rent of two hundred thousand *Tomans*.

The second of April, the *Persians* with the ayde of the English did blow up two other Mines, with which was made a very faire and passable breach, wherein they might haue entered without any great difficulty: but there was no assault giuen thereunto as yet. The passage of this businesse being well observed, Captaine *Widdell* and my selfe made our repaire to the *Persian* Generall, to vnderstand his purpose and resolution: who to excuse the backwardnesse of his people in not assaulting the Breich, told vs it was very difficult and not to bee entered; of which we were contented to giue him the hearing, howbeit we were offered the contrarie, for that the English youth who is truant to the Master of the *Lenax*, more bold then any *Persian*, went up the breich to the very top of the Cattle wall: who told *Waghe* was as easie as to goe up a paire of staires, and spacious enough for many men to goe up a breich. Wherefore wee demanded to know his resolution for further proceeding: who told vs within three dayes hee would be fitted for another Mine, and I beleue it well; for his mining is for Gold, not to make breichs

New breach

Bold Boy,

they

ches unless it be breach of promises vnto vs, which he can doe daily: for of late they perform: with vs in lott nothing, yet all this cannot warne vs to be circumspect to looke vnto our selues.

The greatest hurt the *Portugall* did vnto the *Persian* in assaulting the Castle was with Powder pots, wherewith many were scalded and burnt: for presently whereof, the *Cham* hath now sent out store of Coats and Lackets made of Leather, which indeed are nothing so lubbish to take fire as are their Callico Coats bumbasted with Cotton wool. But as the English promise is, *The burnt Child dreads the fire*, for notwithstanding their Leather coats, there was none so hardie to attempt the breach that is now made (albeit much more easie to enter then the last was) further then to pillage certain balls of *Bastus* and other stufes which were fallen downe from the Baricado, the *Portugall* made for their defence against the *Persian* shot: in this adventure one loit both his armes taken away with a great shot, by which means he was faine to come backe againe without any *Bastus* or other Pillage.

The fifth of April, neuer was brought to the Generall of 10000. manes powder then advertised from *Bahia* vnto the *Persian* Generall who escaped out of the Castle, and declared the great wants and weakne of the Soldiers which were in general, in somuch that daily did die six, seven or eight of the Flux, which is chiefly occasioned through drinking their corrupt water. For the small quantitie of water which they use in their Cities, is growne lo brackish and salt, that it infects them all with the Flux, and besides the badnesse of it they are put to such strait allowance that many die with thirst. Besides for victuall, they have only Rice and salt Fish, two very good preparatives to a Cup of good drinke if they had it. Notwithstanding all which the *Persian* defers, yea I may say wasteth time in making new Mines, whereof he hath no lesse then three in hand at this present, as if he would blow vp all the Castle wall round about before hee will make his entrie. The twelfth at night one of four Frigots namely the *Londens*, being appointed to her quarters for keeping in of the *Portugall* Frigots, that none of them should make escape riding night and alone by her selfe, the *Portugall* perceiving it, sent off two of her Frigots which clapped her aboard but found her too hot for their handling, and therefore forooke her; with what hurt to themselves I know not, but of the *Londens* men were slain two outright, and seven more hurt and wounded. And had not their blackes that rowed the Frigot forsaken them, they would haue put hard to haue surprised the surprisers.

The fourteenth *Ditto*, the *Persian* sprung another of his Mines wherewith a very enterable breach was made but no assault giuen, nor yet fire of entrie made: but the truth is, hee was forced to blow vp the Mine before his time. For the *Portugall* from within the Castle was come to seeke vnto him, that hee was in doubt he would haue defaced the same before he could place his powder. The fifteenth *Ditto*, came another fugitive from the Castle who confirmed the report of the others who came from thence in like manner before, and with all how the two Frigots which fought with our single Frigot about mentioned, came from *Masfa* wherein was the deceased *Don Francisco de Sosa*, late Capitaine of the Castle his sonne, who came purposefully to fetch away his Mother and other women that are in the Castle. Those *Mores* in the Castle of *Kilbome* who yielded themselves into our hands vpon the instant request of the Generall, were (partly with their owne consent) deliuered vnto him, whom hee promised himselfe haue pardon for the error they had fallen into, to serue the *Portugall* against their owne King and Countrey, and that they should also be provided for and haue employment in the then intended expedition for *Ormuz*. Which promise of his both to them and vs in their behalfe, hee seemed to execute by vying some of the principals in our presence and granting them by other seeming excuses: notwithstanding all which, the next morning hee cut off eight of their Heads, and those which he had made so fine in new Vests to the number of five or six of the principall, he sent them over to *Coumborne* the Duke, by him to receive their full Sentence. Which was not less deferred, but they were made to drinke of the same Cup their fellows had formerly drunken of. *Moor Senadine* who was the chiefe Capitaine of them, was executed by the hands of *Sherie Ali* Gouverneur of *Mogassan*, who had married his Daughter, which hee performed vnto his Father in law with as much willingness as if he had beene his mortal Enemy.

The sixteenth *Ditto*, they sprung another Mine adjoining to the first Mine was sprung, wherein was placed about sixtie Barrels of Powder, which tooke not the effect which was expected, for it flew out at the side and carried part of the Wall out with it, but strucke nothing at all vp upward, whereby the first breach was very little bettered, which was the thing the *Persians* aimed at, yet was it sufficient to giue him encouragement to make his second assault, which was done with at least two thousand Soldiers, who very resolutely ranne vp the breach into a part of a Bulwarke which they might wholly haue possessed that very instant, had they not so first made such haste to runne their resolution out of breach, in somuch that onely eight or ten *Portugall* and a few *Negres*, made them onely with their Rapiers to giue ground, and to retire themselves vnto the very outward skirt of the Bulwarke, where they had no room for fortie men

now to stand in the face of their Enemy, yet there they barricaded themselves. Which before they could effect to this purpose, the *Portugall* plyed two or three Pieces of Ordnance from one of his Plankers that lay open vnto them, in such sort, that they sent some scores of them to cartenages vnto their Prophet *Moring Ali*, that more of his Disciples would follow, by which him. Which accordingly was effected and proceeded chiefly out of their owne ignorance and dastardly cowardities, for had they not made their stand in this place, but entered pell-mell with the *Portugall* into the Castle, with the losse of halfe those men they lost that day, they might haue gined the Victorie, and with much little paine vnto themselves, who from that time the Mine was blowne vp (which was about nine of the clocke before Noone) the whole day stood flocking together in the Sunne without either meat or drinke, which was sufficient to haue killed halfe of them; notwithstanding the *Portugall* made very slender resistance. The moit that was done was by the *Negres*, whom the *Portugall* did beat forwards to throw powder Pots, with which many of the *Persians* were pitifully scalded and burnt. Had I not feared it, I should hardly haue beleueed that which had breite the grosse ignorance of the *Persians*, that having two breaches, the one not much inferior to the other for his entrance, that he would apply all his Soldiers to the assault of the one and none at all to the other. Besides haue provided at least eightie or a hundred scaling Ladders, neuer so much as brought one of them nere vnto the Castle walls. But such as their proceedings are, such is also like to be their success. Now his Soldiers hang in a cluster vpon the breach as if a swarme of Bees vpon a tree or bush that want a Hue; or like a flocke of Sheep at a gippe, where none is so hardie to enter, and the *Portugall* to put them out of that paine gleaneth away four, five, six, sometimes more as at shote, in somuch that I cannot but pittie them to see it.

The eighteenth *Ditto*, the *Persian* continued his assault with more paine to himselfe then hee would haue thought. The last night two Capitaine *Negres* made signes vnto the *Persians* that they were desirous to come vnto them, for the *Persians* let downe ropes vnto them and so plucked them vp into them, who declared that the Capitaine of the Castle had gotten a hurt on his head with a Stone, and how there were not above a hundred Soldiers in the Castle able to manage their Armes, their water growne scant and daily worse and worse, which also increased mortallitie amongst them; how there is likewise difference among themselves, being of different opinions; some holding it best to adventure their escape by Sea with those Frigots they haue, others are contrary minded, and hold it more honour to sell their liues at the dearest rate and to suffer their Castle to looke as they may, and when they can no longer, then to put their Women and Children with all their treasure into a house, and blow them all vp with Gunpowder (that the *Turks* should neither enjoy their wealth nor abuse their Wiues) which done, they would thrust themselves pell-mell with the *Persians*, and so end their dayes.

The nineteenth *Ditto*, at Euening, the third day the *Persian* that had been resting himselfe in the breach, neuer offering to aduance himselfe, did then set forth; whereby he got himselfe better footing and possessed himselfe of all the Bulwarke, and forced the *Portugall* to forsake the same and retire himselfe further within the Castle: in which consist many of the *Portugall*, 40 were wounded and scalded with fire Pots, wherein the *Persian* is now as cunning as themselves, though many of those haue perished for the learning. In the first conflict were likewise foure *Portugall* slain and their heads brought before the Generall to witness the same. Whereas in all the *Persians* are very well seene; for I doe not thinke there is any Hangman in all Germany that can goe beyond them in that Art; for hee no sooner layeth hold on his enemy, but presently as one blow with his Sword, off goeth his head, and then with his Knife he thrusts a hole either in the Eare or through one of the Cheekes, and so thrusting his finger in at the mouth and out at the hole in the cheek; brings sometimes two, three, or foure of them before the Generall together, in such sort that not a Butcher in *East-Indies* could doe it better. But if (as commonly it happeneth) that their Heads of their Enemies be taken in the wayes, he sent to the view of the King or *Chan* they are they no less cunning to flie off the skin of the whole head and face and stuffe the same with Straw like a football, and so send them by whole fadfull together. This night one of the Frigots that came from *Masfa* for the *Dona Sosa*, made her escape and got away, no doubt very richly frightened. Her comfort was chased in againe, which was likewise going: that which escaped, being hated by the *Arab* Boates, that lay in way to intercept their going, vied the Watchword viall betwixt the *English* and *Arabs*, which was onely *Ingras Ingras*; which Watchword hath neuer beene changed nor once altered since our first attempting the business. Wherein both *Persians* & *English* are much to be blamed; for by the common vie of that one Watchword, the *Portugall* haue come to the knowledge of it, and haue made good vie of it to their owne benefit, which in their gayne and 60 our losse.

The twentieth *Ditto* at night, the other Frigot about mentioned offering to escape, was taken by the *Londens* men in her Frigot and Pinnace. She was sent to carry away the *Almirante* named *Luis de Brito*, a kinsman of the Viceroy of *Gua*, whom the Capitaine of the Castle would not suffer to depart: wherefore the *Portugall* which were taken in her, being fearful of the success

Portugall
proceedings.

Desperate
Counsell.

Quanto dicitur
Lazio requirit.

Yet this is the
Persian practice
that they are
good Swear-
men, the *Turks*
feeling to
come to hand-
blowes with
them.
Frigot taken.

One Watch-
word no
Watchword.

Frigot taken.

Pillfall pillage

Persian powder
Portugall
wants, and mi-
series.
Flux how
caused.

Mores at last
deliuered ac-
cording to co-
venant.

Persian practise

Second assault.

Success of the Cattle, and that it was not able long to hold out, for *fascine* of their own came in being few persons, held it their best course to adventure their escape in the first Frigate, and in the night fled her way, and were taken as above mentioned. The one and twentieth day of the *Month* made preparation and flew, as if at once they would make short work to the *Portugals*; but the *Portugals* were not so easily taken, they did not fly upon the same in excess, I perceived that they and the *Portugals* were in parity together, and I satisfied myself to know the cause of so sudden an alteration; and as I was fixing my self to the *Portugals* General for that purpose, I encountered a Messenger from our *English* Commanders who sent me word, that a Boat from the Cattle was gone with a Flag of truce about their Ships, and would aboard the company of *Portugals* with them to understand what the business was; and I accordingly the *Portugals* found two *Portugals* with Letters from the Captain of the Cattle and from the *Almirante*, conveying, &c.

THese both have just attain'd friendship betwixt the Portuguese and the English, that considering the *War* which at this present we have in this place, we might one to understand the other, for a strength to me which I see the *Muslims* are made by the *Moor*es, their only by your side *War* is made, against me, with which one of my *Balwanis* is gotten from a *War* before your *War*ships would be pleased to do me the favour to bow a moment to make Peace betwixt us and the *Moor*es, if the same I shall stand with their and your good liking, provided it be in that manner, that I lose not my credit, neither your *studies* lose to gaine Honour in a Time so favourable unto you; Thus we oft our Lord
leave you, &c.

Symon de Mela Perera.

[illegible]

De V.S. Luis de Brito Doreto.

The request of the *Portugals* contained in their several Letters on the other side, being had to consideration and commiseration had of them as *Christians*, it was resolved to give them a comfortable answer unto their demands; which in effect was as followeth, but want of time the busynesse requiring expedition, would not permit to keepe Copie of the said answers which was first vnto the Capitaine *Simão de Mello*, to give him notice of the receipt of his Letter, and whereas the chiefe point therein was, that we would bee *Terrera* for them to procure them such conditions of agreement with the *Portugals*, as that might be to the fauing of the lives of many *Christian* foules as were with him in the Caste; our answer was, that such had bene our care to provide for, that it was in our owne power to grant that request, which we were not onely ready to doe, but likewise to shew them any other currence, or petition any *Christian* might make, and that we would say vnto any such man as should be satisfied him to fore down his demands, and send the same vnto us with such moderate breuitie as was possible, and to the like purpose and effect was our answer vnto the *Almirant* his letter, with which the two Messengers were dispatched in one of our owne Barges, who returned with another Letter both from the Capitaine and *Almirant*; that *viz.* The necessitie of the busynesse in requiring the Commanders and my selfe, would not lofe so much time to write any other answer vnto the said Letters, least the *Portugall* should take advantage of the opportunitie, and suddenly preise in upon them and put them all to the Sword: wherefore we addressed our felues unto the *Portugall* General, to be huiers unto him in the distressed *Christians* behaffe, that hee would hold his hand from them of a faithfull Trecce for two dayes betweene, and in that time we might treate with them of such Conditions as they should desire, as likewise we desired that hee would be for our felues, and that there might be some other way to be taken either side. At length in my selfe and *Portugall* Gentlemen with me, was appointed to goe with the *Portugals* to the Caste, and to treat the busynesse with the Capitaine of the Caste, &c. And also they desired that our Vice-*Admirall* (*Mestre de Wodeade*) might come along with vs. So with content of the General we went all three of vs to the Caste gate, but were not admitted to goe in. Where we met with *Sigior Louie de Brito* the *Almirant* of the *Portugals*, accompanied with foue or five *Casalliques*; but did not kee the Capitaine, for the truth is, the vnder Capitaines and Souldiers had mutinied against him and detayned him as Prisoner, so that all our Conference was onely with the *Almirante*, and his speech chiefly addressed vnto Master *Wodeade* our *Almirant* or Vice-*Admirall*.

Met

*When Abel Hoffman and Julius Berg were after sent to the Ship, where some had imbolded some (resolute) to request their company & conference from the Captain, Commencing on shore to the English house, they began with a long speech, how kindly the Duke did take the funeral services, and how they had given them in this their warlike manner, then either he had promised, or was bound unto, not grow wretched in a large measure, then either he had promised, or was bound unto, The next was to make known to the Captain, that they should not suffer the Portugals to depart unto any of the places. The third and last part of his speech was most bold and very disonourable, tending to this purpose, that they should betray into their hands, after they were under our protection, the Captain, and five or six more of the principall of the Portugals, alseading that it would be to the Chuan honour to have them to present unto the *São Paulo* which would dishonorable motion, when I heard, I blam'd my selfe, taking my cares for being guilty of the hearing of the same; and much more the tongue that could utter so odious a business, and for my farewell, I told them, I would not be guilty of such a thing for the boote full of Gold.*

[illegible]

themselfes is worthy of the name of *Perfumes* and *Englyb* being in pillage in such sort that I was
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Portugals in
Ormuz yeeld to
the English.

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• Pittifullpilla;
t. gine.

Good Ord-
nance in the
Castle.

Y *Perfluo inbu-*
D- *maniy.*

1600 performers
feet away by

A Letter written from *Ruy Freza dandrada*, and sent aboard the *Jonas*, by one of his Captains, named *ALFONSO BORGES*, at our first arrivall neere the Castle of *Refirme*.

Confesse the daughter of Nobilitie, as ever in hath beene found in the English *Cancellers*, from which I inferre that in these occasions may be drawn the same example, whereby in Europe may be made publick your valours, and your selfe may be presented the great service you have done: thus from the obligation thereof may arise to her made of good peace and conformitie, which we will serve unto India to that effect, as ministers of the same, if I shall seeme good unto you. Therefore we request you not to move warre in favour of the King of Persia, thereby to diminish the glory of your Nation, with which so many times they have helped us against the Moores, whereby we gained the Crown in the slayes of King Don Antonio the first, and afterwards King Don second, was aided by the Duke of Lancaster in the action of Cattle: but if these obligations are small on your part, and that our own may be made greater, in which we will remaine if you will but suffer us to prosecute our warre against the Persian, without your valourous first: hindring what we are able to sustaine, and thereby impeach the commerce in Spaine to the hindrance of both Nations, and to the damage both of Shippes and Merchants of which I stand not, where but desirous that hee should in what manner the English doe carry themselves, so that we may reserve our distinctions for other voyages, in which by valourous contending may be satisfied. In the wrong that cannot well be remembered in fact times of the last, ere, and for that the same may with due interest and conformitie of both Nations: English and Portuguese, I returned to put you in remembrance of the above written, which ought to be discovered with good understanding, as a matter in which your *Words* may amply and advance the generousitie of your Nation, and remaine us as friends unto your affairs, giving us motive to procure in acknowledgement of its benefits all peace and quietnesse, and if you shall deesse the same, the first we hope for is no more then to provide our selves in the *defending* that with *Armes*, we have gotten by *Armes*, the first of February, 11. 1622.

Ruy Freza Dandrada.

Another Certificate of the kind vlsage of the Portugallis.

V The Captaines, Souldiers, and Inhabitants of the Castle of Ormuz, now in the possession of the English doe say and affirme for truth, that they the said English have performed all what was promised by them, and more in giving us stopping of their owne to transport us for India with vittuals and all things else necessary, and delivered us from the hands of the Turkes who sought our destruction, and also suffered us freely to passe out of the Castle with our apparel and bedding, and victuall money in our pockets. And much commended our sick and maimed people to be cared by their owne Surgeons, sending them daily food in great abundance, and would not suffer any of the Moores to hurt them in any case. In witness of the truth we have here under written our names: Ormuz the seventh of May, 1622.

Joan de Mello. Costodio Pimentel. M. de Sampaes
Symao de Mello.

A third Certificate.

If it be granted, that the warres and offences received therein provoke a man to revenge, notwithstanding we cannot deny unto your *Words*, and unto all the rest of your Company, how much we are indebted for the good intereste proved unto us which yielded themselves unto you: and it shall for ever live in our memories these benefits, for which when time and fortune shall minister occasion, we will endeavour to show our selves grateful with other, no lesse tokens of love due unto a Nation, which ever have been so affectionately towards us: and can be to him that hath caused discord betwixt us, for it evidently appeareth how greatly the English and Portugall Nations doe love together, and it doth well appear unto us all of us were once united God, for notwithstanding the warre, we doe yet in many principles by which which it is not greatly to be marvelled at, that in you there are such good workers, and in us such a thankfulness as may be eternall, with a great desire that all discord may cease, and that we may returne to the ancient amitie in which I hope, and in the noble word and qualitie of your person and person, and for that I will not be further trouble some unto your *Words*, both in curing and satisfying the people that are with you, I have sent these few Boates to fetch them away, and if it shall seeme good to your *Words*, and the rest with you, to continue your former courtesies unto the end, in performing the good of your Conquerors and Christians, as formerly you have done, now at this present to give them a good, that they may come safe from the Moores, for that they yielded people they have neither *Armes* in defence themselves, nor yet strength to resist them, if you the noble Conquerors give them not contrary: in

who word I am confident: Thus as your servants in what your *Words* will command mee, I rest. S. R. 27. of July, 1622.

Amaro Roiz.

Powlet Beg the chief Commissioner, when the English expected to have received 1200. Toman pay, hee made them more in his debt, the fruit of some Mariners private discourse and imbecillity. The English returned demands of a greater summe due from the Persian in like case. At last three months pay was allowed, and they shifted off from their other demands, hee forth, having no power thereto without the *Cans* Order. It is said, that the *Portugall* not only kept the King bare, but took bribes of his substitutes in other Provinces, to protect them from their lawful King, whereby hee was vied more like a *Portugall* Slave then an Arab King.

After our business ended, our misery began, occasioned by the unufferable heat and partly by the disorders of our owne people in drinking Rack, and vning other heretics no lesse hurtfull: whereby grew such a mortalitie, that three fourths of our men were dangerously sicke, and many died so suddenly, that they feared the plague, whereof yet no tokens appeared. This extremite lasted but fourteen daies, in which time fix or seven died every day. After which it pleased God to stay it, and the rest recovered.

This Persian business hath insisted, and almost enforced mee to remember our noble Persian English Shierles, especially the present honorable Embassadour Sir Robert Sherly, Count and Knight of the Empire, and therein advanced in many principles: of whom so much hath bene occasionally received. I much desired to have obtained some Relations from his Lordship: but having late acquaintance, hee much and weighty business, which hee hath bene forced to attend farre from the Court, I rather thought fit to inform what by his humanitie and conference, I learned only at one dinner with him (not knowing that I would publish what I then received) when not to imbelly these discourses, with so illustrious an English Traveller: Name and Memory.

CHAP. X.

A briefe Memoriall of the Travells of the Right Hon. Sir ROBERT SHERLY
Knight, Count and Knight of the Sacred Empire, now Embassadour
from the Persian King to His Majesty and other
Christian Kings.



Mongst our English Travellers, I know not whether any have merited more respect then the Honorable, I had almost said Heroike Gentlemen, Sir Anthony & Sir Robert Sherleys. And if the Arguments of old, and Gracious Worthies, were worthily reputed Heroicall for European exploits in Asia: what may we think of the Sherley-Brethren, which not from the neerer Gracious shores, but from beyond the European World, Enpoint into our Ours Britanni; have not coasted a little way (as this choice) but pierced the very bowells of the Asian Seas and Lands, unto the Persian Centre: and that nobly a combination of Princes, as those former; but (God directing their private Graces for publick benefit) to kindle a fire betwixt the two most puissant both Asian and Mahometan Princes, that by their duision and duision of Turkish insuations, Christian Princes, Countries, and States might bee indebted to their private vnderstanding: Nor least ten yeeres detained them in one Citie, or one voyage finisheth their worthy indeavours, as theirs at Troy and to Colchos; but about twenty yeeres together, all Turkey hath groaned, in which shee hath lost two millions of her vnblooded Children; remoter India, Mesfoma, Africa hath felt the Sherian wrongs. Poland, Spaine, the Emperour and Pope have admired and adorned the English Name of Sherly. These indeed, especially Sir Robert (the subject of our present Discourse) I shall honour for that Divine Palladis Art, that *Whiffen* twentie yeeres trauell, and getting both *Troies Palladium* and *Achilles* his Armour; as also for *Tamien* sowing the Dragons teeth indeed (beyond Poetical Fables) whereby Mahometans have killed each others, whiles Christendome might have gotten the Golden Fleece, the viall fruit of peace. Let mee admire such a Traveller, which trauells not of and for some vaine discourse, or private gaine or skill, but still trauelleth and is deluged of the publick good, accounting his Country his Garden, *Cher* Rendome his Orchard, the Vniverse his Field, for this happy led of publick benefice. Who ever since the beginning of things and men, hath bene so often by Royall Employment sent Embassadour to so many Princes, so distant in place, so different in interest, Two Emperours Rudolph and Ferdinand, two Popes Clement and Paul, twice the King of Spaine, twice the *Polemon*, the *Malsonie* also hath given him audience. And twice also (which I last mention, as most knowne) at home, though not the least for a borne subiect to be Embassadour to his Soueraigne. His Majesty hath heard his Embassage from the remote Persian, his annuall pay of 5000. duckets, besides other Imperiall graces, Noble attempt to goe meet the Sunne & from the West and North where hee was borne, to

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place or Country else fower create and make publicke Notaries or Registers, and ordinary Judges, and to give and grant the Office of Notarie or Register, and Judge ordinarie to any persons who shall be met and it for the same (which we leave to your owne conceite) and to inuelt them, and every one of them by the Pen and Penner according to the custome, in the aforesaid place. Provided that of the aforesaid publicke Notaries, and Judges ordinary by you to be created, and of every of them in the Name of vs, and the Sacred *Romane* Empire, and for the *Romane* Empire it is fate you take a corporal and personall Oath according to the custome in this manner. That they shall be true and faithfull vnto vs, and to the Sacred *Romane* Empire, and to all Our Successors Emperours of the *Romane* lawfully possesseing the same, neither shall they be present where Our danger is practised, but they shall defend and faithfully maintaine Our good and safete, and they shall auid and put by as much as in them lyeth whatsoever may be to Our damage. Moreover, they shall write all Instruments as well publicke as priuate, Last Wills and Testaments, Euerowments, Legacies, all Decrees of Iudgement what-soeuer, and all and singular other things, which shall belong vnto them, or to any one of them to be made or written (according as the place of the said Offices shall require) iustly, sincerely and faithfully, all dissimulation, cunning, plotting, falshood, and deceit being let asparte, also reade, make and pronounce the same, respecting neither hatred, money, gifts, or any passions or fauours.

Their writings which they ought to draw in publicke forme, they shall write, reade, make, rehearse in faire Parchment, not in paper or sheetes torne and razed. They shall further to their power the causes of Hospitals, and of poore people, also see to Bridges and High-ways. They shall secretly, and faithfully keepe depotions and verdicts of witnesses, untill they shall be published and approued, and they shall doe all and singular other things rightly, iustly, and sincerely, which shall any wayes appertayne to their Offices either of custome or right, and that their publicke Notaries, or Registers and Judges ordinarie to be created by you, may and shall beare throughout the whole *Romane* Empire, and in all places and Countreys else write, and publish Contracts, Decrees of Iudgements, Instruments, last Wills, also to insert Decrees and Authorities, in all Contracts whatsoever requiring the same, and to doe, publish, and exercise all other things which are knowne to belong and appertayne to the publicke Office of a Notarie, or Register, or ordinary Judge, decreeing that absolute credit be giuen to all Instruments, and writings to be written by these publicke Notaries, or Registers, or Judges ordinary, in Iudgement and without, Constitutions, Statutes, and whatsoever else shall make for the contrary notwithstanding.

Moreover, we doe grant and give to you, the aforesaid *Robert Sherley* full power, that you may and shall be able to legitimate Bachelors of what kinde soeuer, Incestuous persons whether they be together or separated, and whoseoeur else of that sort, yea, though they bee Infantes present or absent, already begotten or to be begotten of vnlawfull and disallowed coniunction, Males and Females, by what name soeuer they be called, whether the lawfull Sonnes be knowne or no, and no further inquirie made, whether their Parents bee liuing or dead (only the Children of great Princes, Earles and Barons excepted) and to restore them and every one of them, to all and singular their Rights and Titles, and altogether to abolish the imputation of base birth by restoring and enabling them to all and their singular Rights of Incession, Hereditaments of their Fathers and Mothers goods, though they died Incestuous, also of their Kinsmen and Kinswomen, and to all Honours, Dignities, and all lawfull actions, as well by contract as by last Will beflowed, or howsoeuer else as well in Iudgement as without. Euen as if they had bene borne in lawfull Matrimonie, the obedienc of Bastardie for euer resting; And we will that their legitimac made as aforesaid, may be held for good and lawfull, as well as it had bene performed with all Rates and Solemnities, the defect whereof wee will supply with our Imperiall Authoritie. Provided the legitimations of this kind bee not preiudiciall to the lawfull Sonnes and Heires, and those that are naturally and rightly borne; but those that are to be made legitimate, after they shall be legitimated, let them be thought and named for so they naturally be named and held in all places as legitimate and lawfully borne of the House, Family, and Lineage of their Parents, and that they may beare and carrie their Armes and Ensignes. Withall let them be made Noble if their Parents haue bene nobly borne. Notwithstanding certaine Lawes by which it is provided, that Naturals, Bachelors and Incestuous persons, either ioyntly or feerally or any other howsoeuer either already begotten, or to be begotten by vnlawfull copulation, neyther may, nor ought to be legitimate, naturall and children lawfully begotten remaying, or without the will and consent of the true and naturall Sonnes, or Kinmen, or the Lords of their Land, and you may especially reside in the Authentike after what manner a child is naturalized. *It quiuiss modo. Nati. qd. per se non est. Naturalis si de facto fuerit contrarius. inter Domin. & Agent. & L. Infamem C. de emancip. liberorum & similibus alijs.* Which Lawes and every one of which willingly and expredly we will to be of no force. Yea notwithstanding in certain of the aforesaid cases, the depotions of the Plaintiffes, and the last Wills of the dead, other Lawes, Statutes and Customes of other places, although they were such which ought to be expressed, or of which (speciall mention here ought to be made. All which notwithstanding, and of their power being otherwise able to make of none effect, the premises onely in this case out

of our owne knowledge, and the fulfille of our Imperiall Authoritie we will wholly that they be of no force at all.

Hereto moreover, we doe giue and grant vnto the aforesaid *Robert Sherley*, that you may and shall be able to confirme assitants and ouer-seers, and the same againe vpon lawfull cause to depriue & displace. Moreover, to restore such as are notoriously infamous as well by Fact as by Law as to their former credit, and from them to take away all notes of Infamie as well already imposed vpon them, or to be hereafter layed to their charge, both afterward they may be accounted meete and fit to be preferred to all and singular lawfull actions. Besides, to adopt and ordaine children, and to make, ordaine and to confirme them as adopted, and acknowledged for lawfull. Moreover, to make free children legitimate, or to be made legitimate, also those that be adopted, and to giue your consent to all Adoptions, Naturalizings, and Freedomes whatsoever, of all and every one, as well Infants as young men. And also to giue them time and yeeres if they sue vnto you, and in every thing hereunto appertayning to interpose your authoritie. Moreover, to make Ierutans free, in what kinde soeuer, with or without the allegation and allegations, or transgressions of their necessary maintenance, and also herein to interpose your authoritie. Also to restore the helier Churches, and Immunities to their former vs wholly, the one part hauing bene called before in question, and to grant the whole restitution vnto them againe, or to one of them. Notwithstanding a course of Law being observed. These aforesaid premises shall not be preiudiced by any Lawes whatsoeuer, Constitutions, Decrees, Customes, Ordinances, Reformationes, Priviledges, Exemptions, Faouours, and Prerogatiues, by what name soeuer they be called, or of what tenour and force soeuer they be, as well made all readie, as to be made hereafter, by vs, our Predecessours, our Successors, or by what Princes soeuer, Dukes, Marquises, Earles, Viscountes, Countes, or of what kind or condition soeuer, under what clauses or expresse words soeuer, although such things and the like should come to passe, of which it should be needfull here to make mention word for word, to those that should attempt to the contrary. From all and every of which by our Imperiall Authoritie, and out of the fulfille of our owne proper motion, and out of our owne knowledge aboute rehearsed, by these presents as farr forth as they may derogate from this Our Grant and Patent, we will the force and vigour to be taken away. Wherefore it shall be lawfull for no man of what state, degree, ranke, condition, dignitie, or preeminence he shall be to infringe or teare this

Grant of Our Creation, Erection, Allowance, Gift, Patent, Decree, Pleasure, Privilège, and Faouour, or contradict it by any such attempt whatsoever.

If any man shall presume to doe it, let him know that he shall incurre the curse of our heauie displeasure, and of the whole Empire. Moreover, the punishment of fiftie Markes of pure Gold, halfe of which shall be confiscate to Our Imperiall Treasurie, and the rest to be employed to his or their vices that haue had the wrong without relake. By the testimonie of these Our Letters fabricated with Our owne hand, and confirmed with the putting to of our Imperiall Seale.

Given at Our Court at Prague, the second day of the moneth of Iune. In the yeere of our Lord 1609. In the 35. yeere of Our Kingdomes of *Romane*, Of *Hungarie* the 37. and of *Bohemie* in like manner the 34. *Radolph*.

CHAP. XI.

The Epitaphs on the Tombe of IACOB ALMANFOR the Saracenicall Emperour, under whose Reigne Spaine was subdued to the Moores, written by

MANOMET ALGAZELI a learned Arabian, and

grauen in the stone of his famous Monument.

The first Epitaph historicall.



Here lyeth buried the high and highly reuerenced King of most noble birth, famous race and linage, defended of egipture * and two Kings, *Abulgasim Almamemolim*, last *Almanfor* who was worthily called the *Conquerour*, being neuer outcometh the famoulth of the Sonnes of *Nabi Adam Malique*, seeing hee wanne egipt and six battailes by Sea and by Land, andooke fise Kingdome subdued three parts of the World, *Asia*, *Africke* and *Europe*, and gaue peace and tranquillitie to his subiects, obseruing Iustice with benigneitie and mercie. This is he that vfed Charitie and augmented his Religion hauing at his owne cost builded in his Kingdome fise hundred and thix principall Mezquitas, eightie and two Hoipitalls, and endowd them with large and sumptuous Reuenues. This is he that married euer yeere one of his charge a thousand Orphans, he that banished ignorance, and embraced Learning. Hee that gaue to all the World

This Epitaph is taken out of the last toades life by *Algazel*, in Arabicke.

This last is graue with Christian Rites. It seemes they were double Princes or Heads of Tribes & fore Masters of the English Colledge or Schooles of Learning. One of these had a Library of 50000 Bookes, to redeme which (or hee gaue all his goods or his death in place) hee charged his sonne to marrye 10000 Orphans giuing to each 1000 Mulske.

World examples of life in his livings and fences, and notable deeds of Arms. He who was our example of good and laudable civilities. Hee that killed the hunger and thirst and nakedness of his subjects with his large and liberal hands. Let immortal fame ever attend on this Sepulchre acknowledge him that lyeth therein for her King and Lord, seeing by him there is made triumphant and victorious over all Ages. This great Monarch died continuing in his invocation of the merciful God the Creator of Heaven and Earth without ceasing, so much as a moment untill his last gaspe, imploring his incomprehensible mercie and fearing his high Justice. The third day of the Month of *Rageb*, the night before Friday after the last Watch in the Imdreth and second yeere of the *Hawra*. Praised be God and blessed bee his most holy Name for ever. Amen.

A. D. this
epitaph with
755.

The second
Epitaph by Morall

O how great is the misery of men, which hath brought a King of so great power, Empire and command to the estate wherein hee is this present, who as yesterday was honoured, revered, and beloved of his people, and is now forgotten and forsaken of them all, and remaineth solitary in the dark Caves of the earth. He which was wont to be clad in silke and cloth of gold and silver, and to sleepe in the softest and sweetest beds curiously and richly decked and adorned, lieth here buried in the hard Earth. He which used to goe perfumed with Musk and Amber and other excellent odours, now yieldeth in his base estate a noysome and stinking smell: He that as yesterday did eat the choicest meates, and drinke the most delicate drinks is here become himselfe to be the meate of vermin and lastly Wormes. O mortal men, let none put confidence in the delights of this life: take example of him that lyeth here buried: who having possessed them, observed how little while they continued. There is no confidence to be placed in any but in God and in things eternal: let these terrene transitorie worldly things to be forgotten for his love and reverence. Let vs follow good and holy workes which endure for ever, that with them through his grace and mercie we may obtaine that eternal life which endureth for ever and ever. Amen.

The third
Epitaph, Political
and exemplary
to Kings.

Here lieth buried the terror and feare of the *Mooras*, *Christians* and *Gentiles*, that ploughed up the Sea, and made the Land euen and plaine. Hee that subdued the Nations of the World. The example and patrene of benignitie and mercie; and the right rule of executing Justice lawfully for the chastisement of those which doe not live virtuously as the Sovereigne God commanded. Here resteth that liberal hand, that was heuer shut or closed to any that sought the relief thereof. The protector of the poore; the father of the Orphans; the refuge of the Widowes; the zeale of chastitie; the mirror of honestie and chastitie accompanied with Modestie; the patrene of Princes; the modell of government; the picture of puritie and cleanness; the type of Nobilitie; the pretenser of truth in his tongue; the banisher of lies, the true lover of Learning, he that hath left a lasting fame of himselfe for the future Ages; and a worthy example of such lasting memorie as time cannot consume, which hath consumed the great deeds and exploits of Kings, Princes and Emperours burying their memory in oblivion. O ye mortal men let vs pray to our Sovereigne God, that he vouchsafe to prosper and augment his memorie for example of the Kings to come, that by imitation of him they may govern their Common-wealths in peace, directing vs also to his holy service, and filling vs with his grace. Amen.

The fourth
Epitaph, An-
ciently Theo-
logical.

Euen as gold is refined and purified in the Crucible, or placed on the fire which discovereth the fineness thereof among the flames: So a sinful man who preferres his patience in the persecutions of this life doth purifie & perfect himselfe thereby. A man ought to consider that he was borne to suffer, and he may comfort himselfe in this, that all the troubles of this life shall have an end with him as his death, and that only the good and holy workes are they which remaine for ever, being accepted and regarded of our Sovereigne God. O man, consider that he created thee for his service; and that thou vngenerously hast departed from him without recompence of amends. Behold, how lukewarme thy love is towards him, and that of thy Creator towards thee is constant and true, having given thee thy being and accomplishment for his mercie. Consider with how high a prize he bought thee, and gave thee meates to save thy selfe by using well thy libertie and freedome as he hath commended thee. And therefore doe I admonish thee that thou looke not much for the little, the certaine for the uncertaine, for if thou doe, thou wilt find thy selfe deceived. Consider how misery and povertie consists not in the wanting of Parents, or kindred, or of temporall goods, but in the want of the favour of God and of his benediction. Imploring therefore his mercie and grace, let vs humbly intreate him to grant vs the same, and hold vs with his hand. Amen.

CHAP. XII.

Master THOMAS CORYATES travels to, and observations in Constantinople, and other places in the way thither, and his Journey thence to Aleppo, Damasco and Ierusalem.



VE have already seen Master Thomas Coryate in his Indian peregrination. The beginning of which his Journey we could not then give you for want of that Intelligence which since is come to my hands, namely his own Bookes; out of which I have presented thee his Observations of Zante, Syo, and Constantinople, with some other places in his way to Ierusalem, from whence he perced Persia and India. Hee yet forth Olibar the twentieth, Anno 1612. and Laurus the thirteenth arrived in Zante. One of his large Journal I have briefly presented thee.

Houses in
Zante.

The houses of this Towne are built with stone, such as is digged out of the Rockie side of the Mountaine. They are somewhat lower then, I have observed in other Townes: their Roofes are somewhat flatter according to the forme of the Italian Building, with a prettie round stone inserted into the middle of the out-side, which maketh the House chere somewhat like to the broad Thrumbe Caps, that some of the idle women of the West parts of England, were wont to wear for some twentie yeeres since. Neither do they the manner of tiling differ from that of Italy, being made all hollow within side, which is used severally over all Italy, and many parts of France. I could see no glasse windows in their houses, but all Lattice of Firre which I observe to be generally used amongst them. Which Lattice leaves in the Summer time they doe commonly take off, and then, seeing they are Greeces, and merrie Greeces too, they may be very properly said to keepe open houses. Now concerning their lowe houses, the reason why they build them so lowe is, because of the manifold Earthquakes which doe as much there as in any other place in the World. The Earthquakes are so frequent with them, that sometimes they feelee ten of them in a month. At the time of my being in the same there was a little feeling of an Earthquake, which was perceived for some five or sixe dayes together. For which cause on Monday being the eleventh of January, about tene of the clocke in the morning there was a Proceession about the Caille solemnized by the Greek Priests that prayed to God to cease the Earthquake. Sometimes when it is any thing vehement, they vie to ring out the Bells of all their Churches. The motion of the Earth doth neuer last above a quarter of an house at the most, when it continueth longest most commonly but twoscore three minutes; during which time it ne often falleth out to bee so violent, that people fearing least the houses would fall downe even have bene driven out of doores, even out of their naked beds, men in their shirts, women in their smockes, carrying their clothes with them, that they have hastily caught up, and have at last put them on afterward. The time of the Earthquake is uncertaine, sometimes it cometh by day, and sometimes by night. The naturall cause of them is unknowne unto me: though some of the *Englyshmen* that dwell in the Towne doe conjecture that it proceedeth from the hollow Caves and Cavernes. The motion of the Earth doe never happen when there is a sudden calme in the Sea and quiet weather, and the winds which doe for the most part accompany it, or rather goe before it, and partly cause the same are West and by North and Westerly. Neither is this land only subiect to these Terremotes, but also the next lile neere at hand called *Cephalaia*, which is more shaken with the same then *Zante*; which are the only two places of the whole Countrey thereabout, that are annoyed with Earthquakes. For neither *Morva* neere at hand, nor *Arcadia*, doe at any time feelee these shakings, therefore the frequency of these foretold Earthquakes is the reason of the low building of the houses which would the sooner fall downe with the forcible motion of the Earth, if they were very high. Howbeit as lowe as they are sometimes two or three houses have fallen downe with the Earthquakes, being rooted out from the very foundations, and have bene afterward rebuilded.

Earthquake
out and there.

Cephalaia.

Churches:

Cicero Sepul-
chre.

Now I will mention a matter of this Towne, which unto most that shall read it will seeme almost incredible: that albeit it be no more then two miles and a halfe, or at the uttermost three miles in compasse, yet it should containe three and fortie Churches and Chappels. A thing so absolutely true that there is no contradiction to be made against it: only they are so little that a faire Towne Church of England, will make very neere halfe a score of them. These are the particular names of the total number first three in the Caille, *Saint Francis*, *Saint Katharine*, *Saint Markes*, *Saint Maries* in the Towne, in the Yard or Court of which before I came into any part of the Church, I saw a very remarkable Monument that shall not passe unmentioned, the Sepulchre of *Marco Tulio Cicero* and his Wife *Terentia*, but such an obscene and ignobler graue, that I could not but console the misfortune of that famous and incomparable Orator, from the in-exhausted Fountaine of whose incomparable Learning, so many excellent Orators have drawne liquor of Rhetoricall invention, to the great garnishing and adorning of their pollicie lucubrations.

ons. For it standeth *sub dio*, in the open Aire, without any Sepulchrate or Titularie stone, that might redde to the Reader who lieth there, which cannot but strike a kinde of veneration into any man that hath any sparke of learning. But belike the Vice wherein his sines were laid may remaine there, though the *Pentecost* have robbed the place of the Monument, which I know to be very true, by a certaine ancient Inscription that I read in a stone in the Quadrangle of a *Chapell* house adjoining to the *Piazza* of Saint *Mark* in *Venice*, which I have mentioned in my former Booke, viz. *Morice Tullio Cicero*, haue & *Terentia Antoniana*. These four Churches belong to the *Isabani*, all the rest (being 39) to the *Greekes*.

Famous is this Citie ouer most part of *Europe*, *Asia*, and *Africa* for three principall Commodities which the land doth minister to the same, and the Citie again to many remote Countreys, *Wine*, *Oile*, and *Currans*.

I observed a strange custome in this land the day of their Marriages: for whensoever any of the kinred is married, all the day, all of the same consanguinity do hang out their Windows certaine Carpets, by which it is generally knowne in the Towne that such a one is married: and they hang out most commonly two Carpets in every house. I have observed also a custome amongst their women which I neuer read or heard of amongst any other women. They ride on Asses astride, and that upon *Morocco* Saddles, but all those that I saw ride were Gentlewomen of the better sort, attired in their Silkes or Damaskes, very femely to behold, being attended by a Page that walketh along by their sides, many of them flours that they bought with their money.

The first *Calmers* that euer I saw were in this Towne of *Zante*, which are certaine *Greeke* Priests, whose names are deriued from thie two *Greeke* words *αγο* and *αγο*, that is, an host or good Priest. They are such as haue undertaken the Vow of single life. But there are other Priests among them that are suffered to marry, but hauing buried one Wife they may not marry more. Their ordinary fasting Dayes of the weeke are Wednesday and Friday, in which they will neither eat flesh nor any fish that hath any blood in it, also they obserue four Lents every yeere. And now we will follow our Author to *Sye*.

Out of *Sye* a great Tribe of twentie thousand *Chicquins* ariseth vnto the *Grand Signior*, one of a principall Commodities of this land welldeth *Sye*, *Malliecke*, which growth heere only of all the places of the World, the Tree that beareth it is a prettie kinde of shrub like vnto that *Louis* tree, that growth in some parts of *France* and *Italy*, this shrub growth low by the ground and beareth crooked little boughes and leaues, they are not dispersed ouer the whole land, but grow only in one place of it some fixe miles from the Citie, the iuyce of it is white, and in the moneth of August they begin their *Recolle*, that is, their *Malliecke* Haruest: the men that are set a worke about that businesse, cutting the barkes of the Tree with their Iron Instruments, which are like *Pix*-axes, and it is almost three months before they end their *Recolle*, the Gum distilling incessantly for that space.

Besides, there is another Commoditie that they sell in this land, Cotton, which growth very plentifully in sundry places of the same. The shrub or bush that beareth it is as low as the lowest sort of Vines, and there is a great multitude of plots of it neere to the Towne and in other parts of the Countrey. The downie or woollly substance which proceedeth from the Cod of the shrub doth yield that matter, of which the Islanders doe make a certaine fluffe called *Dimitie*, and another called *Scammatic*.

The day before we departed from *Sye*, I rode into the Countrey vpon an Ass (according to the custome of the land) being accompanied with some other of my Countreymen, whereof the chiefe was one Master *Richard Southmore* that had liued a prettie while in those parts, and vied me passing louingly in the Towne of *Sye*, also Master *Robert Eldred*, and Master *Richard Lampson*. We took our Iourney to thine very famous and worthy to be seene by euery learned Traveller, if that bee true that the Inhabitants doe report of it. Namely, the Sepulchers of the Prince of all Poets Diuine *Homer*, my Master for many yeeres liue

— *A quo, cum finis perueni*
Vatum Pieris; et arripuerunt aquas.

for indeed they doe confidently asseme, that hee was borne in this land, and buried heere also. Yet there are few Citie more doe challenge him as well as *Sye*, according to an old Drith in the Metheologie of *Greeke* Poets that read long since

— *Εἰσα δὲ αὖτις ἵλκεν ἐπὶ Πύρρον Ὀδυσσεύς*
ἑλόντα Πύρρον, ὁμοῦ δὲ καὶ ἑλόντα, ἑλόντα, ἑλόντα.

But our goodlier fortune was to goe too late out of the Towne that we could not possibly reach thither that night ouer the dangerous precipices and difficult passages of Rocks and home againe, for it was about five twelue miles to the place. But instead of going thither (whither it was had gone we could not haue beene any Monument at all, but only a Vineyard that yieldeth excellent Wine, which was once a part of the possessions of that peerelesse Poet, and in which they say his bodie lieth interred) we went to a goodly Monastrie called *Emonia*, which is by many degrees the fairest of the whole land: it is inhabited by *Greeke* Monks called *Calmers*, arc

which are in number two hundred, their newes are at the least five thousand Dollars by the yeere, which make a thousand pound sterling. The Monastrie standeth vpon the side of an hill, and was built about fixe hundred yeeres since, by the Emperour *Constantinus Monemphicus*; the Chappell is a very beautiful building, being built all of marble, and beautified with iayes faire Marble Pillars. There I saw the goodliest waxe Candles that euer I saw in my life, some eight footes high fastned so a wall, & so bigge as my middle, I measured it with my girdle: the first Candle thereof was one *Nicetas*. I know not what kinde of leasured man the Monks of this place haue in former times, but now they are to be vnderstand, that they can only read in their owne hand Monastrie *Greeke* Booke, but can neither vnderstand nor speake any learned *Greeke*, but the Monastrie for I could not finde as much as one learned man of the whole two hundred, they haue a notable custome of water in their Monastrie which is alwaie full of waters, to the end to secure their turne in time of needfull, if they should be besieged by the enemy. This Monastrie is famous for the Bells that are therein, in number four, not for the greatness thereof, but that those Coloriz onely of all the other *Greeke* Monks of the whole *Greeke* terrapour, are sent to vie them. In this land is the Case of *Sibilla Hallesoria*, but the horripole of time hath made of the opportunitie to see it. The whole land is one hundred miles in compasse, and there are in it about eightie thousand soules.

From this Towne I sailed in an *English* Ship, to the *Treuen* thore, where I landed Feb. 22. with 14 fourteen *English* men more and a few or Druggerman, all well weaponed for feare of any hostie inuasion by the *Turkes*: by the way as we were going thither, we found a bare little plot of ground, not farre from the Sea, where their Oxen trode our wheare, according to the custome of most of these *Asiaticke* Countreys; we walked towards the modder haues of *Trey*; but before we came thither we obserued diuers antiquities worthy the relation: first on the left hand of vs we left the ruines of a goodly Fortresse, then a hullocke which was built in a round forme: there remained onely the lower part of the wall, without doubt it was a very strong fortification before it was destroyed: afterward on the right hand of vs, we saw a peece of a wall vnder the thore hard by the Sea side, but the breadth, height, and length of it we did so exactly behold, because we were a prettie way distant from it: likewise we saw a great many round Marble Pillars standing vpright in the ground, and dispersed in diuers parts of the lower side of the Citie that lay neere to the Sea-shore: these Pillars are most of gray Marble, but of no such notable biggnes as I saw afterward, most of them stood in the ground which was foune with Whetstone, which ground was so covered ouer with little broken stones, that I did very much marvell how it was possible that Come should grow in that place; as for the Pillars, we beleaued that as much of e- uery Pillar lay buried vnder the ground, as appeared above the ground. Once I was about to number these Pillars, but by reason that they were so extremely scattered, I found an extreme difficultie in it, and could not doe it truly and exactly without a longer time then was limited me, but surely I thinke there were no lesse then one hundred of them, most of them were growne very rough and scabrous, which happened by the iniurie of all manner of weather in so long antiquitie: only one of them to a low plot of ground neere to the Sea, was passing smooth and faire for length and in length and compasse that I could see in the whole plane, like a flecking stone, and the first I found there were foure or five goodly Marble Sepulchers of a great length, one of which I measured, and found it to be nine of my feete long. These Tombs consist of one intire Marble stone, euen of white Marble; vpon euery corner of one whereof are foure round knobs, made in the forme of little pillows, and the middle part riseth with a sharpe line, like vnto the sharpe part of a Collet or breast plate; likewise there was another of white Marble, on the left side whereof the whole proportion of two hands (which I could haue bin the hands of some great Laly) were so curiously exprefsed, that it is impossible for *Procellus* or any other that was the most excellent caruer in the World to surpass it. I finde *Petrus Balaenus* in his obseruations of these Sepulchers to be very true; for that which he writeth of them is very certain, that they are executed, that is, made hollow in the inside, in the forme of a Chest, & that the corners doe remaine whole and entire. I finde this to be true by my ocular experience: but most of these Sepulchers lye loosely vpon the ground, as hauing bin digged from the places where they were setled, ouer the bodies which lye vnderneath them: to what end I know not, only I thinke that some imagining there might be treasure hid vnder them, might digge them vp in hope to finde some Gold or Silver vnder these tombs: but who should haue thought the Sepulchers of dead men for game of treasure, I with them they may be as much frustrated of their hopes as he was that in the Citie of *Babylon* digged vp the Monument of *Ninuria*, Queene of the *Babylonians*, and the wife of King *Nebuchadnezzar*, in the outside of whole Tombe house, there was written a certaine Epitaph, by some one or other that ment to delude the Reader, for though the Epitaph promised treasure to him that should digge vp the Monument; yet after he had rooted it vp from the ground, instead of treasure he found this memorabile inscription; *Nisi quis inuestigabit candidate flagrasse, nunquam in deusitum eademera sensum inuam ex erunt*. It grieued me the heart that I could not learne either by inscriptions, or any other meanes, whose Monuments these

Certainly, the consideration of this greivous defolation may justly draw both sorrow from the hearts and tears from the eyes of all such as are endued with a true instinct of humanity. For what more Tragical example can you find in the whole Universe of the transience and mutability of fortune then in this quondam gallant Citie? it flourish'd once in a great while as any Citie upon the Earth did in her time, and her glory was sustained and unsifted for the space of three hundred yeeres wanting one, being governed by six potent Kings, the first of which being Dardanus, reigned five and thirty yeeres, Erichonius, seven and fifty, Ilos, twelve, Ilus, great amplifier and enlarger of the City, 55, Lacedemon six and thirtie, Priamus the last Prince perishe: in all which time Fortune shined as merrily upon her as upon any other Citie that extant in the world, saving for the ten yeeres of Priamus, in which it was besieged by the Greeks. But at last after the revolution and period of that ten yeeres siege, it suffered such a small devastation by the means of that fatal Horse of armed men, that was convey'd within the walls of this Citie, the mercuriall rage of the fire that was scattered every where by the hostile hand, and carried to and fro by the wings of the wind, finding and depopulating all it met with all, that after that time never was there found any man that would reside any part thereof. This happened 1183. yeeres before the Incarnation of Christ, and 430. yeeres before the founding of Rome by Romulus, and in the same that Iephthah judg'd Israel. The like overthrow hath happened to many other ancient and noble Cities that now lie buried in their own ruins: as to Ninive, Babylon, Tyrus, Carthage, Saguntum, and Numantia in Spaine; Athens, Thebes, Lacedemon and Corinth in Greece; Ptolemais now called Acon in Syria, and divers other notable Cities; none of which I believe doe yield the slightest remembrance that you now behold in this part of the Trojan Territory.

You may also observe as in a cleere Looking-glasse one of the most pregnant examples of Lucerne, that ever was in the world in the justly deserved punishment that is before your eyes. For Addition was the principal cause of the ruine of this Citie, which is well knowne to all those that have perfect skill in History, by the remembrance whereof I will now take occasion to wish one charitable wish to the Art of trigonometrie (the use of mine Counters, and with the same as with an Epigone conclude my speech, that as Lucerne destroyed this Citie of old Troy, to which most ardent petitions you my profane tears, I beseech the great Iehou, which is the rewarder of Chastitie, and severer punisher of Incontinencie, to avert the punishment from our new Troy, (for indeed, London was in former times call'd Troynovant) which I thinke is as much polluted and contaminated with extravagant lusts, as ever was this old Troy.

Felix quoniam facinus atrox pericula contemnit.

Directly beyond this Royal multitude gaze as you goe forward into the inward part of the Palace, there standeth another stately Arch, which I thinke in former times was garnished with a Gate also: this Arch is almost as large as the greatest at coming into the Palace, likewise on each side of them both on the right hand and left hand, as you goe betwixt the middle Arch at the entrance of the Palace, and the opposite Arch which I have last mentioned, there is another stately Arch standing in a row jointly together. These stand intire without any diminution of unpaying, even on the left hand of the Palace, and make a beautiful view. These are fourteen foot high, and ten foot and a halfe thick, and are built with the like hard stone as the walls of the Citie. There are three Arches more above the same, halfe buried in the ground. Then at the very corner above the last of these three Arches there standeth the ruine of another most magnificent Arch raised to a very lofty height, but broken about the top, at which Arch there began the South wall of the Palace, betwixt that goodly Arch and another last correspondent to the same in symmetric of workmanship. There are fixe more of a lesser quantitie, but much more ruined then the ten intire Arches that I have already mentioned. Againe there ranne on in the same series of building betwixt the middle great arch, and another of the same quantitie, that standeth at the farther corner, fixe Arches more like the former, so that in that row there are twentie Arches, and three more of a very sumptuous and goodly Architecture, which when they first stood intire beautified with their several ornaments which are now abolished, presented to the beholder, without all doubt, a most stately view. Againe, on the right hand of the Palace, but a little distant from the same, there remaineth the ruine of a very ancient Building, which we conjectured to have beene some Temple dedicated to the Ethioke Gods. From the Palace we were conducted by our Turkish guides, to another old ruined Building some quarter of a mile off, very little whereof doth appere above the ground, but if you descend into certaine Vaults under the ground, you may observe many memorable ruins. Divers stately Arches standing intirely, wonderful thick, and arched offes made by Geometricall works, as I suppose) without any Iron or Timber. The Turkes told vs that this was once a pining faire Palace, the other parts of the Building being cleane defaced and demolished, so that not so much as any little ruins thereof are left, the stoves, Marble Pillers and other ornaments being carried away into other Countries. For divers of these Trojan ruins have beene transferred to many of the Neighbour Countries to serve for their publicke and private Buildings, as to Constantinople, Lemnos, Lesbos, Naxos, and divers other parts. Yea the Turkes from some part or other of the Trojan Territories doe daily carry away stones in their Gallies. Moreover, they told vs that this Palace first

used for the Trojan Queene to inhabit and keepe her Court in. Heere at this ruine they shew'd vs a certaine Vault under the ground, wherein there was found great Treasure within these few yeeres, by certaine men that searched it out very diligently with Candles and Torches in their hands, and the same Treasure was put into the Coffers of the present Great Turke that liveth now, *Sultan Achmet*.

Having seen all these things, we went towards the Sea-side to take Boat and to goe backe to our Ship, but betwixt the Palace and the Ship we observed these three things worthy the relation, first a stately Arch standing alone by it self, which heretofore served for a Spring or Fountaine, but I could not see the least drop of water about the Arch, for the Spring is vntirely dried up, only there is a Well neere to the same. Secondly, the ruins of a Wall that runneth up into the Southerne part of the land, which is of such a marvellous thickness that unto most of the readers it will seeme perhaps incredible. For it was at the least thirte Geometricall foot thick, for I measured it very easily. The stones of which it was built were rough and hard, but a little further up in the Countrey we observed some other parts of the same Wall vntirely more intirely and to be built with such goodly square Ashlar stone as is in the great wall before mentioned. Thirdly, a ruined old Castle or Fortification erected upon a Mount, a Fort of great strength and beautie in ancient times: now it is only a Shepherds habitation. We perceived that it was inhabited by some people went into it, hoping to have bought some Wine for the refreshing of our selves.

But when we entered the same, in stead of people wee found only the excrements of Catell, and a place where some Shepherd or Herdsman had reposed himselfe. Also wee observed a very miserable rubbish of Stones and broken Wall, after that I went to a plot of the whole ground every where within and without the Walls, after that I went to a plot of arable ground, where I saw a Plough-man hold the Plough, and my selfe and one Master Francis Elzer did the like one after another, that if wee live to be old men we may say in our old age, we had once holden the Plough in the Trojan Territory, especially in that part we saw the Citie stood. After this we saw Mount Ida, being by my estimation some two miles distant from that place, but we had not the opportunity to goe so neere to it as to view it exactly. I wonder that the Epithets of *Nemorosa* be given to it by the Poets, for I could perceiue no Tree at all growing about it, and doubt whether any grew upon it in former times, by reason of the rockie and stony matter it consisteth of, wee could discern the loftie toppes of it called by the ancient Poets, both *Gargara* and *Dydyma*, upon which *Cybele* Priests were called *Idai*, *Daidylai*, *Galli*, and *Curetes*, did celebrate their sacrifices in honour of her, being the Mother of the Gods, I understand that store of Turpentine doth grow upon the Hill and the sides of it.

These notable things that I have seen in Troy are so worthy the observation, that I would not for five hundred pounds but I had seen them, and had I not seen them now, I thinke I should have taken a journey out of England of purpose to see the same. Therefore let me advise all my Country-men that meane to trauell into the world for observation, to see this famous place in their Trauels, as being farre the most worthiest of all the ruined places in the world that are not inhabited.

At last when we came to the shoare side to enter our Boat, before we left the land, we ascended a little Mount situate hard by the Sea, which it is likely to have beene made by the Art of man and not by Nature, and that in the time of the ten yeeres Warres betwixt the *Grecians* and *Trojans*. Another artificiall Mount of the same kind I observed beyond that also. By whom (whether by the *Grecians* or by the *Trojans*) and to what end they were raised, I doe not know. Only I conclude they were made by the *Trojans*, for the end that from the same they might looke out the Walls, which I thinke were built along the Sea-coast, and so by *Darts*, *Slings*, *Stones*, *Arrows*, and such other war-like Instruments to annoy the *Grecians* rising at Anchor neere to the shoare.

Besides the fruitfull Valley that I have mentioned, which lyeth at the backside of the Promontorie *Sigium*, through which runneth the River *Simois*, there is another most fertile and delicious Valley, that lyeth by the Sea-side opposite to *Tenedos*, which I thinke is as pleasant and as a Valley as any in the world, being extended at the least a dozen miles in length along the Sea-coast, and some ten miles as I conclude in bredth, the ground being as fruitful to produce habitation of the Countrey are oftentimes infested by Pirates and men of Warre, which taketh away from them what they list, they cannot find any secure place of habitation in all that stradd; by means whereof it cometh to passe, that there are few dwelling Houses there, and consequently the Coast is more untilld and vnmannered then otherwise it would be. Notwithstanding there are divers goodly plots of Corne, only Wheat to be seen in sundry parts of the Valley neere to the Sea-side, but the other parts of the Valley further in the Countrey seeme vntirely to behold it a farre off upon the Sea, to be covered wholly with Wood, which consisteth especially of lute Oake-trees. By a lute Oake-tree, I meane a strange kind of Oake which

Belonius l. 1. c. 6

Defining the Trojan ruins, saith that *Simois* and *Kennel* have not water enough in Winter for a goose in *Peris*, and in Summer are quite drie. Herennius saith, &c.

Line-Oak-tree.

groweth

Butterflies

great.

Solomoe.

Cheapness.

Fiery Flies.

Cadishiers.

Cimices.

Courtiers.

Phibotomies.

Superstition.

Pride.

Boxing.

Fannes.

Amia an Eng-
lish Lew.Rites of Ciri-
cumcision.

I observed in *Constantinople* in the month of May, certaine Butter-flies as great as Reare-mite with four wings, each whereof distinguished with a round spot made circularly, consisting of two colours Purple and Blacke, and two Hornes in their head made in the forme of branches of a Tree, they spawne thirtie or fortie Spawners in a night.

All the Turkes and others, that doe ride in *Constantinople* or *Galata*, doe cover the backe and buttocks of the Horse with a faire cloth. The Turkes are exceedingly given to Sodomey, and therefore others keep prettye boyes to abuse them by preposterous vicerie. A Cock and Hen of *Pachins* sold for sixtie *Alpers*, and Partridges for twentie *Alpers* a paire. Hawkes called *Fawcons* so cheape, that a man may buy one young for twentie *Alpers*, being bred within five or six miles of the Citie.

In the Month of May and July, I observed every evening in *Constantinople* about issue of the clocke, certaine little Flies flying abroad in the aire, with fiery tails, which seemed to mee the first time that I saw them, certaine little sparkes of fire flying to and fro in the aire. Afterward having taken one of them and opened his belly, I found a certaine bright and glittering sparkle of fire in his taile, which I never saw before. These kind of Flies doe much wie to flie abroad in the Summer time in *Constantinople*, onely in the evening, which a stranger that never saw them before, would take to be true flakes of fire. There are in the Turkish Empire, two men of great authority, like the Lord Chancellors, called *Cadishiers*, the one of *Romalia*, the other of *Natolia*; hee of *Romalia* hath the authority to remove *Cadys* from their places in *Romalia*, and to substitute others in their roomes, the like hath he of *Natolia*. Also they are to sit in the *Divans* with the *Viziers* and *Bashawes*, to give their verdict in cases of Justice; without whole opinion, and sentence nothing can be certainly determined.

The Turkes will not suffer their three things to be medled with by a Christian or Jew, viz. his Religion, his Women, his Slave. Those kind of Flies that troubled me in *Iudy*, did in the night time as much infect me in *Constantinople*, as being as familiar to *Thurcs* as to *Italy*; I mean: the *Cimices* after that beinge once taken and bruised vpon the nalle of a man, doth cover the whole nalle with blood and stinke. The Turke doth neuer at the saluting of his friend at any time of the day, or when hee drinkeeth to him at dinner or supper, put off his Turbane (as wee Christians doe our Hats one to another) but boweth his head and putteth his right hand vpon his breast, so that hee vpperlye dilketh the falson that is vfed amongst vs of putting off our Hattes, therefore when hee wisheth any ill to his Enemy, he prayeth God so to send him no more rest then to a Christiane Hat.

The Turkes, as they haue publicly in the streets, likewise they lee blood oftentimes in the streets, but do not indifferently, they they suffer sometimes a man to bleed as the least two or three pounds of blood, to the extreme weakening of their bodies; whereas few of our men suffer their Patient to bleed above halfe a pound. The true *Musliman* will scarce kill a Loue, if he find him in his apparell, but throwes him away, affirming, that it is contrary to the rules of charitie to kill him, or any thing else that hath life in it, excepte those things that they kill for their sustentance. And as for Buds that they see inclosed in a Cage, they will buy them for some money of the owner, and after leaue them the out of the cage, for they thinke that there is iniurie done to them to debar them of their libertie. After the month of May, you shall see till the end of September, a very greene grass growing abroad in the Meadows or Fields, because after that time it is all scorched away with the heat of the Sunne. So it falleth out in most of those Easterne Countries, otherwise then it doth here in *England*.

The pride of the Turkish *Viziers* or *Bashawes* is so great, that when a Christian Ambassador doth either bring them or send them a Present of great worth, they haue not the honorific as to thank him. Whensoever the Turkes or Greeks fall to buffets, they neither strike one another with their fists, but altogether with the palme of their hands, which I haue often obserued amongst them. In *England* onely women, and those gentle and many Fannes in their hands made of Olifeth feathes, blacke, blue, red, yellow, &c. but no Gentleman whatsoever; but here in *Constantinople* I haue obserued the contrary, that onely men, and those Turkes, Greekes, and Franks doe carry these kind of Fannes, and neuer any woman that I could perceiue.

The fteenth of August being Saturday, my courteous friend Master *William Pearce* being desirous to gratifie mee in a matter for the which I had often before solicited him, invited mee and Master *William Ford*, Preacher to our Nation, to the house of a certaine English Lew, called *Amia*, borne in the *Crowned Priests* in *London*, who hath two sisters more of his owne Iewish Religion, Commorant in *Galata*, where were likewise borne in the same place; to this mans house I say wee came, the foward day about nine of the clocke in the morning to see a matter, which in my former trauels I wished to haue seen, especially in *France*, but neuer till then had the opportunitye to attaine vnto, namely a Circumcision. It was done in a private house, according to the custome of the Iewes resident in *Constantinople*, and not in a Synagogue as it is with the Iewes in other Countries. This foward *Amia*, for the loue hee bore to our English Nation, in the which hee liued till hee was thirtie yeeres of age, being at the time of my residence in *Constantinople* sixtie, as also for his good will sake, which hee bore to my foward friend Master *William Pearce*, receiued vs with

with very courteous entertainment, presenting vnto vs at a Table in a fine little room where hee placed vs, diuers delicate dishes and fruits with a cup of most excellent Wine, often welcomming vs with many hearie and wel-wishing speeches. While wee were at breakfast, diuers *Iewes* came into the room, and sung certaine Hebrew Songs; after which the child was brought to his Father, who fate downe in a chaire, and placed the child being now eight dayes old in his lap. The whole company being desirous that wee Christians should observe their ceremony, called vs to approach neere to the child. And when wee came, a certaine other Jew drawing forth a little instrument made not unlike those small Cifiers that our Ladies and Gentlewomen doe much vfe, did with the same cut off the Prepuce or fore-skinne of the child, and after a very strange manner vnto (I beleue) of the ancient *Hebrewes*, did put his mouth to the child, and sucked vp the blood. All his Priuities (before hee came into the room) were bespinked with a kind of powder, which after the Circumciser had done his businesse, was blowed away by him, and another powder cast on immediately. After he had dispatched his worke, the time also after his worke was done, tooke a little strong Wine that was held in a Goblet by a fellow that stood neere him, and powred it into the childs mouth to comfort him in the middle of his paines, who cried out very bitterly. The painebearing for the time very bitter indeed, though it will be (as they told me) cured in the space of foure and twentie hours. But those of any ripe yeeres that are circumcised (as it too often cometh to passe, that Christians which turne Turkes) as at fortie or fiftie yeeres of age, doe suffer great paine for the space of a month, the Prepuce that was cut off was carried to the Mother, who keepeth it very preciously as a thing of worth.

The twelfth of August being Thursday, the Turkes about eight of the clocke at night, illuminated the steeples of their Mosques, with abundance of Lampes, over all *Constantinople* and *Galata*, (as they did vpon *Mohamets* birth day, which I haue mentioned by mee) as being the Eue of their first Sabbath in the Month or Moone of *Regeff*, by way of preparation for their great Feast of *Banassum*, which followed afterward, which custom they observe every yeere vpon the foward day.

The eleventh of September, some of the learned Turkes that were skilfull in their Law, observing that the contagion of the Plague was lately dispersed out diuers places of the Citie, had recourte to some of their *Musliman* Bookes, to the end they might informe themselves of some convenient and discreet course to be taken for the prevention of the sickness, and finding in one

of them, that some thirtie yeeres since there was made an Edict for the banishing of all the Doges free passing vp and downe from one house to another, they held it meet to imitate that example, and to doe the like. So that the matter being now propounded to the Grand Signior, it was at last determined, that the Doges should be banished, and for the better performance of the matter, finally, they concluded thus, that every Christian and Jew dwelling in *Constantinople* should by a day limited (vnder the paine of forfeiting foure Chiquens) present a Dogge to the *Cadys*, and to kinge him a *Teskieria* (this is a Turkish word that signifieth a Certificate written vnder his hand) for a testimonie of performance of the same should afterward bring him to the water side, and see him imbarke for *Santon* for there were certaine vessels not much vnlke our lighters at *London*.

The day assigned onely for transporting the Dogges, the Nauum or passage being an *Apier* for every Dogge; by means whereof it came to passe that within one weeke there were no lesse then twentie thousand Dogges euen a great *Amie* of them carried out to *Santon*; and whereas the Citie did not yeild Dogges enough for the seuerall Families of Christians and Iewes to present to the *Cadys*, those of *Galata* bought Dogges at a deere rate to transport them out to *Constantinople*, and to sell them there much dearer. Mungrels and mallerlike Curres that before flayed vp and downe the Citie, being now worth twenty or thirty *Alpers*. Now whereas the Grand Signior held it that they should be all killed when they came to the *Santon* shore, the *Muslim* who is the Turkish Oracle, would not give his consent to that, affirming, that it would be a very vcharitable action.

The twentieth of September, three of the *Difiers* sonnes Rod vp and downe into the Citie in great pompe being accompanied with many *Spahies* mounted vpon their goodly Palanques that were richly furnished. And the same three were that day circumcised, the custome beinge such, that when the Sonnes of any eminent Turke is circumcised, a little before they performe the act vpon him, hee rideth vp and downe the Citie with great solemnity with diuers Jewels of great price in with curious plates and crests, and adorned with Diamonds and other sparkling stones of great value, Likewise they haue two long Penlants made of Gold Plate, that hang downe in the like manner over their backe. In their Turbant besides their Jewels they wear blacke Ostridge-feathers. Some of them wear vpper Vests of Cloth of Gold, and Cimices by their sides with a marvellous rich handle and scabbard; their hories very lustie, worn sometimes a hundred pounds sterling a Horse, garnished with most rich Furniture, the forepart and hinder of the Saddle being of masse Silver Plate double gilded, the headstall of his Bridle and Bitche consisting of the like Silver double gilded; a Horse-cloth covering all the buttocks of said Horse, worth

Lampes.

Doges banished to prevent the plague.

Dogged Child.

The *Muslim* sonnes circumcised.

Armenian tribes of *Comshastaple*. February eighteen we came to *Sye*. On the twentieth day-
ing by the *Santon Coast* we discovered *Palmas*, and pulled near *Sye* the birthplace of *Esperanza*.
On the twenty three, we espied the tops of *Azerai* laid to be eight leagues within
and, were found on the twenty four, the two peaks we landed at *Scanderone*, infamous
for the infectious air caused by foggy clouds after Sun-fires, and the waters being sick perfumes
about the mountains, and letting fall an vnhallowmed dew, the waters being sick perfumes
which cause many to leave their carriages there to be devoured of the *Jachets*, which Erape chide
for their graves. I then returned to the *San Juan* Dog, but forgot I left, his tale a league
of *Foxes*. They are therefore forced to fetch their water from *San Juan* off. *Scanderone*
bath about forty Houses, the poorest Cottages that ever I saw, being high

weakly camped and covered with Reeds. Our journey thence to *Scanderone* is about fifty *sa* miles. The first day we rode twelve; the second sixteen; the third sixteen; the fourth ten. The Right Worthipfull Counsellor of the *English Nation* at *Welles*, *Alpheus*, *Maffeo*, *Barz*, *Hugot* my worthy Countryman borne in *Summerfelden* at *Welles*, amongst other famous rode with mee to the *Valley* of *Sal* mentioned, a *Som*, 8. 13. In the way we seemed to see a Towne standing like an *Hamlet* of *Scanderone* in the middle of the water, but it was a kind of thirub like with a little of Time, which covering the mountains made with the white firsges a thow of water a farr off. The Villages in the way are inhabited with *Bedouins*. The Poole where the *Sal* is made is twentie miles long, and twobroad, exceedingly frequented with plentie and varietie of Fowle. The water continueth all the yeare fasing the frequent, September, at which time it is quite dried up, beginning to wait (or to change into *Sal*) in July; and then is nothing but a hard mafie *Sal*, which appeareth like hard Ice digged chence by the Bedouins, heaped hillcocks & carried to *Giabul* a village, on Camels and Affes, and there culdumed. It was fine excellent as any in the world. In *OO*, it begetteth againe to break out of certain springs with much vehemency, & after one month inundateth the whole place. It yelds 300000 *dales* yearly to the Grand *Sigier*. March, 15. 1613. And my countryman *Henry Alford* of *Ros*, began our Pilgrimage foot to the holy Cite of *Ierusalem*. The 26. in *Damascus* I saw *Kotes*, but was none travelled with so many Travellers to *Damascus*, and thence to *Ierusalem*, and offered so much to this party that I dare not to offend *Maffeo* Cyrillate prelate on the passengers Reader. He was indeed a stu-

[illegible][illegible]

CHAP. 13. *Fire stones, Lots wife, Temple-filth, Easter light, Girdles, Keys.* 1831

four hours their circumsession about the Sepulchre, which vociferations such as did amaze the beholders: the people ready to goe together by the eares for these holy branches.

[illegible][illegible][illegible]

Q is fornicato opere, with vaulted roofes. Betwixt April and October it is seldom raineeth. No lew may appeare neere the Sepulcher for any Christian may stone him or bring him to the Officer to be executed. 347
lamps ordinarily burne on the Temple (besides at Easter) throughe the yeere. Their wadded Keyes in this Country, and other his obseruations very very many I omit. His journey from thence to Aleppo and thence into Mesopotamia, Persia, India, you haue before related in his owne Epistles

CHAP. XIII.

Relations of the Travels of W. LITHGOW & Scot, in Candy, Greece, the Holy-land, Egypt, and other parts of the East.

Pon the merchid day after my departure from *Parie*, I arrived at *Rome*, of the which I will memorize, fow earth things, and fo procure. This Citie of *Rome*, now extant, is not that old *Rome*, which *Nummus* founded; for after the Monarchie of the *Romans* had attained to the full height, the *Goths*, a bafe and vnknowen people, displacing the *Romans* from the throne and the Empire, had the Citie almost razed, and fubverted their Pallaces, equalizing the walls with the ground. After the which detrimēt, and ouerthrow (the late fubdus *Romans*, recovering their ruinous habitation) were forced, to withdraiw the fignification of the Towne, a little more downward and neare the bafes of the Citie, and tranfported the flones, of thefe edificed buildings, to reedifie the welling places;

*Hic ubi nunc Roma est, olim fuit ardua flum,
Tantaq; res paucis, pascua bobum erat.*

Many have wrote, of the singularities of old *Rome*, and I will also recite some decayed Monuments thereof, which I have seen: The speciall object of Antiquitie I saw, being neuer a whil

* He saw not
this, but took
the report of
another, and
seemeth by
this childe and
dog to be a
falshood in
word or in
deed.

SEP 14 64

7 A brief description of
the game.

A confirmation
on the Page.* Born at St.
Andrew in
Scotland.

where it landed, then viremored to this day. This was confirmed by the Papal Auboitie to be of an undoubted truth, after a hundred and fiftie three yeeres deliberation. I have added nothing to the Authors description, but only collected the special Warrants.

I embarked at *Zeneza*, in a *Frigate*; and by accident I here encountered with a most courteous and discreet Gentleman *Amor Arbur*, whose company was to me most acceptable, wee arrived at Saint *Marije* place in *Venice*.

For foure and twentie dayes attendance, and expecting for passage, I embarked in a *Carmesela*, being bound to *Zara* *Nova* in *Dalmatia*. *Zara* is the Capital City of *Dalmatia*, called of old *Iadera*: the Inhabitants are governed by to a *Consul*, in the behalf of *Venice*. The walls whereof, are strongly rampired with battlements; surpassing the tops of the stone work; and fortified also with high Bulwarkes, and planted Cannons on elevated rampires of earth: which are above fortie Cubites higher then the walls and Bulwarkes, standing in the foure (severall) corners of the Citie.

Brace.

Pema.

The Isles Tre-
miti.

Saint Andrew.

The Isles.

A Monther
borne in *Lepiza*
Cissa.

From *Zara* I embarked in a small *Frigate* bound for *Lefina*, with five *Slaonian* Mariners, who sometimes layd, and sometimes rowed with Oares: In our way wee passed by the Ile of *Braccia*, which is of no great quantitie, but fertile enough for the Inhabitants, and kept by a Gentleman of *Venice*. It lyeth in the mouth of the Gulfe *Narente*, that divideth *Dalmatia* from *Slaonia*. Many conceits in effect that these two Kingdomes are all one, but I held the contrary opinion, both by experience and by antique Authors. Having passed *Cape di Co*, which is the beginning of *Slaonia*, I saw upon my right hand, a round Rocke of a great height, 20 in forme of a Pyramide.

A little beyond that Rocke, I saw the three Isles *Tremisi*: The chiefeft thereof is called *Tinoria*, but they are vulgarly called the Isles of *Dumodes*, who was King of *Esolia*. They are situate opposite to Mount *Gargano*, now called Saint *Angelo*, and distant from the maine land of *Pulia* in *Italia* about nine miles.

The poore *Slaonian* being fatigued in their hunger-flaming Boats, with extraordinary paine (for we had three dayes sailing, which is not usually wont in these Seas) were informed to repose all night, at the barren Ile of Saint *Andrew*. This Ile of *Circio* foure miles or less inhabited: the excessive Roke that fell in the Evening made vs goe on shoare, to seek the coquette of some Rocke; where we lay all night on hard stones, and with hungry bellies: for our provision was spent. The breach of day giuing comfort to our distressed bodies, with favourable winds at the *Gargano* penonete, we set forward, and about midday we arrived in the Port of *Lefina*, of which the Ile taketh the name.

This Ile of *Lefina* is of *Circio*, a hundred and fiftie miles, and is the biggest land in the *Adriaticke* Sea. It is exceeding fertile and yeedeth all things plentifully, that is requisite for the sustenance of man. The Citie is walled, and of no great quantitie, it but they have a strong fortresse, which defendeth the Towne, the Haven, and the vessels in the rode. The Governour who was a *Venetian*, after he had enquired of my intended Voyage, most courteously invited me three times to his Table, in the time of my fule dayes staying there. And at the last meeting, he reported the storie of a marvellous monster borne in the land, asking, if I would goe thither to see it: Wherewith (when I perfectly vnderstood the matter) I was contented: The Gentleman honoured me also with his company, and a Horse to ride on, where when we came, the Capitaine called for the Father of that Monster, to bring him forth before vs. Which vnnatural Child being brought, I was amazed in that sight, to behold the deformitie of Nature; for below the middle part there was but one Bodie, and above the middle there was two living Soules, each one separated from another with severall members. Their heads were both of one biggnesse, but different in Phisomie: The belly of the one ioynted with the posterior part of the other, and their faces looked both one way, as if the one had carried the other on his back, and often before our eyes, hee that was behind, would lay his hands about the necke of the foremost. Their eyes were exceeding big, and their hands greater then an Infant of three times their age. The excrements of both Creatures, issued forth at one place, and their thighs and legges of a great growth, not fensible to their age, being but fixe and thirrie dayes old; and their feet were proportionally made like to the foot of a Camel, round, and cloven in the middle. They received their food with an insatiable desire, and continually moured with a pitifull noise; that sorrowfull man told vs, that when the one slept, the other awaked, which was a strange disagreement in Nature. The Mother of them brought forth that birth, with the loss of her owne life; and as her Husband reported, vnspakable was that torment she endured, in that wofull-wrestling paine. I was also informed afterwards, that this one or rather two-fold wretch lived but a short while.

I hired a Fisher-boat to goe over to *Cliffa*, being twelve miles distant. This Ile of *Cliffa* is of length twentie, and of circuit three foure miles: It is beautified with two profitable Sea-ports, and vnder the Signiorie of *Venice*. Upon the South-side of this land lyeth the Ile *Pelagusa*.

Departing from thence in a *Carmesela* bound to *Ragusa*, we layd by the three Isles *Braccia*, *Pema*, *Trimiti*.

Place, Igoua: And when we entered into the Gulfe of *Catara*, we fetched vp the fight of the Ile *Melide*, called of old *Meligra*. Before we could attaine unto the Haven, wherein our purpose was to stay all night, we were assailed on a sodaine with a deadly storme: Insomuch, that euery (wallowing) waue threatened our death, and bred in our breasts an intermingled sorrow of feare and hope. The winds becoming calme, and our desired safetie effected, we set forward for the Gulfe of *Catara*, and layd by the Ile *Caradale*. In this land I saw a walled Towne called *Caradale*, which hath two strong Fortresses to guard it. It is both commodious for the traffique of Merchandise they haue, and also for the fine Wood that groweth there, whereof the *Venetian* Ships and Gallies are made: An land no lesse delighfull then profitable; and the two Governours thereof, are changed every eighteenth moneths, by the State of *Venice*.

It was of old called, *Carcara*, *Melana*, and of some *Cancira nigra*, but by the Modernes, *Caradale*. Continuing our course, we passed by the Isles *Saboncello*, *Torguella*, and *Catua Angusta*, appertaining to the Republique of *Ragusa*. They are all three well inhabited, and fruitful, yielding Cornes, Wines, and certaine rare kinds of excellent Fruits. It is dangerous for great Vessels to come neare their Coasts, because of the hidden hidden Rocks that lie off in the Sea, called *Angustini*, where divers ships haue beene cast away in foule weather; vpon the second day after our loosing from *Cliffa*, we arrived at *Ragusa*.

Ragusa is a Common-weale governed by Senators, and a Senate Countail: It is wonderfull strong, and also well guarded, being situate by the Sea-side, it hath a fine Haven and many goodly ships thereto belonging. The greatest Traffique they haue, is with the *Genuese*. Their Territorie in the firme land is not much, in respect of the neighbouring *Turkes*, but they haue certaine commodious Ilands, which to them are profitable. And notwithstanding of the great strength and riches they possesse, yet for their better safeguard and liberty, they pay a yearly tribute vnto the great *Turke*, amounting to fourteen thousand *Clickers* of Gold: yea, and also they pay yearly a tributary pension vnto the *Venetians*, for the Isles referred by them in the *Adriaticke* Gulfe. The most part of the ciuill *Citizens*, haue but the halfe of their heads bare, but the biter fort are all shaven.

This Citie is the Metropolitane of the Kingdome of *Slaonia*. *Slaonia* was first called *Likum*. *Slaonia*, was next *Liria*, of *Liria* the sonne of *Cadmus*: But lastly, *Slaonia*, of certaine *Slaoni*, that came from *Sarmatia* passing the River *Danubius*, in the time of the Emperour *Antoninus*. So much as is called *Slaonia*, extendeth from the River *Arza* in the West, the River *Drino* in the East, on the South bordereth with the Gulfe of *Venice*, and on the North with the Mountains of *Croacia*: These Mountaines diuide also *Ragusa* from *Dubro*.

The next two speciall Cities in that Kingdome, are *Saboncello* and *Solona*. The *Slaonian* are of a robust Nature, Martiall, and valiant fellows, and a great heale to maintain the right and libertie of the *Venetian* state. From *Ragusa* I embarked in a *Tartaria*, laden with Cornes, and bound to *Cerfa*, being three hundred miles distant.

In all this way we found no land, but layd along the maine land of the *Illyrian* shoare: having passed the Gulfe of *Catara*, and *Cape di Fortuna*, I saw *Castellum nouum*, which is a strong Fortresse, situate on the top of a Rocke: wherein one *Barbarigo*, the Capitaine of *Solymen*, harried to death foure thousand *Spaniards*. Having left *Illyria* and *Adonia* behind vs, we layd by *Cape di Palone*. This high land is the further part of the Gulfe of *Venice*, and opposite against *Cape di Santa Maria*, in *Pulio*, each one in sight of another, and four eene leagues distant. Continuing our Navigation, we came into the Sea *Ionium*, and layd along the Coast of *Epiru*, which was the famous Kingdome of the *Epirotes*. This is the first land of *Greece*, and vpon the first day after our departure from *Ragusa*, we arrived at *Cerfa*.

Cerfa is an land, no lesse beautiful then inuincible: it lyeth in the Sea *Ionium*, the Inhabitants are *Greekes*, and the Governours *Venetians*. This Ile was much honoured by *Homere*, for the pleasant Gardens of *Alcides*, which were in his time: it is of Circuit one hundred and twentie fiftie, and fiftie miles in breadth. The Citie *Cerfa*, from which the Ile hath the name, is situate at the foot of a Mountaine, whereupon are builded two strong Fortresses, and inuironed with a natural Rocke: the one is called *Fortezza noua*, and the other *Fortezza vecchia*: they are well gouerned and circumfpectly kept, least by the insigation of the one Capitaine, the other should commit some treacherous effects: and for the same purpose, the Governours of both Castles, at their Election, before the Senators of *Venice* are iuror: neither priuately nor openly to haue mutual Conference; nor to write one to another for the space of two yeares, which is the time of their Government. These Castles are inaccessible and unconquerable, if that the Keeper be loyall, and prouided with Natural and Martiall furniture. They are vulgarly called, *The Forts of Christodamus*, by the *Greekes*; but more iustly, *The strength of Venice*: for if these Castles were taken by the *Turke*, the Trade of the *Venetian* Merchants would be of none account; yea, the very meane to ouerthrow *Venice* selfe.

From thence, I embarked in a *Greeke* *Carmesela*, with a great number of passengers, *Greekes*, *Slaonian*, *Illyrian*, *Armenians* and *Iewes*, that were all minded to *Zante*.

Biding farewell to *Zante*, I embarked in a *Frigate* going to *Petrassa* in *Mores*, which is called

Nicaria. the Emperour. Thence I embarked to Nicaria, and sailed by the Ile Syre: which of olde was the Signory of Licomedes, and in the Habit of a Woman, was Achille brought up here: who in that time, begot Pyrrhus vpon Dedamia, the Daughter of Licomedes, and where the crafty Pyrrhus did discover this fatal Prince to Troy. As we fetched by the sight of Nicaria, we espied two Turkish Gallies, who gave vs the Chace, and pursued vs straight vnto a Bay betwixt two Mountaines, where we left the laden Boat, and fled to the Rocks: But in our flying, the Master was taken, and other two men; whom they made Captives and Slaves: and also seized vpon the Boat, and all their goods: The number that escaped, were nine persons. This Ile Nicaria, was anciently called *Dolche*, and *Ithaca*, and is somewhat barren, hauing no Sea-port at all: It was here, the Poets feigned, that *Icarus* the Sonne of *Deidamia* fell, when as hee took flight from *Creta*, with his borrowed wings, of whom it hath the name. Exp. being certaine dayes here, in a Village called *Laphantos*, for passage to *Sio*, at last I found a Brigandine bound thither, that was come from the fruitfull Ile of *Stalimene*, of old *Lemnos*, wherein I embarked, and sailed by the Ile *Sama*, which is opposite to *Caria*, in *Asia Minor*: It is of circuit one hundred and fixtie, and of length fortie miles: It was of old named *Drisia*, and *Atclaphis*, in which was *Pythagoras* the Philosopher, and *Lycas* the excellent Multifortier borne.

As we left the Ile *Penos* on our left hand, and entred the Gulfe betwixt *Sio* and *Eubida*, there fell downe a deadly storme, at the *Greeces* *Leuante*, which spilt our Mast, carrying Sables and all our-bod: Whereupon every man looked (as it were) with the stamp of death in his pale visage. The tempest continuing (our Boat not being able to keepe the Seas) we were constrained to ieeke into a Creeke betwixt two Rocks, for safetie of our lues: where, when we entred, there was no likelihood of reliefe: for we had a shellic shoare, and giuing ground to the Anchors, they came both home. The sorrowfull Master seeing nothing but shipwracke, took the Helme in hand, directing his courie to ruish vpon the face of a low Rocke, wherupon the Sea most fearfully broke. As weet tooketh, the Mariners contending who should first leape out, some fell o-board, and those that got Land, were pulled backe by the reciprocating waves: Neither in all this time durst I once move; for they had formerly sworn, if I pilied to escape, before the rest were first: for they would throw me head-long into the Sea: So being two wayes in danger of death, I patiently offered my Prayers to God.

At our first encounter with the Rocks (our fore-deckes, and Boates Gallerie being broke, and a great Lake made) the recolling waves brought vs backe from the shellics a great way: which the poore Master perceiving, and that there were seuen men drowned, and eleven perisshing, cried with a loud voice: Be of good courage, take up Oares, and row hastily; it may bee, before the Barke sinkes, we shall attaine to yonder Cae. Every man working for his owne deliuerance (as it pleased God) we got the same with good fortune: for no looner were we disbarred, but the Boat immediately sunke. There was nothing laied but my Coffin, which I kept alwayes in my armes; for the which safetie of my things, the *Greeces* were in admiration. In this Cae, which was thirtie paces long, within the Mountaine, we abode three dayes, without both meate and drinke: vpon the fourth day at morne, the tempest ceasing, there came Fisher-boates to relieue vs, who found the ten *Greeces* almost famished for lacke of food.

The dead men being found on shoare, we buried them: and I learned at that instant time, there were seuenteen Boats cast away on the Coast of this land, and neuer a man saued: in this place the *Greeces* set vs a stone Crosse in the memorall of such a wofull mischance, and mourned heauily, fasting and praying. I rejoycing, and thanking God for my safetie (leaving them forerowing for their friends and goods) took Iourney through the land to see for so is the Cite called: In my way I pass by an old Castle standing on a little Hill, named *Gafius*, or *Helian*, where (as I was informed by two *Greeces* in my company) the Sepulchre of *Hamor* was yet extant: for this is one of the seuen Isles that contended for his birth: and I willing to see it, entreated them to accompany me thither: where, when we came, we descended by fixtreen degrees into a dark Cell; and passing that, we entred in another four square Room, in which I saw an ancient Tombe, whereon were ingrauen *Grecke* Letters, which we could not vnderstand for their Antiquity; but whether it was this Tombe or no, I doe not know, but this they related.

The Women of the Cite *Sio* are the most beautiful Dames, of all the *Greeces* in the World, and greatly giuen to Vnery: They are for the most part exceeding proud, and impudens in apparell, and commonly goe (euen Artificers Wives) in Gownes of Satin and Taffety; yea of Cloth of Silver and Gold, and are adorned with Precious Stones and Gemmes, and Iewels about their neckes and hands. Their Husbands are their Pandors, and when they see any stranger arrive, they will presently demand of him, if hee would haue a Mistris: and to they make Whoores of their owne wives, and are contented for a litle gaine, to wear Horses: such are the base mindes of ignominious Cuckolds: After some certaine dayes attendance, I embarked in a Carmosello, bound for *Nigropontis*, which was forth of my way to *Constantinople*, but because I would gallily haue seene *Alcedonia*, I followed that determination: In our way we layd by *Mytelene*, an land of olde called *Ifa*: next *Lesbos*: and lastly *Mytelene*, of *Milet* the Sonne of *Phobus*.

The Tombe of Hamor.

The pride of Grecke Whoores.

Nigropontis is separated from the firme Land of *Thessalia*, with a narrow channell, ouer the which in one part there is a bridge that passeth betwixt the Ile and the maine continent, and vnder it runneth a marvellous swift current or tyde: Within halfe a mile of the Bridge I saw a Marble colunne standing on the toppes of a little Rocke, whence (as the Ilanders tolde me) *Achilles* leaped in, and drowned himselfe, after that hee could not concurre the reason why this Channell so ebbed and flowed. This Ile bringeth forth in abundance, all things requisite for humane life, and decorated with many goodly Villages. From thence I arrived at a Towne in *Alcedonia*, called *Salonica*, but of olde *Thessalonica*, where I staid fve daies, and was much made of by the Inhabitants: It is a Cite full of rich commodities, and is the principall place of *Thessaly*, which is a Province of *Alcedonia*, together with *Achaia* and *Myrmedon*, which are two Provinces of the same. There is an Vniuersitie of lewes here, who profess only the *Hebrew* Tongue. About this Cite is the most fertile Country in all *Greece*.

In *Salonica* I found a *Germe* bound for *Tenedos*, in the which I embarked: As we sailed along the *Thessalonian* Shoare, I saw the two topped Hill *Pernassus*, where it was laide the nine Muses haunted: but as for the fountaine *Helicon*, I leaue that to be searched, and scene by the imagination of Poets; for if it had beene objected to my fight, like an insatiable drunkard, I should haue drunke vp the streames of Poetrie, to haue enlarged my poore poeticall vein. The Mountaine it selfe is somewhat steepe and sterile, especially the two toppes, the one where of is drie and fanstie, signifying that Poets are alwayes poore and needie: The other top is barren and rockie, representing the ingratitude of wretched and niggardly Patrons: the vale betwixt the toppes is pleasant and profitable, denoting the fruitfull and delightful foile, which painefull Poets, the Muses please to indolently manure. A little more Eastward, as we fetched by the Coast of *Achaia*, the Master of the vessell shewed mee a ruinous Village and Caste; where hee said the admirod Cite of *Thebes* had beene.

Vpon the third day from *Salonica*, wee arrived in the Road of *Tenedos*, which is an Iland in the Sea *Pontus* or *Propontis*: it hath a Cite called *Tenedos*, built by *Tros*, which is a gallant place, hauing a Caste and a faire Haven for all sorts of Vessells: it produceth good store of Wines, and the best fippoged to be in all the South-east parts of *Europe*.

In *Tenedos* I met by accident, two French Merchants of *Marseilles*, intending for *Constantinople*, who had lost their Ship at *Sio*, when they were buie at venereal titling with their new elected Mistris, and so a second remedie were glad to come thither: an Turkish Carmosello. The like of this I haue scene fall out with Sea-faring men, Merchants and Passengers, who buy sometimes their too much folly with too deere repentance. They and I resolving to view *Troy*, did hire a Ianzarie to be our conductor & protector, & a *Grecke* to be our Interpreter. Where when we landed, we saw here & there many remains of old walls, as we travelled through their famous bounds. In *Tenedos* we were muchie renowned, and pointed vs particularly to the Tombs of *Hector*, *Ajax*, *Achilles*, *Troilus*, & many other valiant Champions, with the Tombs also of *Hebe*, *Cressida*, and other *Troiane* Dames: Well I wote, I saw infinite old Sepulchres, but for their particular names and nomination of them I suspend, neither could I beleue my Interpreter, fith it is more then three thousand and olde yeeres agoe that *Troy* was destroyed: Hee shewed vs also the ruines of King *Primas* Palace, and where *Andros* the father of *Achilles* dwelt. At the North-east corner of *Troy*, which is in sight of the Gallies of *Hellas*, there is a Gate yet standing, and a piece of a reasonable high Wall: vpon which I found three pieces of rusted money, which afterwards I gaue to the two younger brethren of the Duke of *Florence*.

Where the prile of *Phrygia* flood, it is a most delectable Plaine, abounding now in Cornes, Fruits, and Wines, and may be called the Garden of *Naxos*: yet not populous, for there are but only few scattered Villages in all that bounds: The length of *Troy* hath been as may be discerned, by the fundamentall Walls yet extant about twenty miles: the ruines of which are come to that

Poeticall Proverb: *Nunc spectat ebi Troia fons*.

Leaving the Field of *Ilion*, we crossed the River of *Simois*, and dined at a village named *Eretas*, which I remember, discharging our content with the Ianzarie, who was not contented with the former condition, the Frenchmen making offence to pay that which I had giuen, the wretched Ianzarie belaboured them both with a cudgel, til the blood sprung from their heads; & compelled them to double his wages. This is one true note to a trauelier (whereof I had the full experience afterwards) that if he cannot make his own part good, hee must alwayes at the first motion content thele Raskall; sotherwise he will be constrained doubtlesse with strokes to pay twice as much: for they make no account of conscience, are actured by the Law of compulsion, needie and they a Christian howe then a dog: but whatsoever extortion or using they use against him, hee must bee content, if he escape. Hence we arrived at the Castles, called of old *Sefios* and *Achios*, which are two Fortresses opposite to other, the one in *Europe*, the other in *Asia*, being a mile distant: They stand at the beginning of *Hellaspontis*, and were also cognominate the Castles of *Hera* and *Lander*.

Salonica.

Iewish Vniuersitie.

Pernassus (Circled).

Thebes.

Tenedos.

The Tombs of Troiane.

A description of Troy.

Note.

Sefios and Achios.

ports and behau our, hee drunke a great draught of water to mee, thinking thereby, he had done mee more honour, then all the Chickens of gold I gaue him now, and in the morning; would doe him profit. Truly, this was one of the greatest Tributes I payed for one dayes Journey, that I had in all my voyage in Asia. There are two Kings in Arabia, the one who lieth on *Euphrates*, the Defaits of *Megasthenes*, sometimes in Arabia Felix, and in some parts of Syria, and the other, which is the King of Persia, sometimes in this money, and sometimes in his Tribes, Tent, and Camp, whilest hee is at *Petres*, and *Diferis*, and sometimes in the *Bani Id*; as hee findeth good Pastorage and fresh Fountaines. These two Kings are mortal enemies; and by accident they meet, they fight most cruelly.

The next morning leaving *Iacobi Well*, and the Towne of *Sychar*, on our left hand, we marched through a part of the fields of *Ze'ban*, and had exceeding pleasant travelling; and we were pitched by *Lydda* on the fields: *Lydda* is not above ten miles from *Cefaria*.
 Aprill the thirteenth, before the break of day, setting forward, fearfully we were advanced in our way, till we were beset with more then three hundred *Arabs*, who sent vs an va-

expected from *Arrows*, to the great annoyance of all our company: for it had not been that our Soldiers shot off their Gunnes on a sudden, fawely wee had then miserably perished. But the nature of the *Arabs* is not unlike to the *Lakels*: for when any of them hear the noise of a Harguebuss, they turne backe with such speed, as if the fiends of the infernall Court were broken loose vpon them. In that momentary conflict, on our side there were killed nine Women, fuenen, and about thirte persons deadly wounded, which to our worthe Capitaine bred no small griefe.

Proceeding in our journey, in the hilly Country of *India* we entered; leaving *Rhema* on our right hand, *Rhema* is a Town inhabited by *Christians*, *Arabs*, and *Moors*; not black *Moors*, as the *Africans* be, but they are called *Moors*, which are a kind of *Egyptians*, and not naturally black, but Sun-burnt with the parching heat. The whole Territory of *Canaan* is inhabited with these *Moors*, some *Turks*, ciull *Arabs*, and a few *Christians*, and scattered *Jews*. The *Arabs* are for the most part Thieves and Robbers, the *Moors* cruel and vaunting, kill *Christians* to the death: the *Turks* are the best of all the three, yet all worne enemies to *Christ*. About two of the clocks in the afternoon we arrived at *Barab*, called of old *Barbes*, being eleven mi distant from *Jerusalem*. Having a little repose, we embraced our Mountainous way, as cheerfully as we could, for we were exceeding fatigued, and ascended that day thirty and forty miles; whereby we might see the reason why the *Arabs* were flur, (suffring drouth, heat, hunger, and cold) and the other inconveniences. At last we beheld the prospect of *Jerusalem*, which was not only a contentment to my wearied body, but also being satisfied with a kind of unwonted ringing, the tears gushed from my eyes for too much joy. In it's time the *Armenians* began to ring in their own fashion, Psalms to praise the Lord; and I also sung the hundred and third Psalm all the way, till we arrived near the walls of the City, where we gazed from our finest roof to fear of the *Turks*.

April the fourteenth day, upon Palme-sunday in the morning, we entred into Jerusalem, and at the Gate we were particularly searched, to the effect we carried in no furniture of Armes, nor Powder with vs, and the Armenians (notwithstanding they are Slaues to Turkei) behoued to render their weapons to the Keepers, (such is the feare they haue of Christians). The Gates of the Citie are of Iron outwardly and aboue each gate are Brazen Ordnance planted.

And the fourteenth, on Palm-Sunday after dinner, the *Guardiano* departed from *Jerusalem* to *Beit-Shean*, accompanied with twelve Friars, and many other Oriental *Christian*, which were come thither to that Festival time, but I by no means would go, replying my self till their returnage. The ridiculous Ceremonie which that day they use, is thus: In an Apish imitation of *Christ*, at the aforesaid *Beit-Shean*, there was an Affe brought to the *Guardiano*, whereupon he mounted (being as it were, the greatest Affe riding upon the left) and came riding to *Jerusalem*, the people cutting down boughes of Trees, and alse disposing themselves almost to the sky, skinned, beltred the way as he rode along, crying, *Hosanna, Hosanna, the Sonne of David, Hosanna* to thee that beest comest in the Name of the Lord, until they came to the South gate of *Sion*, where he dismounted. At night after Supper, the *Guardiano* knowing that I was a *Protestant*, and also some other *Franciscan*, made an Oration, saying, *Thou Protestant, who refuse to be subject to the Pope, and who are not in the Sacraments, nor will not adhere to the Precepts and Ceremonies, which are appointed in the Roman Church, I would therefore intrust you in the hands of the Inquisition, whereof you may doe whatsoever forme good to your own ends, only to Inflame from scandalizing and mocking our State and ordinary Customs, and to give us occasion of offence. In the conclusion of his long Exhortation, he disclosed this admonition, saying, All of you Traudlers must in general be indured with these three worst gifts, *Faith, Patience, and Money*; Faith, to beleue these things you shall see hereafter; *Patience*, to indure the apparent injuries of *Infidels*; and *Money*, to discharge all Tributes, and Costs, which here (meaning in his owne *Monastery*) and about this *Citie* must be defrayed.*

Pilgrims their
graces,

Early upon Tuesday morning (being all of vs, both Priests and Pálgrimes, well mounted, & Mules laden for our piousness) we departed from the Cúic with our Soldiers; and travelled all that day through a barren and desart Country, till Sun-setting, where we were repoced by a standing Well, till an hour within night. In all this detormed Country, we saw neither house nor Village, for it is altogether Desartuous, and inhabited only by wilde Beasts, and naked *A-rabians*. Before we came neere to *Sadoma* and *Gomorra*, by seven miles; (for to we behouded to passe by the East end of it, before we could arrive at that place of *Jordan* which we intended) we were lay incoñtred with such deepe lande ground, that the Mules were not able to carrie vs through, whereupon we all dismounted, wrestling and wading about the middle part of our bodies, and sometimes falling in our ear heads, we were in great danger of perishing. Even in the middle of this uncomely paine, (the next being daye) the raine descemmed *Arabs* issued, and issued with a storme of Arrows, which they sent from the toppes of high bare Hills whereupon they stood, for knowing the advantage of the ground, they tooke opportunitie to give the more fateful shaftles; yet they prevailed nothing (although they wounded some of our Soldiers) such was the reholate courage of our valourous defendants. True it is, that in all my travels I was never so fere fatigued, nor fearfully endangered, as I was that Night.

A little after mid-night I left this troublesome way, and marched along the Lake of *Sadome*. This Lake is called *Mare mortuum*, the dead Sea, for oft it felts it was unmoveable, such is the stability of the water. It is also called lo, because if a Bird orie there in, there presently fallth downe therein dead: And as *Salomon* reporteth of it, *Wf 12.7.* it smothereth continually; from whence proceede filthie vapours, which deforme the Fishes, lying about for certaine miles, and ite was blasted, scorched, and made vicerly barren. This Lake is eightie miles in length, and six in breadth. It breedeth nor reareth no kind of Fishes, and if by the swelling of *Jordan*, any *Fishes* be carried to it, they immediatly die: Although *Iefeph* witteneth, that in his time, there was an Apple growen upon the banks thereof, like to the colour of Gold: and therein was rotten, and would confounde people; yet I siffered none the contrary: for there was and is such a thing, (whatsoever hath bene in his dayes) as either *Trees*, or *Bushes* growe not to *Sadome* by many miles, such is the violence of that pestiferous Gulf. But these Authors have reported, that nothing will growe into it, of any reasonable weight, as Dead men, or Caricks of beasts; but I have sence I approve the contrary, for it beareth nothing aboute as all yea, not the weight of a Feather. The water is felts it of a blackish colour, and at sometimes in the yeare, there are terrible shapies, and shoves of terror in it, as I was informed of *Fenicks*, which the next Towne that bordereth thereupon.

At about the break of day on Tuesday morning, we put by the ruins of an old Houle, where (as they say) *Saint John* the Baptist remained, when he Baptized those that came from *Terrafirma*, and other Regions about, which is but the fig of an Arrow from *Jordan*. Approaching to the bank-side, we dismounted and unclouted our selves, going in naked to the River, we washed vs to refresh our bodies. In this place as the *Guardian* faith, was *Christ* Baptized *Saint John*, lying on the bank-side: whereupon are ingrauen Letters of *Hebrew*, *Greeke*, and *Latine*, testifying the same thing: and may also bee so concurred, in regard of the ancient *Hierarchie* of that greivous, which is no more from thence.

pittles, or that people
beginnings in Mount Libanus, of two Fountains, *Iordan* and *Dan*, which run
separated till they come to the Lake *Mernadus*; and hence it maketh one body, keeping his
course through the Lake *Guseferich*, ending in *Sedama*. The River *Tiberis* at Rome, and Jordan
are not much different in quantitie and colour; and both are called *Euphrates* by the
Arabians, who have their way through the new *Sedama*. A historie of such
evidence, as travell taught me by experience: for it is the Priests confluence, which breeds in
the *Italians* infolenie. If erre, I will beg indulgence of the Popes auster magnificence. The
water of *Jordan* hath bene transported to *Fence* in *Barrels*, for this puritie is hush; which will
renew the life of man, and drive away the filth of sinne, the drathness, and
refrigeration, to an excellent remedie for the Fever quartan, and Quotidian.

After dinner we awoke, and went to the House of *Zacharia*: this was he who lay upon a Tree to flee *Sancus* (as he called) by the Walls thereof to this day. *Jerico*, is now a Tree to the Village only of nine dwelling Houses, inhabited by a kind of *Arabs*, which are in the Mountains of the same Country, and are the same *Arabs* who were the first Molesters of the old Town. Here I saw two most dainty kind of Fruits, the one was a little like a nut, then an Apple, but more round; whose colour was like to Gold without, and within it was white as snow, and sweet like Sugar, I would gladly have eaten of them: but the Priests forbade me, saying: they were the Food of the Angels. The other was a little like a Pear, but more round, and full of kernels, of a reddish colour, like to a Mellow; being both delicate and wholesome, of which we did eat to satisfaction. From *Jerico* we went forward in the way of the Wilderness; our detourment being such, as to view the Mountains of *Paran*, which were the last of the Mountains of the East: where I saw the Mountains whereon *Chirif* reared forty days: where arrived, being late, we did not go to the Morning.

* Mondays holy visitations are omitted.
Sandys, Timberley, and others, have believed them already.

Invasions of
Arabs.

A true description
tion of *Sedone*
and *Gomorra*

Nothing now
groweth neere
Sodom. The
same is repor-
ted by Maister
Eldred.

6
C *Jordans water*
of is of a whitish
A colour.

A comparison
betwixt *Jordan*
and *Tibris*,
whose colour
and growth
are both alike
and their coun-
tries agreeable
therunto.

g. A rare kind of
h. Apples

chiefe *Rendowen*, as well for the land of *Banda*, as for the rest of *Amboyna*. Here the *English* lived; not in the *Catle*, but under protection there; in a house of their owne in the Towne; holding themselves safe, as well in respect of the ancient bonds of Amisee betwene both Nations. as of the strict consideration made by the late *Prince* before mentioned.

They continued living there two years, consorting and trading together with the *Hollanders*, by virtue of the said Treatie. In which time they fell out in sundry differences, and contentions betwene them. The *English* complaining that the *Hollanders* did not only launche away much money in building, and vanaillous expences, vpon the Forts and other wile, and bring large and unreasonable reckonings thereof to the common account; but also did, for their part, pay the Garrison with vanaillous and cloath of *Costamall*, which they put off to the Soldiers at three or foure times the value it cost them; yet would not allow of the *English* Companies part of the same charge, but only in ready money; thereby drawing from the *English* (which ought to pay: because third part) more than two thirds of the whole summe charge. Hereupon, and vpon the like occasions, grew some discontent and disputes, and the complaints were sent to *Jamson*, in the land of *Less Moor*, to the Council of defence of both Nations there residing: who also, not agreeing vpon the points in difference, sent the same thither out into *Europe*, to be decided by both Companies here; or, in default of their agreement, by the Kings Maieitie, and the Lords the States Generall, according to an Article of the Treatie of the year 1619. on this behalf. In the meane time, the discontent betwene the *English* and the *Dutch*, about their other differences, continued and daily increased, vntill at last there was a word foundy set out in slander that knoe not at once, which the tedious disputes of *Amboyna* and *Iaccara* could not vntie. And thus was vied in manner as follows.

About the decreese of February 1623. *Sule veters*, a *Lapiner* Soldier of the *Dutch* in this Castle of *Amboyna*, walking in the night vpon the wall, came to the Countinell (being a *Hollander*) and there, amongst other talks, asked him some questions touching the strength of the *Catle*, and the people that were therein. It is here to be noted, that those *Lapiners* (of whom there is not thirty in all the land) did, for the most part, keepe the *Dutch* as soldiers; yet were not of their true bands, alway lodged in the *Catle*, but vpon occasion called out of the Towne to assist in the Watch. This *Lapiner* afore said, was for his said conference with the Countinell, apprehended vpon suspicion of Treason, and put to the Torture. Whereby for some of the *Dutch* officers, he was brought to confesse himselfe, and sundry others of his Countinell there, who thus contrived the taking of the *Catle*. Hereupon, other *Lapiners* were captured, and tortured, as also a *Farang*, the Guardian of the Slaves under the *Dutch*. During this examination, which continued three or foure dayes; some of the *English* went too close to the *Catle* vpon their business, saw the Prisoners, heard of these tortures, and of the crime laid to their charge; but all shew him himselfe to see, that this matter did any while concerne themselves; being neuer had any conference with the *Lapiners*, nor with the *Farang* at all afore said. At the same time there was one *Abel Prie*, a *Chirurgeon* of the *English*, Prisoner in the *Catle*, for offering in his *Detraque* to see *Sule veters* house on fire. This fellow the *Dutch* took, and threw him (some of the *Lapiners* whom they had first much grievously tortured, and told him, they had confided the *English* to haue bene of their confidence, for the taking of the *Catle*, and that if he would not confesse the same, they would vie his penance they had done their *Lapiners* and workes. Having shamed him the torture, they founde him to confesse what euer they asked him. This was the fifteenth of February, 1623. *Sule veters*, Earth with about nine of the clocke the same Morning, they sent for Captaine *Turner*, and the rest of the *English* that were in the Towne, to come to speake with the Governour in the *Catle*; they all went, save one that was left to keepe the *Hall*. Being come to the Governour, he told Captaine *Turner*, this himselfe and heare of his Nation were accused of a Conspiracy to set on fire the *Catle*, and therefore, vntill further trial, were to remaine Prisoners. Instantly also, they attached him that was left alone in the house, tooke the Merchandise of the *English* Companye there into their owne custody by Inventorie, and seized all the Chests, Boxes, 50 Books, & things and other things in the *English* house. Captaine *Turner* was committed to his Chamber with a guard of *Dutch* Soldiers. *Emanuel Tounson* was kept Prisoner in the *Catle*, the rest, viz. *John Colles*, *Edward Collier*, *William Webber*, *Ephraim Ramsey*, *Timothy Johnson*, *John Fardo*, and *Robert Browne*, were sent aboard the *Hollander* ships then riding in Harbour, to come to one ship, and come to another, and all as desired to follow. The same daye the Governour sent to the two other Prisoners in the same land, to apprehend the rest of the *English* there. So that *Samuel Colles*, *John Clarke*, *George Sharrock*, that were found in the *English* store, and *Edward Collier*, *William Webber*, and *John Sadler* at *Larica*, were all brought Prisoners to *Amboyna*, the sixteenth of February. Vpon which daye also *John Bunk*, *John Weibel*, and *Thomas Loder*, were apprehended at *Camello*, and *John Bennett*, *William Grigg*, and *Ephraim Ramsey*, at *Lobi*, and brought in to one to *Amboyna* the twentieth of the same month.

In the meane time, the Governour and Fissall went to worke with the Prisoners that were already there: And first they sent for *John Bunk* and *Timothy Johnson*, from aboard the *Faranger*, who being come into the *Catle*, *Bennett* was left with a guard in the *Hall*, and *Johnson* was taken

into another roome, Where, by and by, *Bennett* heard him cry very pitifully; then to be quiet for a little while, and then loud againe. After calfe of the torture, *Abel Prie* the *Chirurgeon*, that first was examined and tortured (as is above remembred) was brought in to confront and accuse him: But *Johnson* not yet confesseing any thing, *Prie* was quickly carried out, and *Johnson* brought againe to the torture, where *Bennett* heard him sometime cry aloud, then quiet againe, then roar with strength. At last after he had bene about an houre in this second examination, he was brought forth weeping and lamenting, all wet, and cruelly burnt in divers parts of his body, and to lye in a place of the Hall, with a souldier to watch him that he should speake with no body. Then was *Emanuel Tounson* brought to examination; not in the roome where *Johnson* had bene, but in another, further forth from the Hall. Yet *Bennett* being in the Hall, heard him roar most lamentably, and many times. At last, after an houre & an halfe spent in torturing him, he was carried away into another roome another way, so that he came not by *Bennett* through the Hall. Next was *Bennett* called in, and being demanded many things, all which he denied with oerpe oathes and protestations, was made faine to be tortured, a cloth tyed about his necke, and two men ready with furies of water to be powred on his head. But yet for this time the Governour had looked him, he would spare him a day or two, because he was an Old man. This was all Saturdays morning, the sixteenth of February afore said.

Vpon Sunday the 16. of February, *William Webber*, *Edward Colles*, *Ephraim Ramsey*, and *Robert Browne*, were fetched from aboard the *Rottterdam*, to be examined. At the same time came *Samuel Colles*, *William Grigg*, and *John Clarke*, *George Sharrock*, & *John Sadler*, from *Hirta* and *Larica*, and were immediately vpon their arrival, brought into the *Catle*, hall. *Robert Browne* & *Timothy Johnson* were first called in, & being demanded what were true, confided all in order as the Fissall asked him. Then was *Edward Colles* called in, and told, that those that were formerly examined, had confited him as accessory to the plot of taking the *Catle*. Which, when he denied with great oathes & execrations, they made his hands and feet fast to the Racke, bound a cloth about his throat, ready to be put to the torture of water. This prepared, he prayed to be repited, and he would confesse all. Being let downe, he againe vowed & protested his innocence; yet said, that because he knew that they would by torture make him confesse any thing, though neuer so false, they should doe him a great favour, to tell him what they would haue him say, and he would (speake) as they desired. The Fissall thereupon said: what doe you choose vs? and said, Vp with him againe, and to give him the torment of water, which he not able long to endure, prayed to be let downe againe to his confition. Then he denied a little with himselfe, and told them, that about two weekes And a halfe before, *Johnson*, *Johnson*, *Bennett*, and *Fardo*, had plotted, with the helpe of the *Lapiners*, to surprise the *Catle*. Here he was interrupted by the Fissall, and asked, whether Captaine *Turner* was not of that conspiracy. He answered, No. Then he, said the Fissall: didst thou see call you all to him, and tell you, that those daily abuses of the *Dutch* had caused him to desire of a plot, and that he went nothing but to see how they would fare? Then said a *Dutch* Merchant, one *John Looff* that he knew nothing of any such matter. Then they made make him fast againe to wheatep on he then said, All was true that they had spoken. Then the Fissall asked him, whether the *English* in the rest of the *Factories*, were not continuing to this plot. He answered, No. The Fissall then asked him, whether the President of the *English* at *Iaccara*, or Mr. *Walden* Agent in *Banda*, were not plotters or priue to this business. Againe he answered, No. Then the Fissall asked him by what means the *Lapiners* should haue caused their purpose? Whereat, when *Colles* stood staggering and almost dead, and desirous of some probable fiction, the Fissall told him and said, *Samuel Colles* had beene gone to each point of the *Catle*, and to the Governours Chamber door, & when he had beene killed him? Here one that stood by said to the Fissall, Doe not tell him what he should say, but let him speake of himselfe. Whereupon the Fissall, without attending the answer to his former question, asked, what the *Lapiners* should haue had for their reward. *Colles* answered, 1000 Ryals a peece. Lastly, he asked him, when this plot should haue bin effected, Whereat, although hee answered him nothing (not knowing what to devise vpon the folow) yet he was dimitted, and very glad to come cleere of the torture, though with certain belief, that he should die for this his Confition. Next, was *Samuel Colles* brought in, being newly arrived from *Hirta*, as is before touched, & was the same day brought to the torture, who for feare of the paine wherewith he saw *Colles* come out in, such a case, that his eyes were almost blowne out of his head with the torment of water & choler, rather to confesse all they asked him: and he was quickly dimitted, coming out weeping, lamenting, & protesting his innocence. Then was *John Clarke*, that came with *Colles* from *Hirta*, fetched in, and a little after was heard (by the rest that were without in the Hall) to cry out amaine. They tortured the rest of the same daye, & with fire by the space of a heuere. The nature of his torture (as also of *Johnson* & *Tounson*) was as followeth: First, they hoisted him vp by the hands with a cord on a large doore, where they made him fast vpon 2 flaps of Iron, fix on both sides, at the top of the doore posts, haling his hands one from the other as wide as they could stretch. Being thus made fast, his feet hung a foot from the ground, which also they stretch as farre

Examined Tounson examined.

Robert Browne examined Colles examined.

Samuel Colles examined. John Clarke examined.

Iaccara (now Macoris) (now the Dutch Government in the Indies.

Abel Prie examined.

THE TABLE.

Egyptian Embalming of dead Corpses, 911. It seldom takes *into Egypt*, but only in Alexandria and the *vases which there fall are valuable* (see, 988). *Arabian Egyptians*, 1137. *Frankish and barren parts of Egypt*, 1139. *Egyptian broyles*, 1213. *Tribute paid by the Egyptians, to the King of Jerusalem*, 1214. *Egyptian Dairies*, 1248. *Egyptia*, 750. *A palace from Europe to Ethiopia through the Kingdoms of Temizem*, 982. *No Snow nor Ice in Ethiopia*, 988, 1117. *The Great Christian Emperor of Ethiopia*, 1026. *The Noblemen of Ethiopia their diet*, 1053. *Christian Churches in Ethiopia*, 1051, 1054. *Paper in the best Merchandises in Ethiopia*, 1072. *Ethiopian Infants*, 1073. *The idle Customs of Ethiopia not to suffer strangers to depart*, *ibid*. *Policy of State in Ethiopia*, 1072. *The Conversion of Ethiopia*, 1080. *The most part of Ethiopia converted by force of Arms*, *ibid*. *Crusades and Rites of the Ethiopians*, 1085. *Strange Abstinences in Ethiopia*, 1094, 1095. & *seq*. *No walled Cities nor Cities in Ethiopia*, 1109. *Small Force of War in Ethiopia*, 1117. *Other Commodities there*, *ibid*. *The ordinary manner of Justice, manner of sending, principal Feasts*, &c. 1117, 1118. *The Letters of David the mighty Emperor of Ethiopia*, *unto Emanuel King of Portugal*, written in the year 1521. *Anals in King John and Pope Clement*, 1119, 1120, 1121. *Relations of Ethiopia* *sub* *Egypto*, & *Priester John*: the cause and manner of the decay of that Great Empire, *never since recovered*, 1127, 1128 & *seq*. *Ethiopia produces many Mines of Gold*, 1127. *Islands Haunts, and Ports of note in Ethiopia* *sub* *Egypto*, 1133, 1134. *The Embassy which the Patriarch Don John Bermudez brought from the Emperor of Ethiopia to the King of Portugal*, 1149. & *seq*. *Like*

changes of State and Religion in Ethiopia, 1174, 1175, & *seq*. *Patriarches of Ethiopia*, 1174. *Ethiopian Civil Constitutions*, 1185. *Ethiopians Devotions*, 1184. *Six, A little Rocky Island sacred unto Neptune, upon which none could sleep for being disturbed with Apparitions*, 1239. *Africa*, *why so called*, 749. *The borders thereof*, *ibid*. *The division thereof into four parts*, Barbary, Numidia; Libya, and the Land of the Negroes, 750. *The agreement of varieties of the African Language*, 753. *The Tribes, Casts or Kindreds, inhabiting the African Desert*, 755. *The Manners and Customs of the African people*, 757. *The poverty and Famine in some parts of Africa*, 760. *The Faith and Religion of the Ancient Africans or Moores*, 761. *The unpleasant and Summery places in Africa*, 762. *African years and the seasons of the year*, 764, 765. *The Diseases of the Africans are most fatal*, 766. *The commendable actions and virtues of the Africans*, 766. *The vices they are subject unto*, 767. *No Elective Princes in Africa chosen by the people*, 801. *African Beasts how they differ from the Europeans*, 844. *The Demons of Fœtoris which the King of Spaine built upon the Isles & wayes lands of Africa*, 873, 874 & *seq*. *African Christianity*, 1561, 1562, 1563, & *seq*. *Agagi certain people most dreadful & Devilish*, 1025. *Agag, the whole Christians*, 1187. *Agagion Island*, 1186. *Agnet a Town almost comparable with the City of Morocco*, 777. *The desolations thereof*, *ibid*. *Agoo or Agoa, a Kingdom near Nilus, inhabited with Moores & Gentiles mingled together*, 1170. *The borders thereof*, 1171. *Agre a great City in the East Indies*, 1733. *Agria, the Age and taking thereof by the Turks*, 1357. *Letters*, 1358. *Agre a special medicine for it*, 1050. *Aharontes Priests of Samaritan Law*, 1444.

Aicha a Lake in the Kingdom of Angote, *which is eight miles long, & three miles broad*, 1067. *Albacules his Paradise*, 1413. *Alarabes*, 1141. *Alcan a certain Tree so called by the Arabes the leaves being singed dryed & reduced into powder, doe cure reddish leues*, 913. *Dispersed either east, thereof*, *ibid*. *Alcalais, and Casco*, 799, 800. *Alcocer Port & Town described*, 1239. *It is a very fair Noke*, 1239. *Islands from Spagnum*, *ibid*. *It seldom rains there, & is the most barren & miserable place in the World; the manner of the building & houses*, 1139, 1140. *New Alcocer*, *degrees & a quarter*, 1139. *Alcorn learned by heart*, 729. *Alleppe the situation thereof*, 1411. *An extraordinary Star or Comet seen there*, *ibid*. *English Consuls at Aleppo*, 1386, 1411, 1412. *An Order how to provide for the poor of the Desert from Babylon to Aleppo*, 720. *The journey betwixt Aleppo and Bagdet*, 1222. *Alexanders Pillars & Squares*, 834. *Alexandria a great City in Egypt founded by Alexander the Great, a description thereof*, 835, 1330, 1615. *The ancient traffique of the English unto Alexandria*, 834. *Alexandria surprised and looted by the King of Cyprus*, 834. *The useful protection of the Harbour of Alexandria*, 866. *The present state of Alexandria*, 900, 901. *Their Rites and Ceremonies*, *ibid*. *Antiquities at Alexandria*, 1405. *Algar a Town in the Kingdom of Valencia, the description thereof*, 821. *It is become tributary to the King of Spaine*, 814. *Algere the Neph of Sea-borers, or Cages of Prizes*, 756, 814. *A Denne of all Engines and Reprobates*, 875. *The description of the City of Algere*, 874, 875, & *seq*. *The misfortune of the Christians in Algere*, 875. *A Fleet of ships sent out by the King of England, against the Pirates of Algier*; as others, the whole body of the Fleet consisting of eighteen saile, under the command of Sir Robert Mansfield Knight, Vice-admirall of England, and Admirall of that Fleet, 881.

881, 882, & *seq*. *A Relation of the Jacob, a ship of Brittain taken by the Pirates of Algier*; & *written five days after, three English youths suddenly were coming thirteen of the said Turkes, and bringing the said ship to Saint Lucas in Spaine, where they sold wine of the Turkes for Gallies-lanes*, 887, 888. *A fit-flow ship wonderfully recovered from the Pirates of Algier*, 889. *Alger buildings, its size, compass, numbers of people and Houses, Slaves, Inhabitants, Emence's, government, Jewes, Apparell, Rites, Manners, Speech, Death, Buriall, Rites, &c.* 1562, 1563, 1564. *Hol-tragedies ready acted on Alger Stage by Moorish Turkes*, 1565. *Alger in Holy Epitome*, *Miseries of Christians Whole-people, Tortures Center, Hell upon earth*, 1566, 1567. *Almond Tree described*, 985. *All Saints Bay*, 927. *Almond used by the subjects of the King of Tunis*, 830. *Allume Hills*, 1886. *Almet*, 904, 909. *Almet-stones carried up and down by Priests*, 1081. *Almurex a Portugall Priest his Voyage in the Court of Pictet-lann, the great Christian Emperor of Ethiopia*, 1026, 1027, & *seq*. *His baptizing of an Ethiopian child*, 1081. *Amat a Kingdom of the Moores very great where through the Merchants of Cairo doe passe to goe to Guinea, to seeke Gold*, 1171. *Amara Mountains the description thereof*, 1055, 1111. *Amara Kingdom described*, 1067, 1068. *In Amara are Mines of Copper, Tinne, and Lead, and certain Churches cut out of the Rocks which they say Angels did make*, 1171. *Amazons*, 1022. *Warlike Amazons*, 1025, 1111. *Amber stone, and excellent plant, and clove*, 772, 836. *Whereof it is made*, *ibid*. *Great store of Amber is found upon the Coast of Soala*, 1022. *And in the Kingdoms of Gorague*, 1167. *How and where found*, 1743. *Ambergris how growing, & where found*, 1546.

Ambergris, 1022. *Warlike Amazons*, 1025, 1111. *Amber stone, and excellent plant, and clove*, 772, 836. *Whereof it is made*, *ibid*. *Great store of Amber is found upon the Coast of Soala*, 1022. *And in the Kingdoms of Gorague*, 1167. *How and where found*, 1743. *Ambergris how growing, & where found*, 1546.

Ambergris, 1022. *Warlike Amazons*, 1025, 1111. *Amber stone, and excellent plant, and clove*, 772, 836. *Whereof it is made*, *ibid*. *Great store of Amber is found upon the Coast of Soala*, 1022. *And in the Kingdoms of Gorague*, 1167. *How and where found*, 1743. *Ambergris how growing, & where found*, 1546.

Ambergris, 1022. *Warlike Amazons*, 1025, 1111. *Amber stone, and excellent plant, and clove*, 772, 836. *Whereof it is made*, *ibid*. *Great store of Amber is found upon the Coast of Soala*, 1022. *And in the Kingdoms of Gorague*, 1167. *How and where found*, 1743. *Ambergris how growing, & where found*, 1546.

THE TABLE.

Ambergris, 1022. *Warlike Amazons*, 1025, 1111. *Amber stone, and excellent plant, and clove*, 772, 836. *Whereof it is made*, *ibid*. *Great store of Amber is found upon the Coast of Soala*, 1022. *And in the Kingdoms of Gorague*, 1167. *How and where found*, 1743. *Ambergris how growing, & where found*, 1546.

Ambergris, 1022. *Warlike Amazons*, 1025, 1111. *Amber stone, and excellent plant, and clove*, 772, 836. *Whereof it is made*, *ibid*. *Great store of Amber is found upon the Coast of Soala*, 1022. *And in the Kingdoms of Gorague*, 1167. *How and where found*, 1743. *Ambergris how growing, & where found*, 1546.

Ambergris, 1022. *Warlike Amazons*, 1025, 1111. *Amber stone, and excellent plant, and clove*, 772, 836. *Whereof it is made*, *ibid*. *Great store of Amber is found upon the Coast of Soala*, 1022. *And in the Kingdoms of Gorague*, 1167. *How and where found*, 1743. *Ambergris how growing, & where found*, 1546.

Ambergris, 1022. *Warlike Amazons*, 1025, 1111. *Amber stone, and excellent plant, and clove*, 772, 836. *Whereof it is made*, *ibid*. *Great store of Amber is found upon the Coast of Soala*, 1022. *And in the Kingdoms of Gorague*, 1167. *How and where found*, 1743. *Ambergris how growing, & where found*, 1546.

THE TABLE.

Portugall, 1150. *See A Letter of the*
Portugall Don John Bruma-
maluz, to the Portugall King.
1149
Bertheba's Bath, 1318
Bertheba Pond, 1323
Bethlehem described, 1318. *Helios*
of Bethlehem, 1034
Bethpage the situation thereof,
1325
Benjaminian Pannier, 1171
See *defcription and situation thereof*
1171. 1172
Bittell a very profitable Herbe in
the Indies, 1707
Bezenger *(Cite facked)*, 1704. *The*
Cause of Bez-enger twenty five
miles about, 1705. A defcription
of the Cause, Court, and Prisoners,
Seniors & Merchants of Be-
zenger, 1706
Bignamie forbidden by the Greeke
Church, 1305
Birds that will tell Fortunes, and
performe other strange feates, 837
Birds hunted after a strange man-
ner in Egypt, 839. Little Birds
flying into the Crocodiles mouth to
pcke mmes from betweene their
teeth, 848. Speaking Birds, 900
Birds of the East, 900. Birds of
their God, like unto Eagles, be-
cause like Turke-owls, they
dare not hurt; they flinke very
fierce off, 966. Other Birds of
strange formes, ibid.
Birds superstitiously respected, 967
Birds of Muscovy, and strange Sea-
birds, 1003
Birds of great beastes, of great force,
of great use, of great proficite,
Birds which never tread on the
ground, 1545. 1546
Birds that have no legs, but two
-strings by which they hang with
their head downwards, resembling
a dead leaf hanging on the
Tree, and are doeribly of its co-
lour, 1576. A Bird with foure
wings, ibid. The second ibid.
Bishops in Persia, 909
Bishops, ticklers founded in the King-
dome of Congo, 1014
Bishop of Elites pride, pompe, ex-
cesses, 1220
Bismannische fische from the Lake of
Alpharica in Lucie, and the use
thereof, 911
Black Sea, or Complexion whither
-proceeding, 913
Black Sea, 1287. *A defcription*
of the Ditchback, or Black Sea,
1267. 1268. *The way to the*
Black Sea, 1287. *See* *Black Sea*
Lankin, 1240. *See* *Black Sea*
Jankin, the water nee, 1650
Bleffing with Croffing, 1020
Bleffed Virgins bonfe, 1339
Bloodie Decrees, 827
Blood-Road Trade, 3573
Blaze made with a Knife, 597
Boats in the Palm-trees, and
-for a frange falshion, 590. Dwell-
ings in Boats, 1717
Bona, the Port Towne to Cairu, 903
Bona, vid. Hippo. Port of Bona,
876
Bongo Praince described, and
-finamie, 981
Booke fathered upon all the Ape-
ples, 1079
Book of holy Scripture wher
-book among the Ethiopians
1082. A booke called *The A-*
cademy of the Franks, that is,
of the wittierne Church, 1175
Borno Kingdom the defcription
thereof, 830
Bodin an ancient Cite built by the
Egyptians upon the Mediterranean
Sea, *flanding twenty miles*
from the Mediterranean Sea,
the defcription thereof, 1382
Bosphorus described, 1382
Bortancie a great Northern Coun-
try, 3736
Bowes of frange falshion, 992
Bowes trained up in the Wars, 997
Bramas certaine African people
-called living under the Equino-
-ctiall line towards the East, &c.
1004
Bramennes, which are the Ministers
of the Pagods, and Indian Idols,
their manner of life, 1762. 1768
Braille great floss, and the price
thereof, 1414
Bread made of Mill and Panicke,
758. A people that as we tread,
but feed only upon Fleis and
Milk, ibid. A kind of Bread
very Crumpled with Honey, 733
Bread eaten in certaine places
-only upon small dayes, 823
Bread of Intemper, 907
Bread made of Palme, 1008
Brebers the Mountaineers of Bar-
barie justified, 823
Breidenbachs Journey to Ierusalem
and the Holy places of Palestina,
and thence to Sina, 1379
Breidenbachs Journey to the Kingdom
of Telenfin, 1379
Bridges in Africa, 808. *Another*
full frange Bridge, 809
Broker in Pegu, 1747
Brothers must quarrels for a
Crowne, Scepter, and Kingdome,
86
Browne his Indian voyages, *finding*
diverse times and places to find
yerrell floss to Bantam, Patania,
Japan, the Manillas, Macan, and
the Coast of China, with other
Islands Parts, 1890. 1891
Buumand tukas, 1209. A second
-arise raised, 1209
Buenos Aires a Towne on the Ri-
ver of Plate, 971
Buffice certaine kind of Buffe of Africa
-described, 1003. Great floss of
-them, 1168. 1169
Bugane a very cold Countrey, the de-
-scription thereof, 1059
Bugie a Kingdome of Africa, the
-defcription thereof, 815. 816. &c.
Bugu, a kind of Bugie, and the sup-
-plall thereof by Pedro de Nau-
ra, 815
Buildings of Constantinople,
1284. 1285
Bulgarians, 1254
Bullamstare carried out of his grave
-in Drenit, 1015
Bulwark, 1733
Bulwark of moderne warre
-mightie, 116
Burlie very famous, 814
Butcherie of Barbarians, 866
Butcherie Rites of the Gazes, 977
Buttargopians, 1061
Butter used for Oyle, 809

C

Cabalists, 796. 797. 799. The
Art Cabals greatly admi-
red, 797. The Arts divided into
eight parts, 799
Cacamba hills producing infinite
floss of Silver, 997
Cabots his great discoveries, 1677
Cacib, the chiefest Tribe of the A-
-mericans, 754
Cacongo a kind of sweet wine
-offered by the Portugals, 973
Cacongo a Fiss (spaced) after the
liknesse of a Salmon, 592
Cadilchiers Dignitie among the
Turkes, 1294
Cesar Fredericke his eighteenth
-year. Indian observations, 1702.
-1703. 1704
Cafates a Nation very haughty,
of great floss, supplied to be-
-french Originals, 1111
Caires their Rites and Customs,
their made Rites, Musick, Out-
-bances, dances, trades, riches,
Galantry, attire, traders, scrib-
-blers, 1111

THE TABLE.

Floeing, Browning, Dishling, In-
flict, Marriage, Childbirth,
Funerals, and Lamentations,
1539: 1540: 1541: 1766. *White*
1542
Cairns, *cherie, their numerous life,*
and *strange Nurseries,* ibid.
Caliphas Palace, *in which our Sam-*
our was baffled, first open,
and *definitely refused,*
Cairo or Cinnamon, *a famous City in*
Africa, built by Ghosior, 783: 1615
Alchirah, *783-783:* 835: 1615
818. The *figer, and defcription thereof,*
783-784. Other relations
concerning the City of Cairo,
800-831. The *Plague there,*
for her dangerousness, 800.
The *plague, and persons; thereof in*
a day, 832. The City of Cairo
her several Temples, Palaces,
and Churches, 835. The Customes,
rites, and fashions of the Citizens
of Cairo, 839. Religion of Cairo,
840, 903. East and West of Cairo,
903. The City of Cairo inhabited
by Moores, Turkes, Negroes,
Jewes, Cockies, Greeks, and
Armenians, ibid.
Cairo *bore fierce distress from Tu-*
ro, 848.
Cairo at this day called Mecca, 1142
Cairo above fifteen leagues from
Soez, 1144
Califa of Cairo his State and Ori-
ginal, 1214
Cairo besieged, 1214: 1215
Cairo a Staffy that they make Repe-
of, the Arabis is the bark of a
tree, whose great force thereof were
to be found, 1709
Caus an Indian fruit or Drug de-
scribed, 1775
Cakes of joy in the Sacrament by the
Abalines, their fashion, and the
manner of making them, 1032
Calf all whole baked and laid in
Paffe, excellently dressed and fra-
groned with Spices and fruits pen-
in the belly thereof, 1078
Calita's place at Bagdad, 1539
Faint, *Sorrows, retirement,* Hopfi-
1451
Callipyra a City of Cherfontus
described, 1381
Calongo Province described, and
bout finance, 981
Calonus Gulf, 1279
Camaran Island
Camboldia the King of Cleobis so called
thereof great magnificence made in
the Island of Socotora, 1123
Cambria the defcription thereof,
1368
Carnelions described, 848-904
They are observed to eat Fleas,
ibid: Their changing colour,
ibid: The manner how the relation
likewise bears witness, 849-904
Camelions eaten, 904
Camelopodalis a huge wild Beast
described, 1183
Camels of divers sorts, and abun-
dances, 754-757
Camels offered for sacrifice, 758-835
The defcription of the African Cam-
els, 845: Three kinds of Cam-
els, 845: Their wonderful
swiftness, great affluence from
drinks, their learning to dance,
&c. 845-906. The Camel a
Creature contrary with little, 914
Camphors a precious stone, and
much used by Indians, and it findeth
where Gold, the manner how it
groweth and where found, 1743
Canaries, 986: 1506: 1507. The
first discovery of the Canaries by
the Christians, 1674. The Ca-
narie Islands, 1674. The defcription
of mar, 1673. The ancient man-
ners of the Canaries, and Commodities
of the Canaries, 1673: 1674:
1704-1767
Candle a description thereof in old
English Rome, 1238. The Duke
of Candia, 1381. The Duke of
Candia under the State of Ve-
nice, 1381. The City of Candia
1411. A description of Candie
by William Lithgow, 1837
Cana a Crue built by the Egyptians
upon the banks of Nilus, a dis-
cription thereof, 1431
Ganges River described, 982. It
 hath great force of Copper, ibid.
Cano Province the situation there-
of, 829
Capus a greedy Crue, built by King
Capis, 1439
Cape Verde described, 927
Cape Verde Islands, 928
Cape de las Palmas described as
the people very treacherous, 970
Capres trees, the leaves thereof re-
served by the Moores: they say that
they are appropriated to the tyrants,
1133 &c.
Capers as brags as Serran, 981
Capers as Eggs, Serran, Dogs
and Goat skins, 923
Cardamomum the use thereof and
where found, 1783
Caragee Island described, 1413
Carobs a tree like unto Cassia Flo-
rida, used in some parts of Afri-
ca for food, 812
Carriage the building, defcription,
and runner thereof, 812
Caracas the strongest Port in Aleppo
so thick and low, the Objections
in the fame, 1423: 1423:
&c.
Catuan described, 913
Calafmah a great River running
into the Black Sea, 1419
Catalpa, 975
Cafo or Callao, a principal City in
Parthia, very famous and rich;
the defcription thereof, 1432
Calena Kingdom a defcription
thereof, 839
Celliah a mountain in the Congo
Kingdom, 975
Castellus Mons ferens ferreus
Castellus Mons ferens ferreus
Temple of Jupiter, and Sculp-
ture of Pompey, 916
Cattina the manner how in growth,
and where found, 850-896: 904
1156
Ceate which Daniel the Prophet
saw in his building, 1449
Cataduna of Nilus, whereto Tyll
maketh mention in the Dreams
of Scipio, what it is, and how won-
derly to be knowne, 1170
Cars worshipped in Egypt, 918
Cars begily esteemed, 918
Cars called by the name of
of such long, 927
Cartle bore kept from wilde Beasts
in the Night, 1042
Cause that continually crieth up for
redress, 707. Another strange Cause
amongst the Moores, 809, 810. A
Cause built for benefactors, 810
Cause a building of a Churchwarden,
with in, and Archdeacon under
very freely, 902
Caues hanging within them great and
flutty Churche, 1059, 1060
Cause dwellers certain people looke
on, 1061
Cause for Treasures, 1079
In which it is said, that Isophras
had our Saviour and his Mother
whilst he prepared things neces-
sary for his Journey, 1320
Cause which is said to have been
made of the Apples in the Tree
of Christ; Pallas, 1431
Caustre, the manner of making
it, 1422 &c.
Cauterizing the only Phylactie offered
in some parts of Africa, 769
Caxumo the City of the Queene of
Saba, whence Braggier Prefectus
is Salomon, 1034
Cedar

THE TABLE.

Cedars *lance* and the *use* thereof, 911
Cedars plentiful in Salomons time, 1335
Cedar *very rare*, 1335
Cedar *described*, 1300
Cedars of Libanus, 1296
Celaron *Torrent* which runs no longer than *folde* with *flowers*, looking by *intermitted* streams in the Lake of Alphatia, 1332
Cell of Pelagia, 1336
Centors, and *Comings*, 1031, 1032
Centropiza *Admon.* a *desorption* thereof, 899
Ceremonies of the Church of Alexandria, 900. *Strange Ceremonies of State*, 1074, 1103
Ceremonious *Triumph*, 1409
Ceremonies of *breaking the Bow*, 1538
Cefaria *besieged and taken*, 1206
Ciamtoppini, 1103
Chalices of *Gold*, *Silver*, *Beckles*, 1012
Caliphs *deign* among the *Turks*, 1293
Chambers *where made*, and *fold*, 836
Chams *Course* continuing *fast*, 913
Chances a *great Cause* of *Egypt* *described*, 842
Changlings, 892
Chapels in Jerusalem, 1312, 1313
Chaplers, 1314
Charters and *lockmasters* of *Snack*, 800. *Other kinds* of *Guarters*, 1279
Chitagan a *Port* in *Bengala*, whether the *Portugals* goe with their *Ships*, 1720
Chitrag King of *Egypt* by *building* of the great *Pyramis*, his *infinite* prodigality, and *most miserable* end, 908, 909
Cheries ripe in *April*, 764
Chian a *Case* of *Egypt* the *desorption* thereof, 843
Chikins *pieces* of *Gold* worth *being* *selling*, 1717
Childbirth, *in the manner* how the *African* women *be delivered* of *Child*, 930. *A woman* of *five* years *delivered* of a *Child*, 1542
Children the *manner* of their *Educacion* in *Africa*, 931
Children *buried* *quickly*, 977
Children *burne* *where*, and *change* their *colour* in two *days* to a *perfect* blacke, 980
Children of the *Summe*, 1231. *A Child* *nursed* and *nursed* with the *milk* of a *mon* *breit* a *whole* *year*, 1542

Chingma *Island*, 1544
Chion *Torrent*, 1328
Chinall *afamous Towne* of *Armenia*, inhabited by *Christians*, the *description* thereof, 1477
Cholentick and *guarrefume*, 1477
Christe *disfellowed* by the *Abolition*, 1040
Christ Crucified *twice* two *Thoues* 1271. *The place* of *announcing* *Christ*, *body* in *Jerusalem*, and *the place* of his *Passion*, *Wounding* and *Supplicie*, 1312, 1313
The *Pillar* *whereon* he *was* *hanged* 1314. *The place* of his *Nativity*, 1319
Christall *Glasses* the *manner* of *making* them, 902. *Great store* of *Christall* *Stems*, 1168
Christians and *Christian* *Churches* in *Africa*, 843, 899, 912, 986, 995, 1009, 1031, & seq.
Christians *their happy* *judgement* *as* *the* *Almoctes*, 777
Christians *made* to *abjure* and *renounce* their *Baptisme*, 840
Christian *Slaves*, 878, 881
Christians of *Egypt* called *commonly* and *corruptly* *Coties*, 899
Contempt of *Christians*, 903
Christian *Religion* *extolled*, 1009
Diners *Heathens* become *Christians*, 1010, 1011. *An infidelity* *raised* by the *Dineth* to *hinder* the *progress* of *Christian* *Religion*, 1010. *Eastern* *Christians* called *Ghibetes* the *Western* *Frankes*, both in *Africa* and *Asia*, *now* from the *Extraditions* into the *Holy Land*, where in the *Frankes* were *first* and *best* *beginning* at the *Council* of *Claremont* in *France*, 1073
Christians *detained* in *Ethiopia*, *ibid.*
Christians *their Warre* and *success* *against* the *Turks*, 1191, 1197, 1198, & seq. 1207. *A History* *Battle* to the *Christians*, 1207
Hugh *Langiers* of the *Christians*, 1207
ans, 1217. *Hurts* to *Christians* by *Holy Land* *warre*, 1230. *Diners* *Sects* of *Christians* in the *East*, 1270, 1271, 1272. *Saint* *Thomas* *Christians*, 1271
Christians in the *East*, *their Deaths* and *Buriall*, 1505
Chritened *Ethiopes*, and *Ethiopic* *Christians*, 1259. *Relations* of the *Christianitie* of *Africa*, and *especially* of *Barbarie* and *Algerie*, 1544

Christiane in *China* and *Japan*, 1697, 1698. *Admirell* *Christians*, 1761
Church *built* by *Saint* *Augustine*, 877
Church *standing* in *the place* where *Saint* *Mark* *was* *buried*, 910, The *Church* of *Saint* *Sauvours* in *Congo*, 1012. *Three* *great* *Churches* *near* *Men* & *near* *Men*, 1043. *Great* *renown* of *the* *Churches*, 1043
Churches *made* by the *Altar* *stone*, 1043. *The* *extensive* *Church* of *Ethiopia*, 951. *A Church* of *our Lady* *erected* out of a *Racke*, 1054. *Saint* *Sauvours* a *flourish* *Church* in the *Country* of *Abu* *gabere* out of a *Racke*, 1061. *Another* *double* *Church* *between* *ours* of a *Racke*, *ibid.* *The* *flourish* *building* of the *Churches* which *over* the *Country* of *Abu* *gabere*, which *King* *Luibell* *made*, and *his* *Temple* in the *Church* of *Colgoda*, 1061, 1062, & seq. *Four* *thousand* *Canons* in *eight* *Churches*, 1064. *Movable* *Churches*, 1081. *Saint* *Georges* *Church* in *Ethiopia* *described*, and *the* *rites* thereof, 1083. *The* *famous* *Ethiopian* *Church* of *Madan* *Celacem*, which *signifies* *The* *Trinitie*, 1084. *The* *Cause* of *offering* *Churches*, 1085
Churches cut out of the *hard* *Racke*, which it is *said* *Angels* *did* *make*, 1171. *Turkly* and *Christian* *Churches* in *Constantinople*, 1172
Church-men *held* in *great* *Reverence*, 1239
Cicerotes *Spulchre*, and the *Epiphany* thereof, 1277
Cinnamon *Trees*, 1695, 1709, 1710
Cinnamon in the *Islands* of *lana*, *ibid.* *The* *cutting* and *gathering* of *Cinnamon*, 1709
Circumcision, 769, 935, 944, 983, 993, 1040, 1084, 1184, 1292, 1293. *The* *manner* of *Circumcising* *Children* in the *Kingdome* of *Rez*, 794. *Women* *Circumcised*, 843
Circumcision performed with *mirib* *Melike*, and *Dancing*, 935
Bare and *Made* *Circumcised*, 967. *The* *Anzichers* *Circumcised*, and *marked* in their *face*, 993
Circumcision both of *Males* & *Females*, 1184. *Rites* of *Circumcision*, 1284, 1287
Cithernes

THE TABLE.

Cithernes the *cause* of *distaste*, 834
Citrons *great* *plenty* thereof, 1278
Civet *Cats* *their* *nature*, and *where* *found*, 847, 1002
Civet plentiful, 831. *The* *manner* of *gathering* *Civet*, 847
Claudius the *Emperor* his *Commodianus*, 1179. *Quintos* *disputes* with *Claudius*, 1179
Clergie *liberties*, 1217
Cloth *where* *most* *offered*, and *the* *richest* *sale* for it, 849. *Blow* and *Red* *couls* *woolen* *Cloth* *rich* *commodities* on the *Coast* of *Angola*, 971. *For* *one* *yard* of *such* *Cloth*, *three* *Elephants* *cost* *given*, that *weighted* *one* *hundred* and *twenty* *pounds*, *ibid.*
Cloth made of the *burke* of a *Tree*, 990
Clou: the *place* *where* *they* *come*, and *the* *Tree* *whereon* *they* *grow*, 1743, 1748
Coaches *carried* on *moss* *shoulers*, 1737
Coanza *River*, *about* *which* *are* *many* *Salt*, and *Silver* *Mines*, 978
Coblers *women* in *Satin* *Gownes*, 1241
Coca an *Herbe* which *satisfies* *the* *hunger* and *thirst*, 1694
Cochin the *chiefest* *place* that the *Portugals* *have* in the *Indies*, where in the *great* *trade* of *Spices*, *Drugs*, and *Pepper* *especially*, 1707
Cochin divided into two *Cities*, *ibid.*
Great *privileges* that the *Princes* of *Cochin* *have*, 1708. *The* *time* for *Ships* to *depart* from *Cochin*, *ibid.*
Cochinall *great* *store*, & the *price* thereof, 1414
Coco *Nuts* plentiful, 1643
Coco *Trees* and the *profits* thereof, 1643
They are *most* plentiful in the *Isle* of the *Maldives*, 1707
Coffa a *blacke* *kind* of *drinke* made of a *kind* of *pulse* like *Peas*, 1240
Coffa-House, *ibid.*
Coines of *divers* *sorts*, 773, 827, 828, 990. *Shets* of *silver* *Coine*, 828, 990. *A* *Coine* of *Silver* that *travels* the *Affair* for *values*, 901. *Strange* *Coines* in *money* in *Congo*, 989. *Clay* *Coine*, 1025. *The* *usual* *Coine* through all the *Kingdome* of *Prette* *Lanni*, 1043. *Salt* *Coine*, 1055. *A* *piece* of *Gold* *Coine* called *Amiruc*, paid yearly by all the *males* above *fiftene* *years* old in the

Kingdome of the *Imathies*, 1455. *Indian* *Coines*, 1471. *Mexican* *Coines*, 1756. *Pegu* *Coine*, 1739
Coia a *certaine* *fruit* as *bigge* as a *Pineapple*, which *lasts* *within* it *other* *fruits* like *Chibans*, where *are* *four* *several* *sorts* of *skins* of *reeds* and *carnation* *colour*: this *fruit* is *ingular* *good* against the *distastes* of the *Stomack* and *Liver*, &c. 1008, 1574
Colla: *mon* of *Benefices* by the *Pope*, his *prime* *help* to *get* *money*, 1255
Collicke a *speciall* *remedy* for it, 973, 1569
Colledge of *Maroco* the *reception* thereof, 776. *The* *flourish* *Colledges* of *Ez*, and the *rich* *Reverences* *belonging* *thereto*, 786
787. *The* *Colledges* of *Tez*, 787. *The* *Colledges* of *Teles*, 811, 812. *The* *flourish* *Colledges* of *Cairo*, 816
Colledges in *Malta*, 919
Collocia or the *Egyptian* *Reares*, 898
Collofies, 940
Column of *Constantine* with the *Inscriptions* thereof, 1284
Gom *Cite*, once *twice* as *bigge* as *Constantinople*, 1431
Combats *decide* *Centurie* *for*, 950
Com: *Haven*, 1135, 1136. *Speciall* *Observations* concerning *Com: Haven*, *ibid.*
Communions *how* *administred* among the *disciples*, 1024
Single *Communion* *must* *be*, 1087
Communion in *both* *kinds*, 1032
Twenty *thousand* *Communicants* at *one* *Church* in *Africa* at *one* *time*, 1060. *Babes* *receiving* the *Communion*, 1088
Congo a *Region* of *Africa* *described* 986, & seq. *The* *journey* by *Sea* from *Lybon* to the *Kingdome* of *Congo*, & of the *Ayre*, *Winds*, *Rains*, & *Temperature* thereof, 987, 988. *The* *current* of the *Kingdome* of *Congo*, the *borders* and *Chinies* thereof, the *bordering* *Nations*, and *remarkable* *revenues* thereof, 989, 990, & seq. *Wars* between *Congo* and *Angola*, 994. *The* *Kingdome* of *Congo* in the *middle* part the *cof* is *divided* from the *Equinodiali* towards the *Pole* *Arctique* 7. *degrees* and *two* *thirds*: so that it *stands* under the *Region* which *ancient* *Writers* thought to be *uninhabitable*, and *called* it *Terra*

Torrida 987. *The* *Northerne* *border* of *Congo*, 992. *The* *inhabitants* of *Congo* *their* *Mercandises*, *Circumcision*, *strange* and *beastly* *Customes*, *Admiration* and *Languages*, 993. *The* *Summe* *Coast* of *Congo*, 994. *Christian* *Religion* in *Congo*, 995
The *Tale* or *Isle* of the *King* of *Congo*, 990. *Of* *Congo*, *Sundis*, *Pango*, *Dette*, and *Pamba*, *Provinces* of *Congo*, 1003, & seq. *In* all the *Kingdome* of *Congo* no *man* *keeps* *anything* of his *owne* *whereof* he *was* *disposse*, or *leave* to his *heire*, but all in the *King*; 1004. *The* *formation* of the *royall* *Citie* of the *Kingdome* of *Congo*: *Of* *their* *first* *Conversion* & *warre* *thence* *arising* *between* the *King* *two* *Sonnes*, 1006, & seq. *The* *territory* of the *chiefest* *Citie* in all *Congo*, *containing* *in* *compass* *twenty* *miles*, about, 1006. *The* *Map* of the *Kingdome* of *Congo*, *ibid.*
The *King* of *Congo* *promised* to become a *Christian*, 1009. *How* *Baptized*, as *also* *the* *Sonne*, and *many* *Lords*, 1010, 1011. *Christian* *Churches* *built* in *Congo*, 1013. *Of* the *Court* of the *King* of *Congo*: *Of* the *disparrell* of *that* *people* *before* they became *Christians*, and *after*: *Of* *his* *Court*, 1018, 1019, & seq. *The* *Country* that *lay* *beyond* the *Kingdome* of *Congo* towards the *Caput* *Good* *hope*, 1021, & seq.
Conieters, *Diners*, & *Inglets*, 995
Consecration of the *Church* of *Madan* *Celacem*, 1089
Consecration in the *valter* *language* used by the *Abissins*, 1032
Constantians a *famous* *Cite* founded by the *Romans*, the *description* thereof, 815, 816, 1441
Constantinople *described*, 1283, 1283, 1284, 1285, 1286, & seq. 1284, 1285, & seq.
Constantinople *corruptly* called *Sambol*, 1419. *A* *discourse* of the *most* *notable* *things* of the *famous* *Cite* *Constantinople*, both in *antient* and *late* *time*, 1634, 1635, & seq. *The* *Spulchre*, *Charities*, *Obelisks*, *Pyramis*, *thousand* *Pillars*, *Seraglias*, *admiration* *Castles*, *Bathes*, *twenty* *five* *Gates*, and *other* *remarkable* *things* in *Constantinople*, 1677. *Contravention* *how* *decided* in the *Kingdome* of *Guinea*, 950
Cres

THE TABLE

Copes and Regiments of the Abas-
lites, 1032
Copper Mines, 778-973-992
Corall grass floor, 816. Red Co-
ral reefs, 1148
Certain great plants thereof, 1275
Corbanan the General of the King
of Arabia the huge desert, 1032
Countries as land lying to the South
Sea, called formerly Cossangia, a-
dorned with groves of Orange,
Limon, Pomegranet, Bee-hives,
Olives, figges, abundance of Flo-
wers, 1275-183
Cornish Citie now a fower, 127
Corroo Islands barren that no man
dwells in, 967
Cormagua Island the defertest
in the world, 1136
Corrie the great west and severest
thereof in four Countries, 758.
760-822-824
Course performed on bewitched years
without any failure or corrupti-
on, 779. Fourty five sorts of
Cortic growing in Longo, 985.
The Come of Congo, 1007
Cotegion of Chibler must be
taken care of, 931
Courtiers Transits to, and observa-
tions in Constanis isle, and other
places in the world thereto, and his
Journey thence to Aleppo, Da-
masco, and Jerusalem, 1811.
1812. &c. Major Thomas
Coyns Rongell, 1816. His O-
ration, 1817
Cottages remarkable, 829
Cotton Tree, 1317-1347. Cottons
and great quantities,
1279. To manner how it groweth,
and how long it will, Where
the best Cotton wood had, 1415.
An excellent large Map of Cot-
ton wood, 1687
Crabbe a great Province subject to
Disturbance by Niles thereof
the South, and inhabited by
many Nations, 1169
Cracoevaldes, 767. Cracel Con-
tinuall, and constant Cracelia,
1204
Count a very great Citie, 1416
Council of Claremont the oc-
casion thereof, 1189
Council of Lateran, 1274
Councils all rectified by the Ecce-
lesiastic Church, since that of Ephesus,
900
Countries in Africa given to the
English, 924
Cow-dung ferrell, 916
Crabs living on the Land, 956

Crabs whereof some devour date trees
and shall eat a white one of his mate,
1693. Hunger crabs, 1774
Creations of a strange form were
as huge as Dragons, being
wings like Dragons; with long
tapers, and long crests, and di-
versity of Teeth, two feet, of
their skin blue and green, feeding
upon Fleets, 903
Creobulus people, who will believe
anything that is told them, it
is an impossibility, 767. The im-
perfectness Creditless of Maho-
metans, 798-867
Cretan places of water, 1838
Creodolites, 843. 847. 848. 991.
1947-1915. The craft of this
Country him and yreus, feeding
on the roots of the earth, and
health, 847. Little Crab
flying into the Crocodiles mouth
to puke Formes from between
their teeth, 848
Crocodiles thrive full long, 923
Abundance of much dangerous
Crocodiles, 973
Crocodiles despoiled, killed, fed,
1547
Crocodile-Purgatory, ibid. A cro-
codile flowne, 1677
Crocodile guard, 1767
Crocodiles Chained, 1749
Crocs painted upon men cheeks,
and the palms of their hands,
813. Friers whether not wor-
ship the Crocks, 1009
Croft-superstition, 1203
Crofts in the Aire, 1274. Stories
of Crofts, 1235. The taking
of Crofts in the English
1232-1235. 1236. 1237. Maner
of searching the Crofts,
1236
Croffes crafted by Poppe exten-
sive, 1228. The Pope maintains
his Kingdoms by Croffes, when
hee was weak, 1229
Croft-preaching, 1266. Invention
of Crofts by Croffes, 1315
Crofts and Croffes much used by
the Armenians, 1315
Crowds flock'd, 966
Cruelles most execrable, 815.
866. 878. 881. 1065. 1066.
1086
Crusaders, 1242. 1255. 1226.
1227. The first mistaking of
Crusades, 1266. Long and
short Crusades by Croffes,
1867. Eight hundred thousand
Crusades in Silver employed
yearly by the Portugals in Chi-
na, 1741
Chrifall Mountains, 905. Javuti

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D

DAbuh, or Iseef, a Beast in his-
ness and shape resembling a
Wolfe, in legges and fesse like a
Man; will take the carriages of
men out of their Graves, and de-
vour them, otherwise an absurd &
filly creature, 847. The manner
how taken, *ibid.*
Dahali Kingdome, 1183
Dalliqua Point, 1125
Dalliqua Island described, 1126. It
is 25 leagues long, and twelve in
breadth, *ibid.* The K. of Dalliqua
a Moore, the Metropolitane Cite
called Dalliqua, *ibid.*
Damafcus 1143, 1148, 11483. The
pleasant situation thereof, 1147
Darmata Siege, & the taking thereof,
1125, 1127

Dante *a great Gite and King-*
doms *is called, bordering upon*
the Kingdoms of Prete Indica,
1111. it is a Country reported
to be one great store of Gold and
Christall; the King thereof is
called the King of the Gites,
1111. 1167. The entrance to
this Kingdom is difficult in respect
of the rough and high Rocks that
are by the River Nilus, through
which are made certain passages,
broken with the Pickaxe, and (like
with gates, and kept with many
Armes, &c. 1167. The Prince
thereof is called the King of
Danute, the principal city of
Christians, but some are of Gentiles,
ibid. The best Commodities to carry
to Danute for traffique is Ivory,
for which they give Gold Gyntils
quantum for quantum, 1167.
Danute is a Province of itself
in the Parts of Gald, and more pro-
fit in the adventure there in the
East or West Indies, 1173
Dnauo Part, 1143
Duncali Kingdom, or 1048, the
beasts thereof, and the
habited, 1182
Dunant; a way, which a man
may not pass without Daning
and leaving, whilst he will
into an Ayre, 810. Auillat
Dancing of the Tutkes, 1292
Dancing Comets, Affair, and
380, 845, 851
Dancing in Guinea, 939
Dande Kwar, 939
Dangali a Kingdom of the Moors
1110
Dangers escaped by the English,
892, 893
Daniels Tomb, 892
Daniels Tomb four fisted Beasts
(somehow lessible to Men, de-
scribed, 1007
Data Pronounce & the famous
King of Data, a description thereof, 82
Data a famous Towne in the King-
dome of Xoa, 1134
Dart Alekiska a flat land of
1113
Darts made Lucim-falsum as bar-
dent, 927. Other kind of Darts
947. Prymed Darts, 947
Dartles a kinde of Turkish Fire
1113
Dates plentiful, 772-816, 818
Dates the flowers proper to the
of, 821-898. The manner
growing, and the kindes made
of, 899
Daughter unnatural, appearing
before

THE TABLE

Duins <i>offenbar</i> by Fisher,	1211
Duys <i>Agneten</i> by 1328. King Da- vid's poetry,	1449
Days and Nights in Congo <i>his last masterpiece</i> ,	1498
Deal Sea <i>deformed</i> , 1805, 1336	
Death of Centaury Manwaring, 885. A Country in which no of any account dyeth, but another is killed for him,	90
Deeds an old and cold <i>Monstrous the definition itself</i> ,	780
Delectation <i>with meacures</i> ,	882-883
Delta <i>deformed</i> , 1377, The ruins of Apollo's Temple there to be seen,	ibid.
Delta a triangular Letter bearing the figure of that Letter,	897
Demio a Kingdom of Aethiopia in Africa, great	1370
Demio <i>Through in a huge Lake of Nilus</i> ,	ibid.
Dementers a certain tall and <i>pac- cent</i> Mountains in Africa; the definition thereof,	777
Deports and <i>Woods</i> in Africa, 962	
Deports of Sand, 861, Deports of Sand, 872, Honduras his M ^{ty} of the <i>frutiferous</i> Pergrina- tion in the Depts, 1378, Pre- sume for seed in the Depts, 1380	
1379. Plants and herbicides in Sina Deports,	1373
Deuts <i>concurring with</i> 960, <i>Deuts concurring with</i> , 960	
Deuts <i>Oracles</i> , 959. <i>Deutill</i> per- formances against the Deutill 931. Sacrifice to the Deutill, 944 a <i>Deutill-Deutill</i> , 1271, 1318.	
Legend of the Deutill <i>appearing in line</i> , and the Deutill <i>appearing in line</i> to the freshed, 1480	
Deutill Exequies,	1380
Deutill-Oracles a <i>Opinion</i> of the Deutill,	1380
Deutill <i>synonym</i> , 1358. <i>Deutill</i> <i>words Deutill familiarly converse</i> with the people,	160
Deutill <i>Metaphors</i> <i>great</i> , <i>Deutill deformed</i> ,	1724-1747
Deutill; Deutill; a <i>Melanch- word</i> used in the Expedition Jerusalem by Christian Princes	1190-11
Deutill a strange kind of Herbes that water <i>when</i> it is <i>drunk</i> , drinks, <i>Deutill</i> a man <i>is</i> <i>drunk</i> he were not of the Deutill,	17

Diamanta where found, 1742
Diogenes *Prematorius*, 1743
Diocletian *Pont.*, 1133
Diocletian's Island, 1134
Diocletian *Patriarch of Alexandria*
the opinion of the Abalines con-
cerning him, 1176
Discotheens ancient and moderne
compared, 1673. 1674. v. 11
much discovered in antiquity,
1673
Discovery were unto the Trochæ
of Capitoine, 1675. The first
Discoveries of America, 1676.
The great Discovery of John
Cabota and the English, 1677
Discoveries by the Spanish and
Portugall in the East, and 1678
Discoveries in the South Sea from
America to the Philipina's,
1696
Dispensation the first ground and
reason thereof, 1256. Populatio
in his theory, 1257
Dissims Digamy among the Turkes,
1294
Distinction or Sonthifying, 795-796.
1553. 1556. Three sorts of Dis-
tinctors = Ecce, 798
Distinction and South-fying pre-
scribed by the Council of Malines,
1797. Ceremonies of Distinction,
802
Distinction of Birds, 997
Divorcements in Africa, 938
Doarfo an African Towne of
one thousand Christian Houses,
1071
Dogge, Canis domesticus, 1072
Dogges feet, 906. The Dogge
through Egypt v. naturally were
slapped, but especially by the
Nepopolites, 911
Dogges, eaten, and drunk to
killing the Scythians, Hagen, 954-
955. Many Dogs used as com-
mon harky at act. 983. Its nooken
Clappers being about its necken
when they are flunted, and so
followed by the raising of the ap-
pers, 984
Doggedly field, 988-989.
Dog Latin taken from, 1194. The
great Turk Dogges name and
keeping them, 1614
Dogzins or Druthens, people of na-
tive origin or Sett, wild, Imbecile
to no Government, nor law, or
through their insolence, the Fa-
thers of their children, daughter,
1447. Their wicked opinion con-
cerning,

THE TABLE.

crossing the souls of man after death, 1443

Dolorway, whereby whicher Saman was led to his Passion, 1334

Dolphin Port, 1614

Do Duart de Meneses the Viceroy, his traitor of the Portugal India, containing the Lameis, Calimata, Resentment, Especter, and other matters remarkable therein, 1508. & 1614

Doroo Bay, a description thereof, 1133

Doues darkening the Sun, 1041

Church-Doues, 1049. Stochastic Doues of the Progenie of the Doue which spake in Mahumets ears, 1489

Doues that carry Letters from Alexandria to Cairo, 1616

Dradate Coast described, 1132

Mountains of Sand near it, ibid.

Dragons their description, & where found, 848. 959. African writers affirm, that the male Eagle oftentimes ingendering with a female Dragon, 848.

From Dragons, 1433

Drinkets very delicate, made of all kinds of fruits, 835. The abundance of some Beasts from Drink, 845. 848. Greedy Drinkers, 927. 936. Strange fashions of Drinking, 936

Drinking-rises, 1067

Dromedaries, 845. 914. 1643. The wild Arabs ride on Dromedaries, 914

Drugges of all sorts which are had in the Indies, 1775. 1776. 1783.

Drunkennesse punished with death, 809. 1828. The Drunkennesse and greedinesse in some parts of Africa, 933

Druvians, vid. Dogzjin.

Dub a Beeli resembling in shape a Bezel, & it drinks no water at all, & of human pores are in to the mouth thereof, in perfectly dyeth, 848. Meaning here flane three days together, and then put to the fire, it flaves to itself a grave, &c. ibid.

Duroyens a fruit of Malacca described, 1779

Dutch Renegades, 862

Ditch Knights and their Origin, 1369

Duros, vid. Dextroa.

Dye of the Noblemen of Ethiopia, 1063

E

Eagles, described, 849. Strange Narrations concerning the Eagle, 849

Earth of divers colours, good to eat withal, 1694

Earth of Egypt near the River Nilus, a pretty observation concerning the weighing thereof, 807

Earth having two parts of Gold & of Earth, 1169

Earth-quakes, 1208. 1215. 1448

Easter Rites observed by certain Monks, 1028

Easter Eve, and Easter Day Rites used in Ethiopia, 1097

Edite hole which is to be knotted from Elecan at the Lords Sepulchre in Jerusalem, 1206

Eastern Prince, English Commerce formerly with them, 1271. 1273. & 1731

Eating, a strange manner thereof, 758. Greedy eaters and drinkers, 927. 936

Eden Land the description thereof, 1433

Edella the siege and taking thereof, 1132. Hags-lancers of Edil-sean, ibid.

Eden Land, 1443

Elges strangely hatched, 875. 906

Elmiticus Gulf described, 1140

Elmth a certain wild Beast so called, 813

Elms, vid. Toro.

Elcaned certain men in Africa so called, who supposing to find treasure under the foundations of old Houses, die perpetually thereof and delude, 799

Elephants, the nature of them, and where plenty, 844. 932. 931. 954. 994. 1473. 1555. 1738. The manner of taking Elephants in Ethiopia & elsewhere, 844. 954

Elephants as beasts, 923

Elephants teeth and taylor bought very cheap, 971

Elephants flesh greatly esteemed, 981. Twenty thousand Elephants slain together at a time, 983

Elephants whether they shed their teeth, ibid. An Elephants foot found in a bread, 999. The Elephant tinneth an hundred & fifty years, ibid. Elephants taylor too precious, 1000. The manner of the Elephants feeding, his want of knees a fable, the Elephant,

the Elephants skin, their nature and the manner of taking them, 1000. 1001. An Elephants tooth of two hundred pound weight, 1000

Elephants in green Herd, 1000

Elephants their justness, gratitude, ferocity, 1472. From white Elephants, 1714. 1738. An excellent device to hunt and take wild Elephants, 1714. 1738

An excellent perfume of Elephants, 1715

Elephants pity or loyalty, 1739. The king of the white Elephants, 1738

Elevation of the Host not used by the Abissines, 1032

Elgamuba, 780

Elasbus House, 1328

Elcodyre Tree described, 985. Is yielded offering for water to thousands: one tree holds forty tons of water, ibid.

Elmante Island how situated, 1134

El Mahdia, a City founded upon the Mediterranean Sea, the description thereof, 810

Emas the description thereof, 1219

How situated from Jerusalem, 1317

Embalming of the dead, 1459

Embasages of Prete Ianni with whom reverence retained by the Lords of his Kingdom, 1043

Strange Embassages, 1542

Emerald found as big as the palm of a mans hand, 1690

Emys of Sion, 1330

Empylange certain Beasts of Ethiopia, which are like Oxen, cam byngles and shape like Oxen, 1000

Empires ill gotten are seldom of long continuance, 869

Emerals where found, 827

Engoco a strange kind of Monster, 982

Egeray a tree that beareth a Fruit as big as a Pomegranate, & hath a flame in it, prefent service for the Wind Colic, 973

Engins for the conveyance of water, 801

English Nation belov'd in ferocious part, 853

English Gunners sent for into Barbary, 1827

English valour, 867. 868. 888. 895

English youths a great number compelled to serve Turkey, 889. 890. Miserable tortures inflicted on the English by Persia, 890. 891. State of the English, 890

English

English Renegades, 896

English Adis, 1224. 1227

Englishmen in threefold respect Notary, 1245

English Commerce formerly with Eastern Princes, 1371. 172. & 1614

Englishmen murdered by Friers, 1321.

English Embassadors to the Great Turk, 1338

Sen Japs their first visiting the Metamorphic Sea, 1536. Two English sea-men slain Turkey, 1579

English Sea-fights, Portugal, 1788

Engoye the first Province of Longo described, 979. The Customs there observed by the King and people, 980. 981

Enous people, 961

Enuff from Heaven, 1224

Epiphany on the Tomb of Jacob Almonar the Saracencal Emperor, under whose Reign Moors was subdued to the Spanes written by Mahomet Algazel a learned Arabian, and grown in the four times of his sumptuous Monument, 1810

Ereco taken by the Turkes, 1179

Elay Javon in sunder by the commandment of Minafies his Grandfather by the Mother, 1322

Elcholl Grapes, 1635

Elfridge Hen the manner how first layeth her Eggs, 1616

Ethiopia, vid. Ethiopia.

Ethnic Religion, 941. 942. 943

Ethnic Sabbath and Profits, 941

Their Gods and opinion of the souls departed, 943. Their Penology, Hissing, Marrow, Penology, &c. 943. 1712

Eumenes of the Turkes, 1299. The place where Philip baptised the Eunuch, 1320. The education & employment of the Turkes Eunuchs, 1597. 1698

Euphorbia described, and where found, 850

Euphrates described, 1432. 1437. The Cause whence the River Euphrates, and the places thereon, 1722. 1723

Europan excellence, 1533

Europan Errors, 1177

Excommunications and Curies, 172

Excommunicating of Grahoppers, and Locusts, 1347. Force of Excommunication, against con-

THE TABLE.

tracts, 1569

Executions very cruel, 779. 951. 1200. 1432. An horrible kind of Execution, 840. 951

Execution of a Cow, 959

Exciting of Locusts, 1047

Exciting of the Seas and winds, 1178

Extortion severely punished, 1399

Extreme-Vulcher resisted by the Abissines, 1040

Eyes found deaving, 765

F

Accardine his courage, 1331. his wisdom, subtilty & strength, 1331. 1332

Faith of Papist, built on no Scripture, but regulations, 1219

Falk Cape, 1021

Famine following war, 866

Farate River described, 1134

Fasting the manner thereof in Alexandria, 900. The several Fasts & manner of fasting in the City of Cairo, 992. The Abissine Fast, 1034. In whose Fast no eating till Sun be down, ibid. A Fast from Trinity Sunday till Christmase, ibid. Fast of Ninewe, ibid. Several Fasting and Abstinence used in the Country of Prete Ianni, 1094. 1095. 1097. Several Fasting, 1668. 1763. 1764

Fatnetic to women accounted a special excellency, 899

Fearfulness, 858

Fears, 839. 903. 905. 949. 950. 1293

Fees not to be given to any Officer by Mahumet law, 793

Field-work necessary, and in the same Field Harvest in Seed-time, 1056

Ferate River described, 1124

Fernando Poo River, and Land, 987

Ferate-Cans Treason, 1396. 1397

His hangings and the Kings graces flock to him, 1395

Fethwall River observed in Africa, 1617

Fire-worked, 761. A case or fire that perpetually catcheth by itself, 807

Fire-workes, 884

Fires for fires of Beasts, 1042. 1048

Fire from Heaven, 1316

Fire-kindled by rubbing pieces of wood one against another, 1655

Fire-works, and much feared by certain people, 1689

Fishes flying, 877

Fishes Royal, 591. Hog-fish, ibid.

Flaccardine his courage, 1331. his wisdom, subtilty & strength, 1331. 1332

Faith of Papist, built on no Scripture, but regulations, 1219

Falk Cape, 1021

Famine following war, 866

Farate River described, 1134

Fasting the manner thereof in Alexandria, 900. The several Fasts & manner of fasting in the City of Cairo, 992. The Abissine Fast, 1034. In whose Fast no eating till Sun be down, ibid. A Fast from Trinity Sunday till Christmase, ibid. Fast of Ninewe, ibid. Several Fasting and Abstinence used in the Country of Prete Ianni, 1094. 1095. 1097. Several Fasting, 1668. 1763. 1764

Fatnetic to women accounted a special excellency, 899

Fearfulness, 858

Fears, 839. 903. 905. 949. 950. 1293

Fees not to be given to any Officer by Mahumet law, 793

Field-work necessary, and in the same Field Harvest in Seed-time, 1056

Ferate River described, 1124

Fernando Poo River, and Land, 987

Ferate-Cans Treason, 1396. 1397

His hangings and the Kings graces flock to him, 1395

Fethwall River observed in Africa, 1617

Fire-worked, 761. A case or fire that perpetually catcheth by itself, 807

Fire-workes, 884

Fires for fires of Beasts, 1042. 1048

Fire from Heaven, 1316

Fire-kindled by rubbing pieces of wood one against another, 1655

Fire-works, and much feared by certain people, 1689

Fishes flying, 877

Fishes Royal, 591. Hog-fish, ibid.

THE TABLE

A strange kind of flying word
Matters *goss*, The fish of the Rocks,
990. Canning fishes, 1023. A
fish which laid amongst dense
filices, if it stirre it selfe,
maketh little clouds that re-
semble those as if they were
alone, 1183. Other Rarities of
this sort, Women fishes, 1546.
Other Strange fishes, 1546; 1547.
Fishes, 1568. *Others*, 1568.
Fish & flying, 1660. *Misform*
fishes, 1774.

Fitch his Voyage to Ormuz, and
to Goa in the East India,
to Cambaja, Ganges, Bengala;
to Brocols, and Chondrie; to Pegu,
to Limahne in the Kingdom of
Siam, and backe to Pegu, from
Zencene to Malacca, Zilan, Co-
chin, and the Gulf of the East
India, 1730. 1731. 73 &c.

Flatteries Emitters, 1168.
Flye plentifull, 896.
Flexa bound as Chains, 840.
Flea-blaze, 1759.
Flee of flies consisting of eighteen
fayle joint from England to Ar-
gentine, under the command of Sir
Robert Mansel, 881. & seq.

Flesh little or more, 881.
Countess, 898. The manner of
dying of this flye, 979. People
that once enjoy raw flye, 1007.

Fluxes, a present treatise of, 924.
Fluxes, never so scarce. Contrary, 822
burning Flyes, 956. Great burn-
ing Flyes, 1068. Shining Flyes,
1338. Transforme Flyes, 1471
Strange kind of Flyes, and of
their structure, 1545. Living
Flyes, 1775.

Fokers men of good life who are
only given to Foces, 847. There-
abouts of Foces in Barbantia,
861. These great bestialities
good example, a manner of living
of, 871-873.

Foolcs foolishly admired, 902.
Formes of Jet Prayer, 2336.
Fortunes of the world for one
Hannas, Misfortune, and Azza-
weraceff, 141:
Forts of the Gigges, or the manner
of their fortifying, 790.
Fortune-tellers, 796.
Forty degrees of excremental bone,
a story of cold, 764.

Foundines foeld, that is a man-
ner of death therein, he is in dan-
ger of dying the same way, 1168.
Fowles of the desert, 1168.
Fowles (so fierce) that they murther
one another,

<i>Hyades like a Cloud,</i>	1160
<i>Foxes great force,</i>	1001
Francos Pyrad de Luall, his <i>Yog</i>	
<i>age to the East Indies (an Eng-</i>	
<i>lishman being Pilot)</i> and especially	
<i>his observations of the Mal-</i>	
<i>dives, where he is supposed to</i>	
<i>have lived years,</i> 1646, 1647, 8	1646
Frankes, all Europeans, 8	1646
<i>in the East, 1070. Weekdays</i>	
<i>the Frankes at Jerusalem,</i> 106	
<i>Palgrave yearly of Frankes a</i>	
<i>Esq[ui]r at Jerusalem,</i> 121	
Frankincense Tree, 149	
Frankincense <i>growth in Arabia</i>	
<i>it is the Gumme that flows out</i>	
<i>of the bodies of trees,</i> 178	
French <i>Dijesse,</i> and the <i>causes</i>	
<i>thereof,</i> 766. <i>Why the French</i>	
<i>meant the French to be brought</i>	
<i>into Africa 766. Egypt</i>	
<i>the most mofified with it,</i> 8	
<i>Country under Heaven,</i> 833	
<i>Medicines for the French Peo-</i>	
<i>ple,</i> 991	
French perfidies, 122	
French <i>Chastity & Noble Franchise</i>	
<i>man, 1361. Honduras his Map</i>	
France, 1369	
Fricanses, 103	
Friers <i>forced or branded on the</i>	
<i>with an hot Iron, 750. Barga-</i>	
<i>ried Friers in imitation of Moses</i>	
<i>1034. Abissinie Friers their man-</i>	
<i>ner of living, 1035. They came</i>	
<i>self,</i> 1036. <i>Abundance of Friers</i>	
<i>1043. An holy Frier in the Ad-</i>	
<i>masonry of Alleluia, 1052. A</i>	
<i>Friers in Aethiopia are 1053</i>	
<i>the Friers of Saint Anthony, 1053</i>	
<i>Friers which will not be</i>	
<i>Crossed, 1186. Tethou Friers,</i>	
<i>1186. Friers they, 1186. Orders of</i>	
<i>Friers when first erected,</i> 126	
Friers <i>numbers, and numbers, with</i>	
<i>Matthew Paris (inacutes) against</i>	
<i>them,</i> 1261	
Friers Carmelites, 1232	
Frier <i>Meric-wanger, 1349. A</i>	
<i>rebel and Frier,</i> 803	
Friers <i>trachery,</i> 803	
Frogs of <i>three colours,</i> 80	
Fruits which breed <i>Weney and</i>	
<i>Weney Disease, 324. Variety</i>	
<i>most excellent Fruits, 904. A</i>	
<i>Fruit good for the Collicke,</i> 904	
<i>A Fruit good for the stomach,</i>	
<i>and for the Liver most admi- 904</i>	
<i>985. A most fruitful Country,</i>	
<i>1059. 1059. 1066</i>	
Fruitful <i>Dallies</i> being <i>the</i>	
<i>Signify of Venice,</i> 175, 17	
Fucipals, and <i>Fuceney, 823, 8</i>	

Africa, 795, 742, 961, 977
King's Funeral, 962, *The Aba-*
since their manner of Burial
 1040, *The Turks Funeral*, 1040
 1299, 1300, *The Jews Funeral*
 1299, 1301, *Loranga Funeral*
 1553-1560, *Peguan Funeral*
 1724
 Funerals by burning, 1734-1744
 Fuxaa *Day* the description of, 1133

G

G Abom *Island* described, 967
The famous River of Ga-
bom, 968, *The rites and custom*
 of the Gaboms, 969, *The crue-*
lty of the Gaboms, 970
Gadonah's Niece, *some legends*
from Ciall, 1133
 Gaffies certain *Gente* people
 very *Jaung*, their *Abode*, 967
 1170
Gagas or Giagas described, 970
 The *Gigas* are the greatest
Man-eaters in the *World*, *but*
Their Wars, *overrunning Coun-*
tries, *their rites and manner of life*
etc., 971-979, 977, *The*
Giga, 977, *The Gigas deliver*
all their children, *being driven*
quicker, 977, *The Lagges or Giga-*
gas are the most dreadful and
Devilish people on the World
 1020
 Gago or Gageo, *The description*
of the Kingdom and of their
of Baga, 872, *The Moores trading*
to the Gageo, 870
 Gale a *Jaung* Nation of the *Car-*
ices, *hegemony of Damlu*, *at*
chun-gar-poor, 1185, *Mitche-*
of the Galle, 1186-1188
 Galata *Cit* described, 1280
 Galgad, *some names called* *Gid-*
 1444
 Gallinag *Rocks*, *the* *eye* *thereof*
 1133
 Gall trees, *some that like an Oak*
but lighter and more crooked, 142
 Galls growing upon *Tamaris*, 909
 Gambra, 927, *Master Richard*
Jobbons Voyage to *Gambra*, *its*
raines and Land-fishes, *the can-*
time and of their contem-
the bea- *fish* *and fowls of the*
River; *the Portugals*, *Mann-*
goes, *and Rubies*, *Manufactures*
 1507, 1508, 1560-1770-1731
 Gamu a *Land-fish* of the *Gentilis*
as big as a King-fish, 1111
 Ganges *famous River*, 1463-1371

•

G Abom Iland described, 68
The famous River of, 68
 Gabor, 968. *Therites and creatures*
 of the Gabor, 969. *The cruet*
 of the Gabor, 970
 Gadenauli Noke, *four* legu
 from Giall, 1133
 Gaffites certain Gentle people
 very *Janago*, *their* abode, 1170
 1170
 Gages or Gagos *differ*ent
 The Gigos are the
Man-eaters in the World, 1171
 Their *Ways*, *surrounding* Con-
 tract, *their* *rites* and *manner* of life
 &c. 975. 976. 977. The great
 Giga, 978. The Gigos *devour* the
 flesh, *they* *eat*, *burying* their
 goss, 977. The Gagos *eat* the
 goss are the most *devillish* and
 Devilish people on the world, 1020
 1020
 Gigo or Gago, the *Definition*
 the Kingdom and *Town* thereof
 of, 820. 872. The *Moors* *travell*
 thither for Gold Ore, 873
 Gale a *Janago* name of the
 figs, *legu* of *Dumali*, *and* *un-*
guilper *gort*, 1185. *Mischif*
 of the Gale, 1186. 1187
 Galata *Crit* described, 1280
 Gulgad, *sometimes* *called* *Galed*
 1144
 Galingall Rootes, *the* *effect* thereof
 90
 Gall *travels*, *how* *fast* *the* *one* *Over-*
comes *the* *other*, 1020
 Gall *grows* *upon* *Tamatia*, 90
 Gambra, 977. *Master* *Richard*
Jobtons *Ways* *to* *Gambra*, *the*
names *and* *Land* *lands*, *the* *can-*
time *of* *their* *contagion*
the *beasts*, *fish* *and* *fowls* *of*
the *River*, *the* *Portugals*, *Mandingo*
goss, *and* *Rubbies* *there* *of*
 1067. 1068. 1069. 1070. 1071
 Gamu a *Land* *of* the *Gentiles*
 as *bigge* as a *King* *dom*, 1111
 Gades *famous* *River*, 1463. 1471

THE TABLE

17.717. Ganges water lighter
 than ether, 1709. Ganges River,
 1714. Pilgrimage to Ganges,
 1734. Goldene Ganges, 1735
*The breadth of Ganges in time
 of rains beyond 600 miles,*
 1738. Ganges in summer
 1739. *Landing of the Góndes,*
 1740. *Saint Province of Defeat*
in Iberia, 809.
 Gange Islands, 1674
 Giaprazo Bulbi his *Exposure to Pecu-*
niary and Observations there gathered
out of his own Italian Relations,
 1721-1723. & seq.
 Gate of Sindh, 1453
 Gate destroyed, 1453
 Ghehoze Jans by conflagration, compe-
 rendat Barby, Numidio, Ji-
 gyeps and Syria, 735. *Hec built*
the famous City of Cairo, other-
wise called Alcaira, 753-753
 Gemma a great and faire River,
 which falleth into Nile, and
 abundance with it, 1659
 General of the Madagagga, 1689
 Genoa the defection from the
 Spaniards thereof, 827-828. Captives of
 Genoway, 886
 Gentiles their *Sects, Opinions,*
Rites, Customs, and Observa-
tions of Religion, State and Sta-
ments thereof, 1478-1479-1480
 Gentilia their Landings, no Rite
 admitted, The King of Dem-
 deris called, The King of the
 Gentiles, 1111. Elyph & fower
 Sects of the Gentiles, 1478. A
 Ceremony of the Gentiles whither
 they are dead, 1712
 Gentlemen of Guinea their Creas-
 tions, Ambition, Princeship,
 Prodiges, Dancoes, &c. 958-959
 Gerbi their *Sect and Govern-*
 ment, Their place of Joying
 themselves, they are pure and
 chaste, 1321
 Gerbi an Island of Africa abounding
 exceedingly with Dates, Pine-
 Apples, Olives, and other fruits, 828
 Gettemlam Village, yet fruitful
 Olives, 1522
 Gizazet Eddeheb, or the Obelisk,
 831
 Ghinea or Ghenea Kingdom, the
 description thereof, 872. The natu-
 ral Commodities of IGhinea,
 873-878
 Gichuas what manner of people they
 are: their conditions and weapons
 1015. Their Joyning the Province
 of Batra; ihow comming to the
 Royal Cate of Congo, their Pri-
 ces and valuing one another

[illegible]

Sandy Gold, 872. A Country
who's honey are all covered with
Gold; & where Iron is far more
ellected than Gold, 904. Subtil-
ties in satisfying of Gold, 903.
Gold, how efferaged in Guinea,
962. A River brought forth
Gold, in the South of Bahia
de la Nueva, 976. Stone of Gold,
Mazarin, 1021. The Empire of
Monomotapa full of Gold,
Myer, 1022. Seeking of Gold
after Ruines, 1031.

Gold of Damette, 1131. 1168. 1178.
The manner of obtaining Gold
from the Mountains, 1179.

Gold of Guiana, 1184. & 1170. In
considerable quantity of Gold, 1169.
Gold accompanied with byrning
Ants, & deadly Snakes, 1167.
A Golden silferring Monotoma,
and Gold Stones, 1170. Where it
may profit to adventure for Gold,
1173. The most and best Gold
found, 1174.

Gold Mines of Ganges, and how found
1735. Imita-Gold, v. 1734.

Golden Gate, through which Christ
passed, 1735. Christ in triumph,
as before a Conqueror, 1732.

Guinea a new method of Traffick
there, & how the Portuguese
managed it, 1736.

Good-fellowship, 236. Abstinence
Good-fellowship, 118
Good-fellowship wonder, 90
Good-friendness Fable, 105
Good-finderays penance in purifi-
cation used in Ethiopia, 109
Good-livings Cereus used in
Iberitulan, 109
Gougues a Native very much
esteemed, 133

Gorgeous Kingdoms desired, 106
The people thereof great Riches
revere; the Country both Gold,
Silver, & Gems, 106
Store of Cinis, Sardinia, Black
wood and Amber, 116

Grendius Mons, where no Natives
Are killed, 1426. 1414.

Gorgons a Region, of the Alps
very large & fertile, 118
Gorgan a kind of fur growing
under the Land of the Negro's like unto
a Cheviat, 116

Gz a most famous Part in the Re-
gion of the Hie hung upon the W
part of Africa, 76

Grand a Kingdom, v. 116
Streight of Malacca, &c. The
meeting of the Moors into India,
nada, 80

Granates of Joseph where he
held Court in the year of his

THE TABLE.

ty against the succeeding Egyptian Fa-
mone, 913
Grapes of marionette bygone, 719
Grapes without grapes, 1493
Grasshoppers communicated, 1047
Grasshoppers faced with Holy wa-
ter, 1186
Grasshoppers coming in an an-
tise mule from the parts of
Arabia into Jerusalem and de-
stroying their Corn, 1208
Grass (some by hand, 1378
Greek Church the Rites and Ce-
rimonies thereof, 900
Greek Mothers Brides to their
Daughters, 916
Greek Churches under the Signi-
ty of Venice, 1286
Greeks, 1282. The Customs of
the Greeks; their drinking,
women, Language, Patriarch,
Monks, Funeral lamentations,
Forbidding of Bigamy and dete-
sting Trisomy, &c. 1301-1304
1305
Greek Emperors Palace, wealth,
and customs, 1442
Greek Calotors or Naves, 1674
Greeks taken Captives, 1840. The
pride of Greekish Whores, ibid.
Greek Monks described, 1843
Greene - Adansayne a description
thereof, 779
Grey-hound greatly esteemed, 1551
Griffons; which are fowles so large
that they kill the Buffe, and carry
down to their claws, as an Eagle
carries a Rabbit, 1188
Grot where it is said Saint Paul lay
when he suffered shipwreck, 918
Ground paved with mens skulls,
1551
Gunka a small Kingdom in the
land of the Negro's a description
thereof, 827
Guallia a Towne of Mount Za-
har, 804
Guatall almost in shape resembling
a Leopard, but bigger, and hath
a person both in the head and tail,
which two parts cut off, the Ara-
bians eat it, 828
Guardado Cape described, 1005
Guaules when first created, 1260
Guinea a Golden Kingdom, a de-
scription and Historical declara-
tion thereof; showing their be-
liefs, opinions, trafficking, barter-
ing, and manner of speech; to-
gether with the situation of the coun-
try, Townes, Castles, and hou-
ses of the same, with their persons
and proportions, Haunts & Ri-
vers, as they are now found out &

discovered, 926-927-928. & seq.
What cause the ships hold which go
to the gold coast of Guinea, 926
Trading in Guinea & what wares
are fit for those parts, 937-938
Their knowledge in English wares,
& tralliers, 939. Their mar-
kets, & Measures, weights, and
Fines, 940. Their House, Townes,
Country, wayes, Rivers, Armes,
State of their Kings, Indgements,
Lawes, Justice, Theft, Frowns,
Oaths, and other Rites, 944-945
& seq. Their Summer and Win-
ter, manner of tiling and sowing
the Land, & their Corn, Kents,
Runes, Beasts, & beating Fowles,
Trees, and Fruits, 951-952. &
their Gentlemen, Dan-
cers, Sports, Diseases, Cures,
Visitations, Mourning, Fune-
rals, and of their Gold, 958-959.
960. & seq. The passage from the
Golden Coast of Guinea to the
kingdoms of Benin, 965. Calmes
on the Coast of Guinea, 970.
Hondius his Map of Guinea,
1558. & seq. description of Gu-
inea, 1559. The Country of Gu-
inea let out to lease, 1675. New
Guinea, 1697
Gumpowder made, 1880
Guzuzates, 1763
Guzuzals a populous Region the
coninual warres therein, 778

H

H Adeschia a famous Towne in
the Province of Hea, 769.
The sucking thereof by the Por-
tugals, 770
Haire long contemptible, 1349.
Long beards honourable, ibid.
Hares, Ceremonies, 1651
Hanchita Mountains a description
thereof, 773
Hares strangely hunted and taken,
955
Harvetts Hue in a year, 904. A field
swee every month, and in the
same field Harvetts in Seed-time,
1059
Havett and Seed-time all the year,
1959
Harts how hunted and taken, 955
Hawkes of Africa, 849
Hea one of the Promoters of Marooc,
the description and situation there-
of, 769. The Inhabitants their ri-
ches, food, attire, houses, & other
heads. Cities, Townes, Temples,
Hospitals, &c. 769-770-771
Hend-ache, a Medicine for the

same, 992
Hearbe from which the Snake is
killed, 1169
Hearbes strange and admirable,
1781-1782
Heate very extraordinary, 1216
Hebron described, 1308-1446
Hebron Synagogue, 1635
Hedge withereth Cater, 1106
Heires there are none, without in-
heritance in Guinea, 962
Heli Cities where the travellers rested
after they had passed the Red
Sea, 1208
Hell month, 1437
Hellepont why is called the bounds
and description thereof, 1581
Henry the Second King of England
his penance, 1217. He is elected
King of Jerusalem, 1217-1218
Hermites great store upon Mount
Iron, 772. & seq. Hermites brau-
ely attended, 777. Store of Reli-
gious Hermites, and their man-
ner of living, 779. The reputation
of Hermites in Barbary, 861
& seq. A famous Hermit of Bar-
bary, 812
Hermites of Ethiopia, 1096
Hermot Mountains, 1443
Hernia, or the Disease called bur-
sing, or the vapour common a-
mongst the Egyptians, 766
Hides plentiful, 896
Hironglyphics, 1010
Hil-cold of the chiefs Tribes of the
Arabians inhabiting Africa, 754
755
Hills of the Swene, 995. High Hills,
1048
Hippo an ancient town where Sane
Augustine was once Bishop, a de-
scription thereof, 816-817
Hippopotamus, or the River Horse,
described, 984. Great furs of
them where found, ibid.
Hipshan, now the chief City of
Persia, 1415. It is the great store
of Amil, maketh the greatest flow
of Muskivels, and hath the best
Cotton of any place, ibid. The de-
scription of Hipshan, 1412-1413
Hikages very pitifull and lamenta-
ble, 878
Hogges flesh in Mombambique, it is
as dainty as Hen flesh, and they use
their sick men Hogges flesh to
eat instead of Hennes flesh, 955
Heards of wild Hogges, 1048
Hogges which beside the terrib which
they have in their mouths, have
other two growing out of their
snouts, and as many behind their
ears of a large span and a bulfe

in

THE TABLE.

in length, 1693
Holy Land the Map & description
thereof, 1204-1205-1206-1207-
1247. & seq. A supplication of
Holy Land story gleaned out of
the large history of William Arch-
bishop of Tyrus, 1210-1211. & seq.
Holy Land taken by Choroims,
1257. A description of the Holy
Land in all English Rime, 1238.
The Holy Land surveyed by Ben-
jamin Tudelensis a Jew, 1447.
Superstitions advanced in and by the
Holy Land Expeditioners, and the
Christians Christianity in those
parts worse than other, 1269. The
whole Holy Land Country, Cities,
Judeans, & holy places, & me-
morables large there described,
1306-1307-1308
Holy-water, & holy Bread, 1823
The pretended effects of Holy-wa-
ter, 1186
Holy Ornaments, 1633
Homers Odysses & Iliads written
in the inward skins of a Dragon,
1286. Homers Sepulchre, 1812
Hony great plenty thereof, 770-779
White Hony, 779. Hony like wine
Sops, 834. Honeycomb of Gold, 1055
Horse-vels, 1038
Horses of Barbary, 759-845. Hoes-
les that will climb like Cats over
fence & craggy Mountains, 769
Horses with Camels Adley, 846
914. Wild Horses, ibid. Running
of Horses, 884. An excellent breed
of Horses in Egypt, 1037. Horse
fleeters, 811-840-846. Crowned
Horses, 1098. Nimble Horses
1159. The Perlian Horses very
good, 1433. A very good sale for
Horses, 1704
Hospitals of Jerusalem their ori-
gin, &c. 1269-1445
Hospitality of the African Nations,
758-769-825
Hospitals in Africa for the enter-
tainment of Pilgrims, & strangers,
769-770-836-916. The rich Hospi-
tals in Fez, and the large re-
venues belonging thereto, 787.
The Beauty Hospital of Cairo, 836
Some Johns Hospital in Malta,
comfortable both for lame & sick,
919. Raw Hospital, 2332. Hospi-
tals for beasts, 1736
Hot-houses, 788
Houses under the ground, 1051. Hou-
ses borne on Camels backs, 1484
Houses made of Canvas, and covered
with the leaves of trees, 1714-
1737. Ladder-houses, 1737
Housewifery of the African wo-

men, 933
Hungary, the Map and description
thereof, 1335
Hungers very strange for a com-
mon, 916
Husbandmen as good Soldiers,
1100
Hydra the description and de-
scription thereof, 848
I
I Asas an Indian Druggs dealer,
1775
Isabok River, 1428
Isacals beasts like unto Foxes, 1329
1575
Jacobites, certain Christians so cal-
led, 824. Their original, progress,
& place of abode, 1269
Jacobs field, 1310. Jacobus-Ridge,
1349. Jacobs Well, where our Sa-
viour Christ asked water of the
woman of Samaria, 1352-1635
Iacynthos where found, & the be-
nefs of age, 1008
Iagges vid. Gages.
Iambas an Island among the Iauas
from whence come Diamonds, and
where a Gold, 1742
Iambos an Indian fruit in Druggs
described, 1776
Iambus, 986
Ianeiro River, 971
Ianicula, an Angle of the City of
Constantinople so called, 1284
Ianzaries, 1288
Ianzaries reunited Christians, 1090
Ianzaries are Soldiers, 1336
Ianzaries many, 1371-1372. De-
generate Ianzaries, 1373. Inse-
parables of Ianzaries in those times
of Mahomet Father to the Mus-
lims, 1380
Ianzaries wagers, 7843
Iapan the first Discoverer thereof,
1695. The state of Christianity in
Iapan, 1697. Iapanian war, 1695
Iapanian Revenue, 1696. A letter
teaching Iapan, with the govern-
ment, Affairs, and later Occur-
rences there, 1696. & seq. Iapanian
Rites, Ceremonies, Executions, Names,
Letters, English, Faith, &c. 1702-
1703. What Commodities the Portugals
carry to Iapan, and what they bring
back, 1741
Ialper Mountains, 1008
Iauas Islands discovered and descri-
bed, 1683
Ibn Abi Malah a most exact
Chronicler of Africa, 777
Ibn Rachun an African Historian,
752-753
Iche the second Prelate of Ethio-
pia, & next to the Patriarch, 1069
cc

Ichmir the most ancient City in all
Egypt, a description thereof, 843
Idolatrie; the Perlian Law against
it, 1232. People of idoll worship,
1270
Idolatrie, & Idolatrie, 761-808.
809-828-897-911-932-942-943
975-998-1003-1004-1013-1168
1451-1474-1478-1459-1749.
1769. Idoll-faith, 1749. The King
of Consequeniall Idols in the
thee described, & all other Idols
concerning to the Christian Religion,
1012-1013. Idoll Morte, 1268. Double
Idolatrie, 1252. Idoll-houses co-
necred with Gold, 1718. Idoll Ads,
and the Molochous Rites thereof,
1734. Idoll Idoll, 1755. Idols
of Pegu, 1759. Idols & Idoll Cha-
rities, 1745-1749. Good Idols,
1759. Idoll-factory, 1769
Idris the first Founder of the City of
Fez, the principal City of all Bar-
bary, 784. His valour as fifteen
years of age, 785
Isoloute the cause of hairber, and
what fruits thereof, 758-770.
Moors most subject unto lascivious
of any Nation in the World, 767.
Tryal of lascivious, 929. The Turk
Isoloute, 1297. Goan lascivious,
1297
1757
Jeremias Sepulchre, 1338
Jeremias Dungeon, 1612
Jerico City, 1316
Jeroma natural Image, 1319
Jerusalem described, 1269-1445.
Christian Sects at Jerusalem, 1372.
1013. Jerusalem persecution,
1110-1189. The History of the
first Expedition to Jerusalem by
Godfrey of Bullen, Robt. of Nor-
mandy, & other Christian Princes,
written by Richard, whom some call
the Englishman, a Admcke of St.
Remigius, which was present both
at the Council of Clermont, and
in the said Expedition, 1189-1190
& seq. Jerusalem besieged & taken
1200. The Acts of the Pilgrims in
their Expedition to Jerusalem, be-
fore & after the taking thereof, ex-
tracted out of Fulcherius Carno-
tenis, who was thither with Robt.
Earle of Noimandy, 1201-1202
& seq. A Suppliment of the storie
of Jerusalem, gleaned out of the
large History of William Arch-
bishop of Tyrus, 1210-1211-1212
1213-1214. The Continuation of
the Jerusalem Expedition & other
additions gathered out of Matthew
Paris, chiefly relating to the Acts of
the English Pilgrims in their Em-
ployment, 1215-1216. & seq.
Jeru-

THE TABLE.

Labos Marinos a *lla* in the month of the River of Plate, abounding with *Scalas* and *Sea-mojels*, in *June* 1000 that it is hard to get on shore for them. 971
 Lacks in Lac described and the manner how it is made, 1783, 1784.
 Ladies Paffion, 1195. Over Ladies Well, and the Stories thereof, 1320. Ladies of Lucretia, 1329 1832.
 Lake of Lepore, 821. A Lake of twelve miles compass on the top of a Mountain, 1100. A huge Lake which hath in length thirty leagues, and twenty in breadth, 1170.
 Lakes of Abissini, 1185. Salt Lakes, 1694. A Lake of fresh water, and the bottom is of good hard Sand, 1604.
 Lampe continually burning day & night since it was lighted by the Prophet Eschell, 1453.
 Langard a *Boff* like a Crocodile, 954.
 Languages corrupted, 732. *Esphre* Languages, 1504.
 Lant or Dant, a Beast in shape resembling an Oxe, so exceeding swift that no Beast but the Barbary Horse can overtake him: of his hide are made Targets of great defense, 840.
 Lardaceous Inhabitants of the plain Chompin Country of Barotzy, 853.
 Latitudes when first observed in sailing, 1676.
 Lauretta, 1330.
 Lawes of the Canarims concerning Clammes, Laws, Interest, *Witnes*, *Subscribers*, Goods of the deceased, *Thrift*, *Pignors*, *Circumstances*, and *Rites of Honour*, &c. 1509, 1510, 1511.
 Lawless people, 770-781. Danger of *travels* *Lanes*, 1276.
 Lawrence is described, 1032, 874. The Inhabitants of the Ille of S. Lawrence, 1034.
 Lawren in some parts of Africa very curious and well known in the *Lanes* and *Constitutions* of that Nation, 770. Their *Law-books*, *ibid*, Strange trials in Law, 778.
 Lawyers & *Lanes* in the Kingdom of Guinea, 950.
 Teacherous men and women, 927, 923, 968.
 Learning in contempt, 758. The *Suppression* of Learning in *Visitation* and *Monks*, a principal cause of *ignorance* and *base Government* in

Africa, 787.
 Leather of Marocco, 773. The excellency and price thereof, *ibid*, Legend of Adam, 1312. *Profile* of Legation, 1535.
 Leunda River, 990.
 Lemba River, 990.
 Lemnos famous for Volcans full, 1280.
 Lent the observation thereof by the Greek Church, 900. The Ethiopian Lent long & strict, 1094 1095, & seq. The general Lent-tide of *Eriens* and *Ruas* in Ethiopia, 1096. The Turke Lent, & their observing thereof, 1292, 1609. Indian Observance of Lent, 1609.
 Leo his Relations touching the People, Tribes, Languages, Seasons, Virtues, Vices, and other more general considerations of Africa, 749-750, & seq. 769, & seq. His being constrained to play the Judge in Africa, 778. In his youth was a Warrior, an Hero in Africa for two years together, 787. An Arabian Grammar written by him, 797. A Book written by John Leo of the Indies of the Arabian Philosophers, 800. The great travels of John Leo, 844.
 Leopards, 809, 847, 955, 1333. The nature and description of Leopards, 847. A kind of subtlety in taking the Leopards, 955.
 Leaban Rules, 1260.
 Letters or Characters of the Africans, 761. A Letter of a Jesuit touching Abissine Errors, 1175 1176. The Letter of Emanuel Bernard, 1175. The Letter of P. Pater to the Jesuits at Goa, concerning his Ethiopian Voyage, 1185. Part of a Letter of Master William Biddulph from Aleppo, 1334. Part of another Letter of Master William Biddulph from Jerusalem, 1344.
 Letters of Master Edward Barton from Agria, 1358. A Letter from Don Garcia Silva Figueira Embassador from Philip the Third King of Spain to the Persian written at Hilpaan, Anno 1619. To the Marquisse of Bedmar, touching matters of Persia, 1532, 1534. A Letter containing the admirable escape and glorious Victory of Nicodemus Roberto, Tristram Steuens, and Robert Suckbich taken by Ty-

rants of Algier, 1577. Turkish Letters translated by Master Robert Withers, 1612, 1613. Master John Sanderson his Letters of commendation from the Patriarch of Constantinople, from the Jews, and from the Patriarch of Alexandria, 1638, 1639. Two Letters of Master John Newbery, relating the third and last Voyage into the Eastern parts of the World: with three other Letters from Master Eldred concerning the same Affairs, 1641, 1642, 1644, 1645.
 The Summe of a Letter of Nicholas Trigautus a Jesuite, touching his Voyage to India, and of the State of Christianity in China & Japan, A Letter of Captain Robert Cocke, & Relations of Master Roberts wrack on the Coast of China, 1697, 1698, & seq. A Letter of Master Arthur Hatch touching Japan, 1696. A Letter of Thomas Wilcoxon concerning the Ormuz warres, 1790, 1791, & seq. A Letter of the Mameluke Xa King of Ormuz, to the King of Spain, 1803.
 Letter and Certificate of donors Portugal to the English, 1804.
 Lhasis a composition, wherof the fewer eateth but one comfited, a laughing, a disfiguring and dallying, as if he were half drunk, and as by the said composition marvellously provoked to lust, 820.
 Library of Constantinople containing an hundred and twenty thousand Volumes, destroyed by barbarous combustion, 1586. The saved Library, 1585. Mahomet's Library, 1886. The Vatican Library in Rome, 1832.
 Libya one of the four parts of Africa called the Africans Sarris, which signifies a Desert, the bounds thereof, 750. The dominion and description of the Libyan Desert, 751. The Inhabitants of Libya have a twofold kind of life, distinct of Religion and Lawes, weighting all good Arts and Sciences, given to treachery, thievery, violence, villany, &c. 768.
 Licondo, a certain Tree so called, which is so great that five men cannot compass it with their arms, and is in length of proportion answerable to the thickness, 991.
 Lig-

gion Aloes somewhat from Cathay, 1743. A description thereof, 1784.
 Line of Partition, 1676. Cruel Sues under the Line, 1690. Cold hills under the Line, 1695.
 Linen (Cloath of desert sorts) very excellent in Africa, 836, 896.
 Lions great fury, 776, 804, 809, 845, 1001. Hunting of Lions, and fight betwixt a Lion and a Bull, 804. The nature and description of Lions, 846, 847.
 Lions Denne a place so called, 776. Tame Lions, 804, 809, Wonderful great Lions, 1575.
 Lithgow his Travels in Candie, Greece, the Holy Land, Egypt and other parts of the East, 1812, 1813, & seq.
 Liens a fruit of excellent use for the diseases thereof, 1008.
 Londs Pore, 986.
 Lockes and Keyes of wood, 903.
 Locusts great swarms thereof, 770. Four and twenty miles compass covered with Locusts, and the mischief done by them, 1046. A strange sign of the coming of Locusts, *ibid*. Through the prayers of the Portugals Locusts destroyed and killed, 1047. Exaggerating of Locusts: incredible number of dead Locusts, their mischievous plague, &c. 1047. Men driven by Locusts out of their habitations, and the strange hurt done by them to Trees, 1048.
 Locust a kinde of fruit so called, flat, and of the forme of a Cycle, 904.
 Locust Trees, 1574.
 Longwood very fine and plenty of wood, 979.
 Longwines Lanes, 1197.
 Longo fifteen leagues to the Northward of the River Zaïre, 971. Description of the River Longo, 975.
 Longo Port, 979. A description of the Promoters, Princes, Inhabitants, and Customs of Longo, 980, 981. No white man may be buried in Longo, 981. *Mothers* and strange Beasts in Longo, 982, 983, 984. Their manner of Fishing in Longo, 985. Four forts of Corn in Longo, *ibid*. Long ports honorable death, 1227.
 Longo Zanes his taking under the Bay of the City of Zela, 1101.
 Loranga River, 1552.
 Loranga River, Religion, Galleries, Marriages, Diminution, Funerals, 1553.

THE TABLE.

Loretta Pilgrims, 1832. The Loretan Legend, 1813. The famous opinions of the Popists concerning Loretta, 1833, 1834.
 Lots, 1100, 1541.
 Lowe-moens, 1669.
 Loze River, 990.
 Luaba or Luabo Island described, 1544.
 Luca Cite, 1439.
 Lunatics observed in the Acts of Diminution, 892.
 Lunche famous Universities of such as apply themselves to the study of the Law of the Israelites day and night, 1438.
 Lungo, a kinde of Blower so called, 981.
 Lupata Hills, 1547.
 Lupo Gonzale Cape described, 987.
 Luffall conditions of some African people, 934. Unnatural lust, 1399.
 Lydda a place made famous by Saint Peter, called after Dionopolis, that is, The City of Iupiter, the Street by Cellius, 1327.
 Lurgie of the Turkes, 1391.

M

Macacoe great Tides, 1703. That Macacoe a Fish swam like a Lemmy: In Summer when the Lakes are dry he lies a fawn deep in the earth with his tale in his mouth, which he sucketh for his sustenance about three months together till the Raines come, and in this manner he tells most of his tale, which grows as game as before at the returne of the water, 1546.
 Macrus Island, 1071. The description of the Island and Port of Macrus or Macrus, 1126.
 Madagaskar an Ile very rich and about 9. hundred miles in length, which they call, The Ile of the Moone, 1092.
 Madera Island, 1072. The Island of Madera discovered by Macham an English-man, 1672.
 Madras taken for Britain, 1493.
 Madoccha Cite, 1123.
 Madubi his many mischiefs, and death in Britain, 1101.
 Magellan Island, 1134.
 Magistrate, the Embleme of good Magistrate, 904.
 Magne River the bounds and origin thereof, and the Rivers that runne into it, 1021.

Mahomet his great civility toward Strangers, 807. His Indian cruelties, 832.
 Mahometan Priests, 770, 786.
 Mahometan Sects, 1214. Learned men or Students of Mahometes Law, 1451.
 Mahometan Summa, 766, 786. A *Physiognomical* Mahometan Preacher, 771.
 Mahometes Lawes for the administration of Justice, and punishment of *Adulterers*, 794.
 Mahometes Rites-day the solemnizing thereof, 795, 796. Diverse Mahometan Sects, 797, 798, 799. Certaine rules and instructions observed in the Mahometan Law, 797. Sentence two principal Sects in the Religion of Mahomet, 799. No *Kulers* Mahometan but Priests, 801. No Mahometan King or Prince may wear a Crown, *Diadem*, or such like ornament upon his head, 803. Those prayed to Mahometan Princes become their *Moyses*, *ibid*. Four general Sects of the Mahometan Religion permitted in the City of Cairo, 801. Priests of a Mahometan, 918.
 Mahometes Sepulcher, and Library, 1486. The fable that Mahometes Tomb is haunted by the spirits, 1487. The Dream where Mahomete lived in contemplation, *ibid*.
 Mahomet his Hierarchy, Wines and Children, Life, Death, Successors, Tomb, *Majestic*, *ibid*. 1501, 1503.
 Mais a kinde of Indian Wines described, 835.
 Mais is the brow made, 835.
 Malabar their manners and Customs, 1766, 1767.
 Malacal, certaine Saracens so called, 1180.
 Malagasethe Abissine Empire, 1187.
 Malicia described, their thievish Customs, *Indian* the same, *ibid*. Sea-changes, strange Currents, *Admiration*, *Mare*, *Edits*, *Black* buying Ser, *Heats*, *Seasons*, *Climate*, and *Hare* ceremonial, *negs*, 1648, 1649, & seq.
 Maldives fruits, 1643.
 Maltes the Kingdom thereof, 916. The Kingdom of Malta, their situation, *Um*, *Number*, *Governments*, 917. Cities, *Villages*, *Palaces*, *Colleges*, and *Universities* in the Island of Malta, 918, 919.
 Mamalukes,

1/2 Mecha Shona tak. m. 1: 5 gress

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1

901.

THE TABLE.

901. 907. 907. 901. 1146. Oc-
tavian Monuments, 1283. An-
cient Monuments in Jerusalem,
1317. 1314. 1315. *Other anti-
que Monuments,* 1499
Monuments of *Antiquity*, taken
out of ancient Records, to testify
the quondam *Prosperity* for
rulers, and their Sub-
jects, and the *Eastern* Princes,
1271. 1172. 1573. & seq.
Monuments of *Antiquity* in Rome,
1833
Moore *land*, *vid.* *Malagaiter*,
Power of the Moore, 1483
Moore, 792. 1104. 1106. *A de-
scription of the same* Moore, *see*
further *Travels* or *Notes*, 752.
The *Farland* Religion of the an-
cient Moore, 761. Their *Reli-
gion*, 1483. *Merchandise*, *Grav-
ity*, *modesty*, 767. *Christi-
ans* *happily* *against* the
Moore, 777. *Therefore* *their*
land *Moore* *State* 806. *A* *Sed*
of the Moore *called* *Chene*,
being *open* *Herb*, 818. 820. *The*
Wandering *Moore* *into* *Guine-*
and *Congo* *for* *Gold*, *or*
for *Gold*, 872. *The* *weapons*
of the Moore, and the manner
of riding their *Herbs*, 878. *Egypti-*
an *Moore* *described*, 899.
Alleges of Moore, 1054. *A*
double *Law* of the Moore of
Dobba, 1058. *A* *Moore* *broken*
and 1094. *Quere* of the Moore
her *prize* and *travels*, 1104. *No*
Christian *will* *eat* *of* *that* *which*
a *Moore* *kills* *or* *drinks*, 1107
The *Kings* of the Moore,
1110. *The* *Moore* *dying* *in*
Portugal *for* *leaves*, 1116
Moore *described* *in* *beetle* *by*
Portugal, 1154. *Principles*
of the Moore, 1170. 1171. *Al-*
lody *of* *a* *Moore*, 1180. *Idleness*
of Moore, and *industry* of *Gen-*
tiles, 1479. *Is* *Moore*, 1542
Moore of *Sofal*, their *Customs*,
1543. *Treachery* of Moore,
1557
Moore in *India*, 1768
Mordacan *Stipacher*, 1466
Moria *Mount*, 1314
Morocco, the *Camp* *thence* *as*
tempted *by* *Portugal*, 986
Moxabans or Moxabans *which*
are *Latine* *Christians*, their *Self*
Original, 1271. 1272
Molche of *Damascus* the *like* *be-
long* *whereof* *is* *no* *where* *in* *the*
time *in* *the* *world*, 1448
Moles *Famiger*, 1141. 1143

Mofa *Rocks*, 1206
Moles *receiving* *the* *Law*, 1243
Mofaite *Painting*, 1285
Mofaite *Superstitions* and *Rites*,
1499
Mofaite *Wreath* *disfranchised*,
1503
Mofaite *Wreath*, and *Prosperity*,
1504
Mofaite *disfranchised*, 1449
Mothers *Barred* to their *Daugh-*
ters, 516
Moucheron *Isle*, 907
Moulic-tree, 1848
Mountains of *Africa* *described*,
777. 778. & seq. 806
Mount *Dedes* the *description* *there-*
of, 780
Mount *Zarhon* a *description* *there-*
of, 804
Mount *Beniguzuel*, 807. *The*
Mountain of *Raues*, 810
Mount *Horib*, 905
Mountains of *Silver*, 975. *The*
Mountains of *Christ*, 993.
998. *The* *Mountains* of *the*
Same *and* *the* *Mountains* of
Sal *Nitrum*, 993. *The* *Mount-*
ain of *Silver*, 994. *Cold* *and*
Snowy *Mountains*, 998. *The*
Mountains of *the* *Moore*, 1001
An *inaccessible* *Mountain*,
1050. *A* *strange* *Mountain*,
1052. *An* *high* *Mountain* *as*
steps *as* *well*, 1053. *Offices* *ac-*
cording *to* *the* *Mountain* *where-*
upon *the* *Summit* of *Prete* *Ianni*
are *kept*, 1055. *The* *Mountain*
of *the* *Saturn*, 1131
Mountain of *Gold*, 1170
Mount *Caluarie* *described*, 1239.
1241
Mount *Olivet*, 1140. 1146
Mount *Sini*, 1143. *Chapels* of
Mount *Caluarie*, 1143
Mount *Carnell*, 1238
Mountains of *Saron*, 1333
Mount *Libanus*, 1334. *The* *Mount-*
ain *Antitaurus*, and *Gordius*
1436. *Old* *Mountains*, 1435.
The *Mountain* *famous* *in* *and*
about *Jerusalem*, 1445
Mountains in *Africa*, 791. 901.
1099. *Shaming* *and* *Black-*
gold *for* *Mooring*, 1099
Mooring with *Timburti*, 1150.
Feeling *and* *Dancing* *in* *stead*
of *Mooring*, 1205
Mozambica *Kingdom* *rich* *in*
Gold *and* *Silver*, and *Perils*,
1034. *The* *Cite* of *Mozambica*
conquered *and* *spoiled* *by* *the*
Portugal, and the *rich* *Com-*
modities *that* *were* *found* *at* *the*

rescuing *thence*, *ibid.*
Mozambique *land*, *Kingdom*,
and *Inhabitants* *described*, 1033.
1553
Muffies their *Dignity* *amongst* *the*
Turkes, 1293
Mule *admirably* *frank*, 1283
Mummi or the *Mummes*, 907.
908
Munia a *stately* *Cite* of *Egypt*, the
description *thereof*, 822
Murder *severely* *punished*, 822
Murderous *people*, 1276
Moloch *Mus*, a *fruit* of a *moist* *co-*
olent *taste*, 855. *A* *description*
of *the* *fruit* *and* *tree* *wherein* *it*
grows, 860. *The* *Mahumetan*
Dollers *affirm*, *that* *this* *was* *the*
fruit *which* *God* *forbad* *our* *first*
Parents *to* *eat* *in* *Paradise*,
which *causes* *they* *covered* *their* *na-*
kedness *with* *the* *Leaves* *there-*
of, *ibid.*
Musicians *blindfold*, or *handicapped*
in *manner* of *Harper*, 820. *A*
rich *Musician*, 824
Musick of *strange* *kind*, 906.
1573
Musical *instruments* *in* *Congo*,
1020. *In* *the* *Kingdom* of *Prete*
Ianni, 1118
Musick *very* *pleasant*, 836
Musick *Cities*, 955
Musick *Trone* and *Fife*, 923
Musick *best* *made* 1500. 1743. *The*
Musick *cometh* *out* of *Tar-*
tarie, 1743
Muzimbu *Stratagem* and *armies*,
1551. *His* *horrible* *Expedi-*
tion, 1553
Myra the *Golden* *Coast* *thence* *de-*
scribed, 926. 927. & seq.
Myrrine *whereof* *found*, 1475

N

Nabuchodonosor *Palace* the
ruins *thereof*, 1453
Nails of the *fingers* *suffered* *in* *great*
very *long*, and *offended* *in* *a* *great*
amount, 925
Naked *people*, 1039
Naming of *Children* in *Africa*, 930
Narbans a *Cite* of the *Jews*,
which *gives* *Law* to the *rest*,
for *out* of *it* *the* *Law* *gives* *birth*
into *all* *Countries*, &c. 1418
Nature *compared* *to* *a* *Parrot*, 977.
Nauvret *for* *Silver* *by* *an* *Engl-*
ish *conquered* *and* *spoiled* *by* *the*
Portugal, and the *rich* *Com-*
modities *that* *were* *found* *at* *the*

NAYROS

NAYROS their *manners* and *Cu-*
stoms, their *Armes*, *insolence*,
Lufts, *Habits*, *Superstition*,
Hyper, &c. 1767. 1768
Nazareth *Province*, 1154. 1845
Neapolitan *Faria*; *an* *Hebrew*
which *grows* *in* *the* *King-*
dom of *Naples*, 821
Ned *Roma*, a *Cite* in *Africa* *built*
by *the* *Romans*; a *description*
thereof, 811
Neeling a *strange* *order* *thereof* *at*
the *Mahumetan* *Sermons*, *that*
is, *they* *are* *in* *the* *Sermon* *time*
fell *a* *Noising*, *all* *the* *whole*
multitude *with* *noise* *with* *him* *for*
company, 766
Negroes, 751. 752. 826. *A* *fourth*
part of *Africa* *called* *the* *Land* *of*
the *Negroes*, the *division* *and*
bounds *thereof* 750. *The* *number*
of *Kingdoms* *within* *the* *Land* *of*
the *Negroes*, 751. *Some* *of* *the*
Land *of* *the* *Negroes* *not* *to* *be*
called *any* *member* *or* *portion* *of*
Africa, 750. *The* *general* *Lang-*
uages of the *Negroes*, 752. *The*
manners and *Customs* of the
Negroes, 757. *The* *Faith* and
Religion of the *Negroes*, 761.
The *Land* of the *Negroes* *ex-*
traneous *late*, *not* *abounding* *with*
Cattle and *Corn*, 762. *Their*
Law and *Age*, 765. *Their*
consecration and *manner* of *li-*
ving 768. *A* *description* of *all*
the *Provinces*, *Cities*, *Towns*,
and *other* *deftinable* *places* *in*
the *Land* of the *Negroes*, 826.
827. & q. *The* *Negroes* *(sub-*
ject *unto* *Joseph* *King* of *Matro-*
co, 827. *The* *Negroes* *are* *trou-*
bled *with* *Wormes* *in* *most* *parts*
about *them*, 964
Negro *Cape*; *it* *is* *in* *sixteen* *de-*
grees *to* *the* *South* *of* *the* *Line*,
981. *Some* *little* *Children* *born*
among *the* *Negroes*, 980. *No*
white *man* *may* *be* *buried* *among*
them, 981. *Their* *manner* of *En-*
gaging, 984. *The* *Negroes* of *Congo*
described, and *how* *differing*
from *other* *Negroes*, 987
Negroes and *King* *Kings* *described*
thereof, 1557. 1559
Negroes the *Kingdoms* in *Africa*
subject *to* *him*, 1182. *A* *dis-*
crepancy *between* *the* *Negros* *and*
a *Isle*, 1175. *Gradius* *the* *young*
Negros *re-rolling* *the* *Pope* *and*
his *Parasch*, 1157
Nette a *strange* *African* *Fowl*, the
description *thereof*, 849
Nethermost *their* *Original* and

THE TABLE.

Self, 1271
Newberies *Voyages* and *Obser-*
vations; *one* *into* *the* *Holy* *Land*,
the *other* *to* *Ballara*, *Ormus*,
Pelus, and *long* *thence* *thence* *Turke*
1410. 1411. & seq. *His* *lying*
the *Pertian* *Gulf* *from* *B. lliara* *to*
O. muz, 1411. *His* *Letters* *from*
Bagdet and *Bullara*, 1621. 1643
New *Moore* *River*, a *description*
thereof, 811
Niche *huffed*, 1199
Niche *laders*, 1112. 1202
Nicholas *Roberts* *his* *admirable* *e-*
scape *and* *glorious* *Victory* *taken*
by *Pyrats* of *Algier*, 1577
Nicopolis, the *desolation* *&* *re-*
building *thereof*, 1317. *The* *funer-*
al *&* *description* *thereof*, 1317. 1318
Nibia *Mountains*, a *description*
thereof, 787
Niger a *mighty* *River* *in* *the* *Land*
of *the* *Negroes*, a *description* *there-*
of, 750. *The* *increase* *thereof*, 765
Nigets *ourselves* *to*, 827. 988. *The*
River *Niger* *or* *Seneg*, *runneth*
Westward, 988
Night-blindness, 1555
Nile, *oppones* *concerning* *the* *same*,
750. 1450. *The* *increase* *of* *the*
River *Nile*, 765. 823. 838
Nile *not* *Navigable* *between* *Nu-*
bia *and* *Egypt*, 931. *The* *Course*
of *Nile*, 832. *The* *water* *of* *Nile*
brought *by* *a* *Silice* *into* *Alexan-*
dria, 834. *Plenty* *and* *fruitful*
in *Egypt*, *known* *by* *Nile* *flow-*
ing, 838. *Observations* *concern-*
ing *the* *flowing* *of* *Nile*, 897.
1127. *Amongst* *the* *hidden* *mi-*
series of *Nature*, *none* *more* *won-*
derful *than* *the* *overflowing* *of*
that *River*, 897. 898. *The* *breadth*
of *Nile*, 902. *The* *River* *Nile*
described *thereof*, 988
Nile *arise* *westward* *of* *the* *Mount-*
ains *of* *the* *Moore* *as* *far* *as* *the*
imagined *1032*. *The* *River* *N-*
ile *is* *otherwise* *called* *Gion*, *spring-*
ing *out* *of* *two* *great* *Lakes* *in* *the*
Kingdom of *Goiame*, 1111.
Lakes of *Nile*, 1127. *Falls* of
Nile, 1170. *A* *great* *large* *Lake*
of *Nile*, *which* *is* *in* *length*
three *leagues*, and *twenty* *in*
breadth, *wherein* *are* *many* *flood*
lands, *all* *inhabited* *with* *Man-*
stervies of *Religion* *men*, *ibid.* *A*
Trench *intended* *from* *Nile* *to*
the *Red* *Sea*, 1171. *Crafting* *of*
Nile, 1172. *Strange* *Spring* *and*
Course of *Nile*, 1183. *The* *wa-*
ter of *Nile* *moderate*, 1460.

dd

The *division* of *Nile*, 1461. *The*
water of *Nile* *included* *in* *Pitt*, *the*
only *beat* of *the* *Sun* *in* *three*
days *is* *turned* *into* *Salt*, 1502
Nile *Flow*, *and* *long* *thence* *Turke*
1410. 1411. & seq. *His* *lying*
the *Pertian* *Gulf* *from* *B. lliara* *to*
O. muz, 1411. *His* *Letters* *from*
Bagdet and *Bullara*, 1621. 1643
Nile *water* *the* *profundest* *of* *what*
famelt *in* *the* *world*, *ibid.*
Ninive *described*, 1435. 1449. *The*
magnificent *building* of *Ninive*
by *Ninus*, *ibid.*
Nirbo *Mountains*, 1457
Noahs *Ark* *upon* *a* *Mountain*
which *is* *four* *hundred* *high*, and *half*
always *Swam* *long* *upon* *it*, and
no *man* *may* *goe* *up* *it*, 1437
1426. 1449
Norman *billerie* and *their* *proce-*
dure, 1245. & seq. *The* *Norm-*
ans *Domus* *in* *Italy*, the *oc-*
ca- *tion* *of* *their* *entering* *into*
Greece, &c. 1246. *Apulia* *shared*
amongst *Normans*, *ibid.* *Bo-*
man *the* *Norman* *&* *Page* *Ver-*
ban *along* *the* *scale* of *Christen-*
dom, 1247
Northern *Discoveries*, 1684. 1688.
Two *Islands* *in* *16* *degrees* of *North-*
erly *latitude*, 1685. *Fortis* *two*
degrees of *Northerly* *latitude*,
ibid. *The* *North* *with* *large*
very *beneficial*, 1689. *Games*
by *the* *North* *Discoveries*, 1688
Nostrans *quasi* *Nazarians*, *an* *an-*
cient *company* of *Christians* *so* *cal-*
led, *their* *habitation*, *Original*,
and *Rites*, 1342
Noulties *delightful*, 1078
Nubia *Kingdom* the *description*
thereof, and *the* *rich* *Commodi-*
ties *thereof*, 831. 1112. *A* *Procla-*
mation *of* *Warre* *against* *Nubia*,
1045. *The* *people* of *Nubia* *are*
neither *Moslems*, *nor* *Christi-*
ans; *but* *they* *are* *at* *times* *some-*
times *Christians*, and *that*
through *defect* of *end* *Ministers*
they *lost* *their* *Faith*, and *are* *be-*
come *Infidels* *and* *without* *Law*,
1045. 1112. *Suria* *Nubia* *a* *Pro-*
vince of the *Moore*, 1171
Numidia *one* of *the* *four* *parts* of *A-*
frica, *called* *by* *the* *Arabians* *the*
Land of *Dates*, *which* *is* *brings*
forth *in* *great* *abundance*, 750.
The *bound* *thereof*, *which* *is* *in* *length*
three *leagues*, and *twenty* *in*
breadth, *wherein* *are* *many* *flood*
lands, *all* *inhabited* *with* *Man-*
stervies of *Religion* *men*, *ibid.* *A*
Trench *intended* *from* *Nile* *to*
the *Red* *Sea*, 1171. *Crafting* *of*
Nile, 1172. *Strange* *Spring* *and*
Course of *Nile*, 1183. *The* *wa-*
ter of *Nile* *moderate*, 1460.

Numidus

THE TABLE.

Namilians *Cowley*, 810. *Trading* in Namidia, 810. *A description of dwellers* *Quier* and *Tuener* in Namidia, 822, 823, & 824.
 Munneries in Africa, 919, 1059.
 Abasine Nunnes their habits, number &c., 1044.
 Nurtes the lightest beard of, 1542.
 Nutmegs and Maces grow together and come from the lies of Banda, 1743. There are two sorts of Nutmegs, the male which is long, the female round, 1783.
 Nuts of precious stones, 926.
 Nyper: these gods to cure the French disease, 1712.

O

Oathes taken after a strange manner, 951, 952. *The manner of administering an Oath in Ethiopia*, 1117. *Three kinds of dreadful Oathes used in Judgment*, 1040. *Dacan Oathes and the Ceremonies thereof*, 1764.
 Oblations, 838, 834, 1669. *Offering of a Bell and an Image to a Fairy*, 1409. *Burnt Offerings*, 1444.
 Obliskies, 1050, 1186, 1284, 1285, 1057.
 Odia a City in Siam the description thereof, 1787, 1819.
 Occys a Kingdom of the Abasines, 1182.
 Oggy Kingdom, 1167. *The force and Armour thereof*, ibid.
 Ogheche certain Trees so called, the first thereof described, 1008.
 Olabey, apart of Ethiopia, 1062.
 Old Age and the effects thereof, 961.
 Oliconide Trees, 975.
 Olives of Africa the use thereof, and manner of gathering them, 764.
 Onagri, or wilde Ager, 1002.
 Onix-fishes great plenty, 793.
 Oracles, 867, 1759. *Demis Oracles*, 925, 1539. *Ethiopians their Consultation with their Oracles*, 942.
 Oran a famous Town upon the Mediterranean shore, built many years ago by the Africans; the description and Conquest thereof by the Spaniards, 813. *Christian Captives redeemed by the Conquest of Oran*, ibid.
 Oranto Island, 923.
 Orations of the Gagas, 976.

Orchards most fruitful, 1278.
 Orders of Priesthood given to thousands at once, 1054. *The manner of giving Orders unto Priests in Ethiopia*, 1087. *Nine kinds of lams, or maimed can take Orders*, ibid. *Infance and literature among them no hindrance to take Orders*, 1088.
 Oreb Amusi described, 1377.
 Orgebra a Town in the Frontiers of the Kingdom of Ades, 1106.
 Onks Kingdoms described, 1711. *The Commodities that grow out of Orifia, are Rice, driers sorts of white Dumbest cloth, Oyle of Zerdine, great store of Butter Lecca, long Pepper, Ginger, Mirabolanes dries and condies, great store of Cloth of Herbes, which is a kind of Silk which groweth amongst the Woods &c.* ibid.
 Ormuz Struggle, 1141. *The description and situation of Ormuz*, 1213, 1731. *Exception of Ormuz*, 1731. *The cause thereof*, 1214. *The Election of the King of Ormuz*, 1703. *Rates and favours of Ormuz*, 1731. *A relation of the Kings of Ormuz, and of the foundation of the City of Ormuz*, taken out of a Chronicle which a King of the same Kingdom composed, called Pichanuruma written in Arabick, 1785, 1786, & 1787.
 A Relation of Ormuz business by Master William Pinder, 1787, 1788. *A Letter containing many particulars of the Ormuz warre and conquest thereof*, 1790, 1791, & 1792.
 A Relation of the Ormuz business gathered out of the Journals of Master Edward Monox the Agent for the East Indian Merchants trading in Persia, 1793, & 1794.
 Ormuz besieged and taken, 1795, 1796. *Possessor in Siege of Ormuz by the Persians*, 1797, 1798.
 English Ambassadors at Ormuz by Commodore Keary, 1805.
 Orpua a City in Indostania, of great account and estimation, the description thereof, 1432.
 Omans Dreams, 1375.
 Ombiches their natures, shape, and where found, 849, 811, 914.
 Offices used for virgins, 748, 823, 914. *Great store of Ombiches*, 811, 914. *The taste of Ombich*, 823, 824. *There are the simplest Fables and Symbols of folly*, 915. *Their Eggs, young ones, their de-*

nouring of flowers and trees, 914.
 Ottero of Congo, 990, 1007.
 Ottomans presumed Title, 1287.
 Ottoman Monuments, 1284.
 Ottomans Letter to the King of England, 1287.
 Ottoman race extinguisht, 1375.
 Ouelio a Jesuite his disputes with Claudius an Abasine, 1279.
 Ouledo banished three times; his Letter to the Pope, 1180.
 Oxen of Africa; *Sax Oxen, and wilde Oxen described*, 846, 847.
 Oxen sold and ridden upon as upon Horses, 875.
 Oxen and Camels no bigger than our Calves, 955. *White Oxen with one horn as big as a Camel*, 1106.
 Oxen almost as big as Elephants with huge horns, 1168.
 Oyle Arganice, 772.
 Oyle made of Simco; the manner of making it, and the use thereof, 877. *Palma Oyle*, 936.
 Oyle springing out of the ground, 1431.
 Oyle distilling out of Hills, 1086.
 Fountains of Oyle, 1839.
 Oylers growing on Trees, 969.
 Pearle Oylers, 1546.
 Ozone River, 990.

P

Pacora or Indian Figs described, 957.
 Pagans Baptized, 1009, 1010.
 Pagodi or Indian Idols described, 1769.
 Pagod superstitious, 1770.
 Paintings, 1285. *Turkish Paintings*, 1300. *Religious Paintings*, 1409.
 Palaces in Africa, 808, 826, 839, 904, 919, 945, 966. *Sophia Palace*, 1284.
 Palma-Sunday rites used in Ethiopia, 1096.
 Palma-tree the strange properties thereof, 822, 828, 976. *Male and female Palma-tree*, 808.
 Wild field of Palmeto, 904.
 Palma-tree, 916, 945, 973, 1008.
 Palma wine Tree, 957.
 Palma-cloth, 971, 974.
 Palma-wine how drawn, 976. *Drummers kinds of Palma-tree*, 1008.
 Bread of Palma, ibid. *The Dignity of Palma*, 1408.
 Palma-tree Streets, 1737.
 Palmeto Tree described, 918. *Abundance of Palma-tree and wine*, 1074.

Pancakes

Pancakes fried with Oyle, 836.
 Pango one of the Provinces of Congo, the description thereof, 1005.
 Pantalare or Paconia an Island in Africa, very high and full of high Rocks; a haughty great quantity of Cotton, Copra, Figger, Melons, Raisins, and other fruits, 877.
 Paper excellent and smooth, planted full and cheap, 836.
 Paper-feger, 898. *The Leaves of the Indian Fig-tree used amongst the Turkes for Paper*, 957, 1300. *White Paper well sold*, 1266.
 Paphia a City in Cyprus built by Paphus who dedicated it to Venus, 1334.
 Paradise, 1435. *Hondius his Adop of Paradise*, 1436.
 Parats, or Popingates, 849. *Blew Parats*, 956. *Rosied Parats*, 966.
 Parents unnatural, and desirous not to wish their Children, 912.
 Part of all sorts of wild Beasts, 776.
 Partition by Lot, 1100.
 Passon-weeks rites observed in Ethiopia, 1096.
 Patque a fruit which the Italians call Augures, a description thereof, 875.
 Patches fearful and strange, 1185.
 Pathmos, a Mountaneous and barren Island, the place where Saint Iohn wrote the Revelation, 1239.
 Patience of Jewes, 1306.
 Patriarchs of Alexandria, 900, 991.
 Patriarchs of Ethiopia, 1174. *The four Patriarchs of the Greek Church, and their Jurisdictions*, 1304, 1305. *Patriarchs Sepulchre at Hebron*, 1446.
 Paulus Synagoga, 1319.
 Peacocks accounted holy, 975. *White Peacocks*, ibid.
 Peasie-fishing, 1017. *Construed in Persia*, 1024.
 Pearle Oylers, 1458, 1546. *The Order of fishing for Pearles*, 1708.
 Pearles how grised in the Indies, 1709.
 Peason of strange sorts, 985.
 Peligrees blessed by the Arabians in daily and small Song, 753.
 Pegu Kingdom, 1710, 1712, &c. *Law in Pegu for killing of men*, ibid. *The forme of the building of the new City of Pegu*, 1714. *The greatest strength that the King of Pegu hath; a ruiney five Crowned King; at his command*, 1715.

THE TABLE.

1715. *The great Riches, Power, Justice of the King of Pegu*, 1716. *The Commodities that are ventured in Pegu, and ordinarily brought into Pegu*, 1716.
 1717. *A note concerning the departure of Ships from Saint Thomas in Pegu*, 1716. *Great reward for the finding of Castles in Pegu*, 1717. *A description of the frigate-ship of Pegu*, ibid.
 1718. *How a man may dispose himself for the Trade in Pegu*, ibid. *The Merchandises that grow out of Pegu*, ibid. 1719. *Revenue exceeding cheap in Pegu*, ibid. *Order of Apparell in Pegu*, 1721. *Guiparo Balbi his Voyage to P. go, and Observations there*, 1722, 1723, & 1724.
 Peguan Cruelty, 1728, 1747.
 Peguan Warres, Elephants, Colliers, memorable Histories, 1729. *How often Colliers and Seafarers sold in Pegu*, 1739. *The Commodities in Pegu are Gold, Silver, Rubies, Sapphires, Spinel, Maiks, Beniamon, or Franchescence, long Pepper, Tinne, Lead, Copper, Lucca, Rice, Wine made of Rice and Sugar*, 1719. *Prisits of Pegu*, ibid. *History of Pegu and how conquered*, 1746, 1747. *Pegu besieged, ibid.* *King of Pegu beheaded; his sumptuous treasures sacked*, 1748.
 Pelicans, 983, 1003. *Which are shewy Pelicans*, ibid. *The Pelicans shewy of all*, 1003. *A Pelican described*, 1306.
 Pemas one of the Provinces of Congo, the situation and description thereof, 1005. *1005* 1006.
 Pemas the chief and royal Principality of Congo, 1006.
 Penance of a strange kind, 1195.
 Penance days and places to do Penances in, 1096, 1097. *The manner of doing Penances*, 1217.
 Pentadactyls Promonitory, 1126.
 People most savage, rapine, and destructive, 899.
 People exceeding cunning and expert, 969. *Teachem-people*, 1002.
 People with families degred, 1742. *Black and little People*, ibid.
 Pepper money, 900.
 Pepper in great esteem, 1062.
 Pepper the best Merchandise in Ethiopia, 1072.
 Pepper Gardens, 1458.
 Pepper a principal Merchandise in China, 1638.

dd a

Phenix

THE TABLE.

Phenix the Bird which is one alone in the world, and is one of the wonders of Nature, where living and found, 1168, 1169.
Philippine Islands, 1066, 1067.
Philosophers, 800, 815.
Poenicia a Province of Syria, the description and borders thereof, 1330.
Physicke, the Egyptians excellent and famous therein, 906.
The Physicke or medicines used in the Kingdom of Congo, 1020.
Pious Physicke, 1735.
Pictures used in the Greek Church, 900.
Pigmeys, 983.
Pike of Teneriffe, 1404.
Pilgrimages, 783, 834, 838, 905, 912, 1051, 1251.
Pilgrimage to Jerusalem, 1121.
Places of Pilgrimage described in the Holy Land, 1243.
Pilgrimage to Jerusalem written of God or Satan, 1252. Faith and manner; endangered by Pilgrimages in the Holy Land, 1264.
Pilgrimage to Mecha, 1347. Merchant Pilgrims much honoured, 1348.
Sancton Pilgrimage, 1388.
Pilgrimage to Eschirets Tomb, 1451. of Pilgrimage to the Ganges to the River Ganges, 1734.
Pilgrimages & fond conceits, 1833.
Pillars with sundry inscriptions, 835.
Alexander's Pillars, 824.
The Pillar called by Plinie Nicopolis, 837, 897. An Archimedeus Pillar, with sundry Engravures in the Temple of Topolus described, 880. The Pillar of Pompey, 901.
Pillars in memory of Saint Katherine of Mount Sinai, 905.
A Pillar called with Copper over Junation, 1282. Statly Pillars standing in Constantinople, with their Inscriptions, 1284, 1285.
The Pillar of Abolono, 1445.
Salomons Pillars, 1439. The Pillar of Sale into which the Wife of Lot was turned, 1445.
Pillars in Constantinople, 1088.
Punda Heuen, 991.
Pirates end, 866.
Pirates pursued, 884. Extremities suffered by the Pirates in relation to the English to make them Renegades and Apostates, 890.
Pisa City described, 1419.
Pit of so great depth, that the bot-

tom thereof can in no wife be seen: strange wonders concerning the same, 809.

Pitch how distilled, and where made, 850. Two kinds thereof, ibid.

Pitch buying out of the ground continually, 1412. A valley of Pitch, 1417. A Fontaine of Pitch, 1732, 1730.

Places famous for Birth, Residences, and Buriall, of our Forefathers, 1242.

Place of Pauls Consecration, 1348.

Plague often rises in Barbarie: the cause thereof, 766.

Plague rare in Numidia, ibid.

Plague coming by the influence of the Heavens, 1345.

Plan: procuring easie delivery to women in travail, 899.

Plantains a kind having a broad flaggie Leaf, growing in clifters.

Places of Pilgrimage described in the Holy Land, 1243.

Pilgrimage to Jerusalem written of God or Satan, 1252. Faith and manner; endangered by Pilgrimages in the Holy Land, 1264.

Pilgrimage to Mecha, 1347. Merchant Pilgrims much honoured, 1348.

Sancton Pilgrimage, 1388.

Pilgrimage to Eschirets Tomb, 1451. of Pilgrimage to the Ganges to the River Ganges, 1734.

Pilgrimages & fond conceits, 1833.

Pillars with sundry inscriptions, 835.

Alexander's Pillars, 824.

The Pillar called by Plinie Nicopolis, 837, 897.

An Archimedeus Pillar, with sundry Engravures in the Temple of Topolus described, 880.

The Pillar of Pompey, 901.

Pillars in memory of Saint Katherine of Mount Sinai, 905.

A Pillar called with Copper over Junation, 1282.

Statly Pillars standing in Constantinople, with their Inscriptions, 1284, 1285.

The Pillar of Abolono, 1445.

Salomons Pillars, 1439.

The Pillar of Sale into which the Wife of Lot was turned, 1445.

Pillars in Constantinople, 1088.

Punda Heuen, 991.

Pirates end, 866.

Pirates pursued, 884.

Extremities suffered by the Pirates in relation to the English to make them Renegades and Apostates, 890.

Pisa City described, 1419.

Pit of so great depth, that the bot-

tom thereof can in no wife be seen: strange wonders concerning the same, 809.

Pitch how distilled, and where made, 850. Two kinds thereof, ibid.

Pitch buying out of the ground continually, 1412. A valley of Pitch, 1417. A Fontaine of Pitch, 1732, 1730.

Places famous for Birth, Residences, and Buriall, of our Forefathers, 1242.

Place of Pauls Consecration, 1348.

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Places of Pilgrimage described in the Holy Land, 1243.

Pilgrimage to Jerusalem written of God or Satan, 1252. Faith and manner; endangered by Pilgrimages in the Holy Land, 1264.

Pilgrimage to Mecha, 1347. Merchant Pilgrims much honoured, 1348.

Sancton Pilgrimage, 1388.

Pilgrimage to Eschirets Tomb, 1451. of Pilgrimage to the Ganges to the River Ganges, 1734.

Pilgrimages & fond conceits, 1833.

Pillars with sundry inscriptions, 835.

Alexander's Pillars, 824.

The Pillar called by Plinie Nicopolis, 837, 897.

An Archimedeus Pillar, with sundry Engravures in the Temple of Topolus described, 880.

The Pillar of Pompey, 901.

Pillars in memory of Saint Katherine of Mount Sinai, 905.

A Pillar called with Copper over Junation, 1282.

Statly Pillars standing in Constantinople, with their Inscriptions, 1284, 1285.

The Pillar of Abolono, 1445.

Salomons Pillars, 1439.

The Pillar of Sale into which the Wife of Lot was turned, 1445.

Pillars in Constantinople, 1088.

Punda Heuen, 991.

Pirates end, 866.

Pirates pursued, 884.

Extremities suffered by the Pirates in relation to the English to make them Renegades and Apostates, 890.

Pisa City described, 1419.

Pit of so great depth, that the bot-

tom thereof can in no wife be seen: strange wonders concerning the same, 809.

Pitch how distilled, and where made, 850. Two kinds thereof, ibid.

Pitch buying out of the ground continually, 1412. A valley of Pitch, 1417. A Fontaine of Pitch, 1732, 1730.

Places famous for Birth, Residences, and Buriall, of our Forefathers, 1242.

Place of Pauls Consecration, 1348.

Plague often rises in Barbarie: the cause thereof, 766.

Plague rare in Numidia, ibid.

Plague coming by the influence of the Heavens, 1345.

Plan: procuring easie delivery to women in travail, 899.

Plantains a kind having a broad flaggie Leaf, growing in clifters.

Places of Pilgrimage described in the Holy Land, 1243.

Pilgrimage to Jerusalem written of God or Satan, 1252. Faith and manner; endangered by Pilgrimages in the Holy Land, 1264.

Pilgrimage to Mecha, 1347. Merchant Pilgrims much honoured, 1348.

Sancton Pilgrimage, 1388.

Pilgrimage to Eschirets Tomb, 1451. of Pilgrimage to the Ganges to the River Ganges, 1734.

Pilgrimages & fond conceits, 1833.

Pillars with sundry inscriptions, 835.

Alexander's Pillars, 824.

The Pillar called by Plinie Nicopolis, 837, 897.

An Archimedeus Pillar, with sundry Engravures in the Temple of Topolus described, 880.

The Pillar of Pompey, 901.

Pillars in memory of Saint Katherine of Mount Sinai, 905.

A Pillar called with Copper over Junation, 1282.

Statly Pillars standing in Constantinople, with their Inscriptions, 1284, 1285.

The Pillar of Abolono, 1445.

Salomons Pillars, 1439.

The Pillar of Sale into which the Wife of Lot was turned, 1445.

Pillars in Constantinople, 1088.

Punda Heuen, 991.

Pirates end, 866.

Pirates pursued, 884.

Extremities suffered by the Pirates in relation to the English to make them Renegades and Apostates, 890.

Pisa City described, 1419.

Pit of so great depth, that the bot-

THE TABLE.

converses, 1672. Famous Portugal Travellers, 1690, 1691.

Portugall compassed with the English rather then they will fight, 1697.

Portugall government and customs of the Portugall which live in India, 1732, 1733. Diverfity of Indian Portugalls, and manner of their life at Goa, 1754.

Portugalls Visitation, Weddings, Christenings, Soldiers at Goa, 1755. Pride of the Portugall Soldiers, 1765. The causes of the Wars betwixt the Portugalls and Persians, and the proceedings thereon, 1796, 1797.

Portugall Preliminary, 1124.

Poyson so strong and deadly that one Graine thereof divided amongst ten persons, will kill them all within fifteen or a quarter of an hour, 831. Cunning Poysoners, 1787.

Prattick of beards, 1271.

Praying five times a day, 1668.

Presents bestowed on petty Gods, 766.

Presents appeared in white, 827. Confessing Priests, 938.

Preists of Alexandria their Habit, Rites, & Ceremonies, 900. Ebnucky Preists, 941.

Preists of Pegu, 1739. Abassine Priests married, 1037. They are the best abstersers of Matrimony, 1043.

Preists offending their degradation, ibid. Abassine Priests their Habits, 1044. A King Priest, 1060. The manner of giving Orders unto Priests in Ethiopia, 1087. No Priest ought to be blind, lame, or maimed in body, ibid. Orders given to thousands of Priests at once, 1086.

Prester John, 1127.

Prester John overthrown in India by Grandson King of Leila, by means of Harquebusses, 1128. His Treasure taken, ibid. A Relation of the Patrie Don John Bermudez, brought from Prester John to the King of Portugall, 1149. An Armenian his son of Prester John, 1187, 1188. The State of Prester John, 1188.

Prete Ianni, the great Christian Emperor of Ethiopia, 1026. An Embassage of Prete Ianni, 1047. An exceeding high Mountains upon which the Sons of Prete Ianni are kept, and of the

converses, 1672. Famous Portugal Travellers, 1690, 1691.

Portugall compassed with the English rather then they will fight, 1697.

Portugall government and customs of the Portugall which live in India, 1732, 1733. Diverfity of Indian Portugalls, and manner of their life at Goa, 1754.

Portugalls Visitation, Weddings, Christenings, Soldiers at Goa, 1755. Pride of the Portugall Soldiers, 1765. The causes of the Wars betwixt the Portugalls and Persians, and the proceedings thereon, 1796, 1797.

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Poyson so strong and deadly that one Graine thereof divided amongst ten persons, will kill them all within fifteen or a quarter of an hour, 831. Cunning Poysoners, 1787.

Prattick of beards, 1271.

Praying five times a day, 1668.

Presents bestowed on petty Gods, 766.

Presents appeared in white, 827. Confessing Priests, 938.

Preists of Alexandria their Habit, Rites, & Ceremonies, 900. Ebnucky Preists, 941.

Preists of Pegu, 1739. Abassine Priests married, 1037. They are the best abstersers of Matrimony, 1043.

Preists offending their degradation, ibid. Abassine Priests their Habits, 1044. A King Priest, 1060. The manner of giving Orders unto Priests in Ethiopia, 1087. No Priest ought to be blind, lame, or maimed in body, ibid. Orders given to thousands of Priests at once, 1086.

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Prester John overthrown in India by Grandson King of Leila, by means of Harquebusses, 1128. His Treasure taken, ibid. A Relation of the Patrie Don John Bermudez, brought from Prester John to the King of Portugall, 1149. An Armenian his son of Prester John, 1187, 1188. The State of Prester John, 1188.

Prete Ianni, the great Christian Emperor of Ethiopia, 1026. An Embassage of Prete Ianni, 1047. An exceeding high Mountains upon which the Sons of Prete Ianni are kept, and of the

converses, 1672. Famous Portugal Travellers, 1690, 1691.

Portugall compassed with the English rather then they will fight, 1697.

Portugall government and customs of the Portugall which live in India, 1732, 1733. Diverfity of Indian Portugalls, and manner of their life at Goa, 1754.

Portugalls Visitation, Weddings, Christenings, Soldiers at Goa, 1755. Pride of the Portugall Soldiers, 1765. The causes of the Wars betwixt the Portugalls and Persians, and the proceedings thereon, 1796, 1797.

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Praying five times a day, 1668.

Presents bestowed on petty Gods, 766.

Presents appeared in white, 827. Confessing Priests, 938.

Preists of Alexandria their Habit, Rites, & Ceremonies, 900. Ebnucky Preists, 941.

Preists of Pegu, 1739. Abassine Priests married, 1037. They are the best abstersers of Matrimony, 1043.

Preists offending their degradation, ibid. Abassine Priests their Habits, 1044. A King Priest, 1060. The manner of giving Orders unto Priests in Ethiopia, 1087. No Priest ought to be blind, lame, or maimed in body, ibid. Orders given to thousands of Priests at once, 1086.

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Prester John overthrown in India by Grandson King of Leila, by means of Harquebusses, 1128. His Treasure taken, ibid. A Relation of the Patrie Don John Bermudez, brought from Prester John to the King of Portugall, 1149. An Armenian his son of Prester John, 1187, 1188. The State of Prester John, 1188.

Prete Ianni, the great Christian Emperor of Ethiopia, 1026. An Embassage of Prete Ianni, 1047. An exceeding high Mountains upon which the Sons of Prete Ianni are kept, and of the

converses, 1672. Famous Portugal Travellers, 1690, 1691.

Portugall compassed with the English rather then they will fight, 1697.

Portugall government and customs of the Portugall which live in India, 1732, 1733. Diverfity of Indian Portugalls, and manner of their life at Goa, 1754.

Portugalls Visitation, Weddings, Christenings, Soldiers at Goa, 1755. Pride of the Portugall Soldiers, 1765. The causes of the Wars betwixt the Portugalls and Persians, and the proceedings thereon, 1796, 1797.

Portugall Preliminary, 1124.

Poyson so strong and deadly that one Graine thereof divided amongst ten persons, will kill them all within fifteen or a quarter of an hour, 831. Cunning Poysoners, 1787.

Prattick of beards, 1271.

Praying five times a day, 1668.

Presents bestowed on petty Gods, 766.

Presents appeared in white, 827. Confessing Priests, 938.

Preists of Alexandria their Habit, Rites, & Ceremonies, 900. Ebnucky Preists, 941.

Preists of Pegu, 1739. Abassine Priests married, 1037. They are the best abstersers of Matrimony, 1043.

Preists offending their degradation, ibid. Abassine Priests their Habits, 1044. A King Priest, 1060. The manner of giving Orders unto Priests in Ethiopia, 1087. No Priest ought to be blind, lame, or maimed in body, ibid. Orders given to thousands of Priests at once, 1086.

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Prete Ianni, the great Christian Emperor of Ethiopia, 1026. An Embassage of Prete Ianni, 1047. An exceeding high Mountains upon which the Sons of Prete Ianni are kept, and of the

converses, 1672. Famous Portugal Travellers, 1690, 1691.

Portugall compassed with the English rather then they will fight, 1697.

Portugall government and customs of the Portugall which live in India, 1732, 1733. Diverfity of Indian Portugalls, and manner of their life at Goa, 1754.

Portugalls Visitation, Weddings, Christenings, Soldiers at Goa, 1755. Pride of the Portugall Soldiers, 1765. The causes of the Wars betwixt the Portugalls and Persians, and the proceedings thereon, 1796, 1797.

Portugall Preliminary, 1124.

Poyson so strong and deadly that one Graine thereof divided amongst ten persons, will kill them all within fifteen or a quarter of an hour, 831. Cunning Poysoners, 1787.

Prattick of beards, 1271.

Praying five times a day, 1668.

Presents bestowed on petty Gods, 766.

Presents appeared in white, 827. Confessing Priests, 938.

Preists of Alexandria their Habit, Rites, & Ceremonies, 900. Ebnucky Preists, 941.

Preists of Pegu, 1739. Abassine Priests married, 1037. They are the best abstersers of Matrimony, 1043.

Preists offending their degradation, ibid. Abassine Priests their Habits, 1044. A King Priest, 1060. The manner of giving Orders unto Priests in Ethiopia, 1087. No Priest ought to be blind, lame, or maimed in body, ibid. Orders given to thousands of Priests at once, 1086.

Prester John, 1127.

Prester John overthrown in India by Grandson King of Leila, by means of Harquebusses, 1128. His Treasure taken, ibid. A Relation of the Patrie Don John Bermudez, brought from Prester John to the King of Portugall, 1149. An Armenian his son of Prester John, 1187, 1188. The State of Prester John, 1188.

Prete Ianni, the great Christian Emperor of Ethiopia, 1026. An Embassage of Prete Ianni, 1047. An exceeding high Mountains upon which the Sons of Prete Ianni are kept, and of the

converses, 1672. Famous Portugal Travellers, 1690, 1691.

Portugall compassed with the English rather then they will fight, 1697.

THE TABLE.

give raise when he is left, and the exceeding police of the Devil therein 980. It seldom rains in Egypt, but only in Alexandria, 988. *Unkind fallings of Rain*, 1137. *Unseasonable rains in Riffa*, very seldom in Alcocker, 1139. *Use of the wondrous jewel of Rain*, 1567
 Rama, the place where the Jewes say the Prophet Samuel was buried, 1031
 Ramms of Africa described, 846. *A tale of a Ramme weighing fourscore pounds*, 846
 Ramms sold for burthen, 1194
 Ramula besieged, 1206
 Ramula described, 1206
 Ratclaxet Point, at the dry Cape, 1136
 Ratclaxet Haven, 1134
 Rats roasted and eaten, 966. *Meat Rats venomous, their smell*, 966
 Ravens ravens (see) plainly, 906
 Scallies (see) of the like, ibid.
 Drawings an Englishman taken slave by the Turkes, and his comfortable speeches to his fellow-slaves, 890. 891. A plot of Rawlings put in execution with good success, 893
 Real Preference examined, 1285
 Reconstructions, 1184
 Rebels and seditious persons fled, 841
 Rebellion, 1374
 Receipts of the Revenues of the State of India: as also the expenses publick therein, 1521. 1522. &c. 164.
 Red Sea, the mouth of the Straight thereof (see) found in the Red Sea, and one quarter toward the North, 1124. The Straight (see) long as broad, ibid. The Gulfes, Lakes, Channels, Admires, Ports, Harbours, Points, Islands, Rivers, Townes, and Cities discovered in and about the Straight, 1124. 1125. 1126. The end of the Red Sea, 1143. 1144. Opinions of the Red Sea 1174. Whether the Red Sea be Red or no, and the causes wherefore they called it the Red Sea, 1147. 1148. Where when it begins in the Red Sea 1183. Observation concerning the flowing of the Red Sea, ibid. The Dutch which have been in the Red Sea, and Nilus, 1276. Pedro de Conillan the first Portuguese that came into the East India and Ethiopia by the Red

Sea, 1675
 Religion not embraced in some parts of Africa, 830
 Religion neglected for want of Teachers, 1018. *Curious of Religion*, 1063. *Parasite of Religion*, 1063
 Reliques, found at the sacking of the City of Toledo, 831. Other Reliques, 913
 Reliques the best Holy Land is, 1217. *Treasure of the Reliques*, 1222
 Resurrection-tree, 1537
 Regulations, 1224
 Reutenge, 767
 Reuerence to Texts, 1107
 Reuerence to Superiours, 1296
 Rheubarb where growing, 1427
 Rhinoceros or Abalus described, 1001. 1773. The Hornes that grow upon the nose of the Rhinoceros, are both of great value for ornament, and also used for the helpe of divers Diseases, ibid.
 Rhedea a description thereof, 896
 Rice plentiful, 896
 Rice ground, 1764
 Richard the first King of England his Expedition, his Noble Exploits in Sicily, Cyprus, and the Holy Land, 1218. 1219. 1220. 1221. &c. *Miseries to England by King Richard his Holy Land Voyage*, 1219. 1223. *How much away the Kingdoms of Jerusalem and Cyprus, his winneth Darum, his Aile in Ioppe, his great glory and greuous loss*, 1223. *How it taken by the Duke of Austria, and sold to the Emperour, his Courage, Redemption, and returne into England*, 1223. *King Richards death*, 1224
 Riches the cause of penurie, 1549
 Riding on Bullocks and menstruelling with them on the way, 1706
 Riffs a fruitful part of Egypt, 1139. It never rains in Riffa, ibid.
 Rio de Angra, the situation and description thereof, 967
 Rio de Gabon described, 967. 968. *River-horses described, and where found*, 1144. 984. 1183. 1188. *The manner how taken*, 1189
 River-horses of great bodies, and a mouth for wide that they can gape

a cubit and half; they goe one of the Rivers into the fields to feed, live on Herbes, destroy abundance of Corne, afflicke men like fierce Dogs, and cruelly tear them, when they take are afraid of fire, their flesh eat, 1183
 Rivers dried up by sands, 765. *River adored*, 897. *A River of the water*, 831. *The strange quality of the River Dars*, 833. *The famous Rivers of Congo*, 987. 989. 990. 991. *The River of Saint Christopher*, 1021. *The sweet River*, ibid.
 Rivers which are alwayes either very full and terrible, or quite empty & dry, 1037. *A remarkable Story concerning a River*, 1038. *A pretty manner of passing over a River to fetch Gold*, 1169
 Rivers drunke dry, 1281. The River of Ponnats falling into Euphrates, 1418. *Famous Rivers*, 1426
 River of good fishes, 1544. *A famous River Maragoun*, 1690
 Road of Saint Paul, 878
 Robbery, people most inclinable thereto, 768. 771
 Robert of Normandy his Expedition to Jerusalem, with Godfrey of Bullen and other Christian Princes, 1189. 1190. &c. *An Heroricke Act of Robert of Normandy*, 1201. *How he offered the Kingdom of Jerusalem*, 1204
 Rocks-passes and strange Gates, 1168. 1426
 Rocks of John the Hermit, 1377
 Rome described, 1381. 1383
 Roman Church hold Heretics for the Greeks, 1004. The Romish Church and Bishop magnified by a leuitate, 1176
 Romane Church blamed by all her children, 1313
 Romane Symonye, 1219. The applying of Apoc. 9. to the Romish Clergie, 1348. 1349
 Rome lately subiect to the Pope, 1355
 Romane Captives, 1439
 Rooce, a little whereof is taken in water stoppeth Urine, 983. *A Rooce which healeth all kinds of reiters Sores, and applied once whole and cleane flesh, it will cure it unto the bone*, 1694
 Roite Path, 1391
 Roiters, or Roides a Clap upon the Eastern knee of Nubia, three miles from the Mediterranean Sea, a description thereof, 835. 901.

501. No place under Heaven better furnished with Grain, Fleish, Fish, Sugar, Fruits, Rootes, &c. 902. *Raw Hales there a principal commodity transported thence* into Italy, ibid.
 Rathing in Ouent, 789
 Roxalians Story, 1301
 Rubies exceeding cheap in Pegu, 1719. The place where the Rubies and Precious Stones are found, 1741. 1743
 Running at Quintan, 1195
 Rue a perfume against infection, and prevalent against hurtfull Spirits, 906

S

Saba the situate of Saba which brought Presents unto Salomon, her City and place of Residence, 1050. Chills of the Queen of Sabas treasure, 1051. Where the City of Sabaim is situate, whereof the Queen of Saba took her name, 1052. *A Tale of the Queen of Saba*, 1168
 Sabbath, 940. *An Elnicke Sabbath*, 941. *Grave Errors of the Abissines about the Sabbath*, 1177. The Turkes Sabbath, 1291
 Sacraments how administered by the Abissines, 1032. 1033
 Sacrifices most unuaine, 881
 Sacrifice to the Devil, 946. 977. *Innumerable Sacrifices*, 1203
 Lambe-sacrifice, 1425
 Sacrifice to Abraham and Isaac, 1488. The manner of Sacrificing at Mecha, 1489. *Mahumetan Sacrifices*, 1501. 1610
 Saia a note which death an excellent colour, 1759
 Saia King of Fec carried captive into Portugal, 803
 Saint Sauour the chiefe Clite in the Kingdom of Congo described, 1007
 Saints in Barbary, dwelling in the best places of the Countrey, keeping a constant stay for all Travellers, men of good example, well beloved, &c. 871. 872. *Chalde Saints*, 903
 Saints lives related, 1080. *Mahomedian Saints*, 1339
 Saints Images, 1025
 Saint George on Horsebacke in all the Abissine Churches, Philip Philip an enormous Sin, ibid. The King of Aethi seemed a Saint,

THE TABLE.

and why, 1099. *Foule-far-foul*, 1616. 1617
 Saladines their taking of Irtuldem, and the Holy Land, 1217. 1218
 Salomon House, 1113
 Salomons Officers, 1223
 Salomons Temples, 1223
 Salomons Cisterns, 1333
 Salomons Pillars, 1439
 Salomons Hospital, 1445
 Salomons Ophir, 1549
 Salomons studies, 1632
 Salomons a Towne in Macedonia described, 1841
 Salt most extremely deare, 838. 839
 872. *Minerall Salts*, 840
 Salt Myres, 978. The scarcity of Salt in Tombo might be supplied by our English Merchants to their unsearchable gane, 886
 Salt, plentiful, 828
 Salt which must be desired, 923. 1049
 1059
 Sal Nitrum great plenty thereof, 993
 Salt-mony, 1055. Through all Ethiopia Salt runneth as a principal Merchandise, 1055
 Salt cause of excessive heats, 1414
 Salt, ibid.
 Salt growing in the ground, 1417
 Salutations, 934. The custom of Saluting in Ethiopia, 1096
 Salutations of the Turkes, 1340. 1341. *Devotion in Salutations*, 1570
 Sandal-wood plentiful, 1870
 Satisfaction by Voyage to Constantinople, and thence to Cairo, and to Tripoli, 1614. 1615. &c. *His second Voyage to Constantinople, with other his Travels*, 1618. 1619. &c. *His third Voyage to Constantinople*, 1622
 1623. *His Pilgrimage from Constantinople to the Holy Land, and from Tripoly in Syria*, 1629. *His Letters of commendation*, 1628. 1639
 Sanders red and grey, and the use of them, 992
 Sandys, viz. *Maister George Sandys his journey from Venice to Constantinople, and his returne thence*, 1610. 1611. &c. *His second Voyage to Constantinople*, 1622
 Sanguin River, 1417
 Saint Helena Island where situate, why so called, 986
 Saint Anthony Island discovered,

red, 986
 San Thome Island, 970. 986. 1710. The Haven of S. Thome, 987
 1710
 Saint Sebastian Ile, 971
 Sapphira a Jewish Unbeliever, 1350
 Saphires where found, 1333
 Saracens called Malachares, 1180
 Sarco Island and Port described, 1125
 Sarcopa and Sarapanta, 1332
 Satagah Port described, and the Commodities that are laden there, viz. Rice, Cloths of Rem-hall of divers sorts, Lacca, great abundance of Sugar, Mirabolans dried and preserved, long Pepper, Oyle of Zestine, and many other sorts of Merchandise, 1712
 Satans (see) desired, and what is meant by the thomastine in the of his doing menaces in the ninth of Apoc. 1251. 1253
 Saturday sorrow, 1308
 Schooles and the manner of instructing their Schollers in Africa, 795
 Scelauonia, the description thereof, 1274. 1275
 Scorpions infinite numbers thereof, 824. 825. The dangerous stinging by them, 825. 1471. A remedy for the stinging of Scorpions, 1473
 Scripture abused, 1040
 Sea-pillages in the West Indies, 1689
 Sea-fighters, 1210. 1361. *A Sea-fight of the Portugals and English, 1718. A Sea-fight betwixt Christians and Turkes at Lepanto*, 1836
 Sea-monster, 1536
 Sea-neis, 1666
 Sea-horle, the description thereof, 847. *A world of Sea-monsters whose paths where they went on shore in feed were beaten with trails as great as London high-way*, 922
 Sea-Oxe described, 847
 Sea-moities, an Island covered with them, 971. The causes of whitenesse, greenesse, or rednesse of the Sea, 1148
 Sebes and Seclians, 799. 799. 840
 Segemella a description thereof, 832
 The town of S. S. Gemell, 824
 Seclio, Mount a description thereof, 828. 829
 Self-whippings in Ethiopia, 1697
 Selim

THE TABLE.

Sin pure by Alcasan, 876
Serpis in *Meltemius*, the bonds and
description thereof, 777
Septia, a great City built by the Ro-
mans upon the Strategus of Giu-
braiter, the description thereof
885. The breaking thereof, 886
The Portuguese, 886
Sepulchre of Adam, Rom. 8. 17. 881
Sepulchre under the feet of Lions,
793. A woman's Sepulchre re-
ferred to in Psalms, 885. The fa-
mous Sepulchre of Saint Ni-
cessia, 837. Regall Sepulchres,
907
Sepulchre of our Saviour described
in old Epitaphs, 1279
Sepulchre of Cicero, 1279
Sepulchre of Achilles, 1279. The
holly Sepulchre Constantino-
ple, 1286
Sepulchres of Gallifrey of Buien,
and his Brother Baldwin with
the Infamous therein, 1312.
Other Sepulchres in Ierusalem,
1312
Sepulchres Rachel, Invenies, C-
P. alas, 1319
Sepulchres of the blessed Virgin and
her Parents, 1323
Sepulchres of three children call'd
in the first Sedechas, and of Ez-
ra, chief Furcunah, Isotomus &
Separdus, 1433
Sepulchre of D. mid, Morice,
and Eller, 1434-1436
Seraglio of the Turke in contem-
ptuous and of other greatness,
1233-1284. A description of the
place, porticues, and manifold
conueniences of the Grand Sig-
nors Seraglio, 1780-1815. Des-
cription of the said Seraglio, 1815
Serpents deadly Knave,
Serpents, 810-1168
Serpents new halfkill'd, Eating
of Serpents, 1715. Demetrical
and some Serpents, 810. A pre-
sentation against the venom of
Serpents, 948
Serpents may carry upon their
backs like a Crane, little more
like a Bell which, ringeth as it
goes, 1003
Seras certain Mountains of Ca-
lanchinus, which are much higher
and have great Copper-mine,
975
Setfall a word built by the Roma-
ns upon the Melitemean Sea's
description thereof, 811
Setrals how often as is fabled by
Spiz, 811
Sevity, of the great Giza, 976
Sevitas Mountaine a description
thereof, 778
Shambles of many fish, 993
Shaming for many Ages much used
by the severall Churchs, as in a
Picture is seen, 1269
Shippe adored, 111. Taylor of
Sheeps weighing twentie five
shilber pounds, 1021
Shew-hill growing on trees, 990
Sherley viz. Sir Anthony Sherley
his honourable Ambassage unto
many States; 863. His Banister,
Spain, Famous Ambassadors: the
Spaniards, 863. His banister to Por-
tugal, 864. His preachment, 870
His voyage to Perlia, the causes
of his going thither, and strange
accidents in the way; 883-1384.
&c. Sir Anthony Sherleys
first salutation, speech and present
to the King of Portugal, 1394. The
King's love to Sir Anthony
Sherley, 1399-1402. The King
condemning to Sir Anthonies
mannie, employing him and furnish-
ing him in Embassage to Christian
Princes, 1404-1405. Sir Antho-
ny Sherley his Voyage over the
Gulph Sea, and thorough Russia,
&c. till he had got to Ruffia by a
Frost, 1408. His returne home
after the travels of Sir Robert
Sherley now Embassador from
the Petian King to his Majestie
of England, & others Christian
Kings, 1805-1806
Shoolds under water very danger-
ous and how to avoid them, 1130
Ships Castles, 1131-1132
Signores Preliminary, or Capita-
lize, 1133
Siann Country discovered and describ-
ed, 1681-1710. Merchandise
coming from Siann, 1712. The
invasion of Siann, 1729
Skamper River, 904
Slaves kept as great as the great
Olecker Oyle, a manner how
they grow on them, ibid.
Sculls the Admiration, 1320. King
Richard the first of Englund bu-
Exploits there, 1202-1251
Sladon the fish and the taking thereof,
1208. The situation thereof, 1330
Steele miferable, 1203
Steeples how they were honored in
the Sepulchers of Achilles, which
Alexander covered with flowers,
& then naked about, as if, then the

[illegible]

THE TABLE

Sonith taken, field, find unto Turke,
and ouer the Black Sea to Tartaria:
his admirable effeys, and o-
ther trauels; in diuers parts of
Christendome; 1367. 1586. 1591.
Hu returnes by Germany, France,
Spain, Italy, &c. 1370.

Smyrna described, 1542

Snailes which feed people call De-
nials, 816

Snakes the greatest and most nu-
merous that euer were made, 954

959. 1004. 1109. One of 30, faw
in the East Indies. A crocodile against the
fish and venom of Snakes, 1169

Snakes /of/, that they haue leues
of great like a great and fat bog,
which is good for the cold and o-
ther diseases, 116, snakes with a
precious jewel in their heads, 116

Snow called hail, 765. 777. Most
wonderfull and terrible Snowes
about October & Nouemb, 767

Snowie Mountains, 777

Snowe ice mine as all in Rho-
dus or Gongos, 888

Socotora described, 908

Socotora named Socotra, 112. The
way from Goa to Socotora, ibid,

The Socoterians converted to the
faith of Christ by S. Thomas the
Apostle, 113. The isles in Socotora
are contrary to some of those
where men are said full Sea, when
the Aboue appears there in the
Heavens, 1123. The Metherda-
de of Socotora is very Verdige-
re, and Sangui Draconis, 1123

Sodom's ruin, the skin abused, 1206

Sodomy punished by Gods Iudg-
ment, 1206

Sodomitical Sex, 1445. Wicked
Sodomite, 1558

Soez, in times past called the Gate
master of Hierosol., the defence of
Jerusalem, &c. the situation thereof,
1143. It was kept by the Turke
with Garrison, &c. The Voyage
from Tiro to Soez, 1144

Sofala Kingdome, with the Inhabit-
ants thereof described, 1023

1535. The commodities of Sofala,
described, 1023

Sofals Supposed Ophir, ibid.

The Franse colonies offered in
Sofals, 1537. Their Mules, Oxen,
Cattle, Gallantry, Arts, Trades,
Riches, Hunting Breeding, Domes,
Ivorie, Feathers, Marriage, Cere-
monies, Lances, &c. 1537

Sofal, 1540. 1543

[illegible]

THE TABLE.

Samachia the Metropolitall City of Suan, the situation and description thereof, 1438. *A most barbarous spectacle in Samachia, ibid.* The Persian Prince punished the inhabitants of Samachia with diverse kinds of tortures & death, ibid.

Sandia a Province of Congo, the description thereof, 1004. The Province of Sandia is always governed by the House apparent of the King of Congo, ibid.

Sandwich the Prophet in God, 761. 1004

Three Sunders appearing at one time in the Firmament, 1207

Superstition the effects of the opinion thereof, 1261

Superstitions of the Africans, 766. 772. 794. 795. 798. 834. 932.

Superstitions observed in the Ethiopian Land, 797. 840. *A most foolish and senseless Superstition, 816. In this superstition, 914. A superstitious, 1209*

Superstition admodum, 1219

Superstition by what means admodum, 1269. *Superstition, 1456*

Superstition in Corpo Sutto, 1235

Superstition to do of Black, 1560. 1561

Superstitions in Barbis, Winds, Horridities, Barker, Disasters, 1618.

Superstitions, and the Spectitious Ceremonies of the Bramenes, 1733. 1733. Pagod-superstitions, 1770

Suans their Self and Original, 1237

Suarnes, a Route growing upon the Western part of Mount Atlas, comfortable and prefermentive to the petty part of Man, and dwells in an Electuary strebt up Universal Limit 850. Damself reported to have left their Virginity, by no other occasion, but by making water upon the said Route, ibid.

Surentum a great City, 1439

Sus a Region sit beyond Atlas, over against the Territory of Hea, in the extreme part of Africa; A description thereof, 772. 773

Sus people, which will not see any Horse, bee the luxury never lose, 775

Sus coming by the rays of Baffet, 1160. Excellent Sus mimes, 1649

Sus laden with carriages, 1201

Sus having slaves of a quarter of

an ell long, & some longer, 1414.

Sword very rich, the like whereof is in the World, 865

Syllabus fabulis, 1218

Synagogue of Ezechiel the Prophet, 1453. Leuth Synagogues, 1437. 1438. 1455. The Synagogue of Moses, 1461

T

Tabor Mount 1350. The mountain of Mount Tabor, and the presence of meeting by ascending it, 1351

Tadye a pleasant cleave liquor, issuing from a Spring tree that grows fragrant and tall, without boughs to the top, & there spreads out in branches where they make incense, & receive the influence in various parts. It is a piercing medicinal drink of take early and moderately, excellent for the Stone, 1469

Tagabua a Country in Ethiopia, 1070

Tagauft a famous Cite in Africa, the description thereof, 773

Talman like Gualt, 1161

Tamarinds where plentiful, 1039

Tangis, or Tangata a great & famous City in Africa; the description thereof, 805

Targets & Shields made of the skin of a beast, 846

Tardant a Towne of Sus, 763

Tarre-Springs, 1604

Tartars of Nagi, 1368. The state of the places between Tartaria & Transilvania, 1369

Tartus a City in Galicia where Sert Paul was borne, 1337

Tartaric Medicines their Appearance, 1736

Taurus, the description and storie thereof, 1439

Tauzigheute a Route growing in the Western part of Africa upon the Ocean Sea shore, used for a most excellent Perfume, 850

Taxa Cameræ Apollonica, 1260

Tebolia a City of Africa; the description thereof, 816. Sacrificial Verses written in disgrace thereof, 817. Rebekah Tebellian beheaded, bargued, and their City sacked, ibid.

Tecua beloved and taken, 1211

Teculch a name in the Province of Hea, 769

Teddell Cape, 878

Teddell one of the Cities of Hea,

A description thereof, with the Temples and Hospitals therein, 769

Telid a great Town in Africa, and of importance, having great abundance of Corn, Sugar, & of wild Oats, 773

Teeth some left, 765. People that doe gold their Teeth, 1693

Tegorin a great and large Region in the Numidian Desert, a description thereof, 824

Telmin or Tremizim one of the four Kingdomes of Barbary, which both these Regions border it, the names ther of, 770. A description of the Kingdom of Telmin, 810. 811. & 810. The great Cite of Telmin, a description thereof, 811. The King of Telmin takes Prisoner and beheaded, ibid.

Telmin one of the Provinces of Fez, a description thereof, 785

The horrible defoliation thereof, 785

Tempest of sand in manner of clouds, 1214. A most horrible and terrible Tempest, 1430

Temples beginning and degeneration, 1215. 1216. 1445

Temples Pride, 1216

Temples so called of a Temple built by Mahumetans, 1269

Temples in Africa, 769. 774. 775. 786. 808. 821. 813. 836. 836. 837

Temples dedicated to the Sun, and Fire, 767. A Temple reported to be where the Prophet Jonas was cast up one of the whales belly the rafters and beams of the said Temple of whales bones, 774

A sure & stately Temple through which a River runs, 773. 809

The stately Temple of Mexico, 774. 775. The admirable Temple of E. E. and the rich revenues belonging therunto, 786. The large Temple of Tezcu, 808. The beautiful Temple of Doretto, 835. The famous Temple of Cairo, 835. The Temple of Apis, 910

Temple of Hecate, 912

Temple built by Mahomet, 1269

The ruins of Apollonia Temple, where by force, 1277. S. Sophia Temple destroyed, 1281. 1626.

A description of the Temple of Helena on Mount Calvary, 1211

The Temple of the Resurrection and of the holy Sepulchre in Jerusalem, 1013

Temple, 1013

Temple of S. Maries of Jerusalem, 1118. The huge Temple called Saint Abraham in the Valley of Hebron, 1446

Temple full of Books, 1451

Temple of Mecha, 1488

Tenela a Cite of Africa the description thereof, 774

Tents, a moonable City of white Tents, 1071. Red Feibulad Tents, 1280

Teribynth famous for the death of Goliath, 1127

Ternate Island described, 1681

Terra Sigillaria, the Earth thereof having these excellent vertues of curing of wounds, stopping of Fluxes, expelling Poisons, &c. 1280

Terry his Passage to the East Indies, 1464. & 160.

Tellat a Towne of Numidia, the description thereof, 812. 813

Tetta a City built by the Africans, five miles from Mount Atlas; an exact description thereof, 808

Thebe Cite the description thereof, 835. 1619. It abounds with Corn, Rice, Sugar, and Muske, 1619.

Thebes severely punished, 779. 898.

Cunning and subtle Thebes, 952. People much given to Thebes, 968. 1071

Theoboricus King of the Goths was quaffed, 821

Theriac extremity thereof, 763. 1200

A strange remede used by the African Merchants to quench their Thirst, ibid.

Thomas Becket slain in his Church at Canterbury, for maintaining the Clergy Liberties against the Secular power in matters, &c. 1216. 1217. His Hospital at Ashon, 1219. He appearing three times after his death, ibid.

Three, a remarkable number, 1078

Thunder much feared by certain African people, 944. A terrible Thunderbolt, 1147

Tides very strange, 1203. Strong Tides, 1711. Admirable tides, 1712. Huge Tides, 1724

Tigres very dangerous and terrible, 1725

Tigres prevented by Ladders and Buffaloes, 1727

Tigra Kingdoms and the confusion thereof, 1066. The description of the Kingdoms of Tigra, and

THE TABLE.

by whom now inhabited, 1182

Timaeus a kind of fruit, 1049

Timorley bu Voyage from Caltum Egypt to Jerusalem in fifty days, 1640

Time measured by the Moone, 1030

Tinda hill, 923

Tithes paid to Mahumetan Princes because they were Preests, 803

Tonic found very ancient and boundless of an Arabian, 1146

Tombu the King thereof, and the extent of his Kingdom, 751. 752

Traffique to Tombuto, 755. Remembrance used before the King of Tombuto, 818. Great sacrifice of Salt in Tombuto, which commodity might be supplied by our East India Merchants to their use, 828. 839.

Twary King subdued by the King of Tombuto, 829. 830.

Tomoura the situation and description thereof, 1420

Tondo Province, 978

Tongardinnus his Wines, 1281

Toro a famous summe called E. lara, the description thereof, 1140

A description of the Nook or Bay beyond Toro and how by it is understood the Gulf Elaniticus, 1142. Distance of Land and Sea between Toro and Soez, 1144. The Tides from Toro to Soez all equal with other Parts of the Sea, 1145. The height of an Island that stands beneath Toro, 1145

Torpedo a strange kind of fish, which no man can take in his hand whilst it is alive, for it fillets the hand and arms with paine as if of many inward wounds, 1189

The Natives say that the skin of this fish is used to Sore-riens. It is medicinal against the Colicke, realied and ground to powder, and drunke in Wine, 1146

Torre a Country full of Mountains, 1052

Tortora Sea, 1228

Tortoyles a huge at a town, 847.

The story of a man that lay all night upon a Tortoyle, & thought hee had beene upon a Rocke, but found himselfe removed three miles from the place in the morning, 847

Tortoyle Egger, 1713

Town of Caltum, 1203

Tower of Babel, 1437. 1453

Townes of Tents, 860. 1071

1072. A Towne in a Rocke, 1097

Trade from the Atlantike to the East Sea, 1158

Tradition, feignit and blisfomous, 1409

Transilvania described with a Map thereof, 1263. 1269

Treasures extractable and bloudy, 865. 866. 867

Treadle bow made by the Moores, 1615

Trees admirable, 899. 994. 957. 1537. 1780. 1781. A Tree the one half thereof, which stands toward the East is a good Medicine against all Poison, and the other side of the Tree which stands toward the West is very Poison, 1693. A strange Tree, the supposed Tree of Paradise, 957. A Tree as big as a towne can be faine, holding forty tonnes of water, 985. Another Tree from which they draw wine, and yielding excellent drinke, ibid.

Trees like Corke-trees, 1135

Trees which the most part of the year are dry without leafe and greenesse, but have the property, that if one cut a bough, and put into water in the place of some hours is springs and flourisheth with green Leaves; the draw is out of water, as fast as it is dry, it remains againe as it was before. The wood thereof is good to staunch Places of blood, 1537. A Tree the Fruits whereof whatsoever death eat shall bee invulnerable made, 1693

Tremizim a Kingdom called by the ancient Geographers Cascaria, or Mauritaria Casariensis, 752. vid. Telenin.

Tributes and vicesable exactions, 803. 824

Tributes of Goiane and other Provinces in Ethiopia, 1103

Tremizim described by the Greek Church, 1205

Tripolis a Cite of Barbary, 753. 880. There is also the Kingdom of Tripolis, which is the most excellent Region of Africa, 770. The old name Cite of Tripolis, the description thereof, 821. 821.

Tripolis taken by a Flotte of Genowais, 821. After several

THE TABLE.

puffed by Pedro de Navarra, 1314. An Arch-triumpball in the Towne of itipulis defebd, 880
 Triplice Cite taken, 1208.
 The Earle of Fipulis taken, and all his Footmen taken or flane with their Carriages, 1211
 Troy, antiently called Ilum defebd, 1300. A Suruey of the Ruines of Troy, 1814. 15. 15. 1816.
 The Tombe of the Troians, 1500
 Trumpeters Land, 1608
 Tuffin an extraordinary storme at Sea, 1719. The Tuffin or Tuffian commeth intwenty ten or twelvecreees; and unfortunate are they that are at Sea in that yeere and time, because few there are that escape that danger, 1719
 Tuna Port defebd, 1138
 Tunis one of the foure Kingdomes of Barbaury, under which are comprised foure Regions, the names thereof, 750. Wars against the King of Tunis: the overthrow and death of the King of Tunis his sonne, 760.
 A description of the Kingdom of Tunis, 815. 816. & seq. A description of the mighty Cite of Tunis, 826. The King of Tunis fubdued King of all Africa, 819
 Tunis one of the richest Kingdomes of all Africa, 819. The King of Tunis his Court, and the Rites and Ceremonies there vnder, 820
 Turnabots so variable and vncertaine, sometimes within the space of one houre all the trees and the general windes will blow, 1464
 Turnados accompanied with vncalmfoule weather, Thunder, Lightning, and extreme Raine, ibid.
 Turkes their Religion, Opinions, Persons, Times, Places, and Rites fearch, 1607. 1608. 1609. & seq.
 Turkeys left in Poland, 1679
 Turkish coultie, 1578. Description of the Great Turkes Seraglio, 1580. & seq.
 Turkish Camels and Lamps, 1587.
 Terrible Turkish Executions, 1595. Great Turkes dard and fumes, 1599

Turkish Prophecies, 1324
 Turkes reuerence Church-men of all sorts, 1339
 Turkish Women defebd, their ornaments, Lust, their Children, &c. 1298. 1299
 Turkes Baites and manner of Baie, theer Slauers, and the sale of them in Markets, Funerals, Pyphicks, Poetrie, Musicks, libellous Arts, Language, Paper, Painters, Trades, &c. 1599.
 Turkes Canany, 1510. 1528. A declaration of all Rites, Orders, and Officers belonging to the Great Turkes Court, 1585.
 1586. & seq. Distinction of Names amongst the Turkes, 1541
 Turkes their Persons and manners, their Attire, their cutting of Haire, their Turbans, Shalbes, Cuffs, jackets, Gowns, Clerges attire, Knauers, manner of walking, cleaneffe, offices of Nature, Slaib, Shooting, Bowes, Wailelers, Games, quierkes in Law, Bribery, affurances and writings, Hostes, reuerence to Superiours, preferring of the left hand before the right, Hospitalities, banquets, fitting Crosse-legged diet, modes and Feasts, Drinke, Cuff-shower or Tannours, taking of Opium, Marriage, punishment of Adultery, Iudasies, 1594. 1595. 1596. 1597. 1607
 Turkes Officers, and his places of preferment, his Generals, Viceries, Vice-royes, Gouernours, Iamizars, &c. 1288. 1289. The Turkes chief Guard, 1590. The Turkes Sabots, their Prayers, Letters, Monies, Lems, antique Dancing, feasts Byram, Circumciffion, &c. 1591. 1593
 Turkish Charitie, Lame, Putes, feare to offend, 1593
 Turkes Dominion in Africa, 874.
 Mappe of the Turkish Empire, 1288. The Turkes Sea-forces, 1591
 Turkish persiflages, 886. Prices taken by the Turkes from the English, 883
 Turkish Paras taken & put aboard by the English, 886. Foure English youths valiantly overcoming threethree Turkes, &c. 887.
 The wonderful recovery of a Britifh Ship from the Turkes, 890
 Many English youths compell-

led to turne Turkes, 889
 Turkes confuting with Witches, 892
 Turkes vanquished by Christians, 1193. 1198. 1203
 Turkish Rebels, 1278. The Turkes Seraglio, Para, the Turkish Empire and Gouernment, and some Obferuations of the Turkish Religion, 1283. 1284. & seq.
 Turkish wike Discipline, 1288
 Turpentine Tree, 1318
 Turtles which darken the Sunne, 1041
 Tygres wilde and tame, their nature or the manner of taking them, 1001.
 1002. Two men affailed by Tygres, 1054. Store of Tygres, 1059. 1067
 Tygres River, 1423. 1723
 Tyrannous perfide, 865
 Tyrannical coultome of the King of Engoy, 980
 Tyvus killed, and taken, 1210.
 William an English Arch-bifhop of Tyre, 1211. The times of old Tyvus, 1444

V

Valetta a Cite built in the honour of Iohn de Valetta, the defcription thereof, 918
 Valleys twelve or fifteen miles deep 1069. The Valleys of Gehinnon & Iehothaphat defebd, and how fimate, 1521. 1522. The Valley of Aiolian, & the Valley of the Moone, 1445
 Van Cite, the defcription, and Siege thereof, 1426. Saliman taking thereof after ten dayes Siege, ibid.
 Variance about the Dutche of Petrarca, 1584
 Variation of the Compeffe obferued in Ethiopia by means of Thunder and very great Haile, 1135
 Variation by means of heate, 1136
 Variation to the North half degree, 1137. Other notes concerning Variation, ibid.
 Vaults of Chriftall and other rich Mettals, 994
 Villes de Guinera an ancient Towne built upon the Medieterranean Sea-forces, a description thereof, 860
 Valpette, fume and the fume wine

THE TABLE.

made and plants, 994
 Venetation of an Old man, 803
 The Venetian Signatures inhabited by Grecians, 1275
 Verdigie in great abundance and much effeemed in the Island of Socotora, 1123
 Vers, or Sincio, a small Tree bearing forth a small round fruit, which at first is red, and bring ripe waxen blacke; of which the Inhabitants of the Ile Pantalauce make Oyle, which they use to burne in their Lampes cut to cate, 877
 Valli of Alexandria, 901
 Valli di Sa. Paulo, 930
 Vipers, 1001
 Virgin Marys Tombe, 1612
 Virginitie left by making water upon a Root, 850
 Vilions, 1197. 1203
 Vnicornes found in the Kingdom of Dimue, which are vnde and fene, followed like a Horse, and of the making of an off, 1168.
 Two other Vnicornes fene and defebd, 1489
 Voluptuous people, 798
 Votes, 917. 1227. 1310. Sale of Votes, 1226
 Vibs an ancient Towne, full of Roman Antiquities, 817

W

W Alentes then beginning, De-line, & Oppofition, 1266. 1267. The Paper Indolence against the Walles, 1610
 Walking wounded at, 1368
 Wall of Giffie built by the workmanfhip of Magicians, diftinguifhed with holes equall in number with the daies of the Sunne, fo that every day the Sunne entring in at every hole giveth through the wall degrees hited to the hours of the day, & fo fhoweth the time of the yeere and day, 1448
 Walllike Customes and ftrifeness, 947. 948. 1424. 967. 996
 Walllike Discipline, 979. 1288.
 Warlike people, 974. 976. 1022.
 1159. Bites trapped up in the Warren, 977. A fowen Warriour, 1100. 1101
 Wares blawes for Sarragene, 860

Washing in Iordan, 1205. The Washing of fute used by the Paier-guardians in Ierusalem, 1032
 Wine of Raijor, 1032
 Wine in the Sacrament administered with a Spoon, 1033. Driers forss of Wines which are bad in Ethiopia, 1034
 Wine made of Honey tempered with Opium, both pleafant and profitable taken moderately, 1183
 Wine of Venice, the fervice thereof; in Iefus could not say Mofie being desired by the Emperour of Aethiopia for many of Wine, ibid.
 Winters two in a yeere, 1042
 Winters and Summers strangely difpofed, 1071
 Witches, 796. 1013. Abominable and vncatural praififes of Witches, 796
 Witches & Wizards carried to Sea by Turkes, 892
 Witches Ceremonies, ibid.
 Witches making goodly people because that Idols could fidee the bad Miracles, 1013
 Witing in Africa and what goods Failers there gine with their Children, 920. 921. Variet of Wines 930. The King of Benin hath about five hundred Wines, 966
 Wines burning with their dead husbands, 1470. 1705. Pluridie of Wines according to men are able to buy, 1571
 Wines buried dead, 1724. Semens of Wines buried with their Husbands Carkoffe, 1740. Three hundred Wines more burning with their Husbands, 1750
 Womers, 1012. 1474. Certes Womers which lose the Oyle of Palmes beyond all measure, 1003
 Women of Africa, 759. 758. 899
 Women living in great liberty, 835. 839
 Women very good Swimmers, 877.
 Womlike Women, 965. Bismuth their offering of their Wommes Strangers, 968
 Women wifing Bares, 983
 Women that doe vnder water, 989
 Womlike Women, 1022
 Women that burne their left Paps with fire, because they should bee no burden to some men in their Shooting, ibid. Common Women, 1038
 Womans

FINIS.

Women's Tears regilded in Ethi-
 opia, 1103. A Kingdom grow-
 ing up by Women, 1111. A
 Presence of Women without
 Men: see *Queens*, *Witches*,
 and *manner of using*, 1168. A
 Woman's name, 1218
 Women prohibited to buy and
 sell, 1218
 Women kept close, 1208
 Women of light behaviour, 1343
 Women frantically acted, their
 cases cured, &c. 1418. False
 Women, and the attire of Wo-
 men and Maids, 1421
 Women's Haues, 1608. A war-
 nelson found decayed in Women,
 1609
 Wonder, or chiefs of the worlds Je-
 nous Wonders, 907
 Wood filled by night, 808
 Woods of widdowes, 103
 Wood which hath venues against
 the Ayre, and blemishes, 157
 Wood growing upon the Palmes
 Tree, 157
 Wormes in the Legges, 960. True
 diffusive Wormes, 963.
 The Negroes are troubled with
 Wormes in most parts about
 them, 964. Sprinkling of Worms
 with Holy-water to kill them,
 1034. Very strange Wormes,
 1168
 Wormes in the beils by use of an
 Elpis, 1182. A fount where by
 the Wormes are kept, and emptied
 the better, 141. A wonderful strange
 Worme, 1545
 Wormes which creep and eat be-
 neath mens Cloaths, 1771
 Worthip pers of, 761-1459. Of
 the Sunne, 1458. Of an
 Old man, 808. Of a
 808. Of a Rode, 897. Of
 Dragoes, Shores, Bentes the head
 of a Hawk, Ilin, Cat, the head
 of a Monkey or Baboon, 911.
 Of certain strange Creatures as

bigge as Rammes, having wings
 like Dragons, &c. 1003. The
 Sunne, Adone, and other Crea-
 tures Worthipped, 1004. 1458
 A Woman Worthipped, 1168
 Worthippers of the Devil, 1425
 Worthippers of the winds, 1457
 The strange of the Worthippers
 of the Fire, 1459
 Worthippers of an Exhalation,
 1525. People that Worthip no
 God but their King, who they say
 is God of the Earth, 1551
 Worthip of the people of Lorange:
 1551. A bundle of Sticks worth-
 shipped, 1560
 Worthipping of a Cow, 1712
 Wounds and maledict, 1459
 Wrestling in Breaches of wyled Le-
 thers, 1329
 Writing not used as all in the Co-
 gonogue, 1619. The use of Wri-
 ting hath not beene long in Ethi-
 opia, 1693

X

Xabiliden Sheffe, 1136
 Xalata Para, 1138. Informa-
 tions concerning the Current
 there, 1694
 Xicon a kinde of great Sheepe
 men vnder, 1694
 Xicon a kind defcribed, 1694
 Xona a very great and famous
 Port, 1138
 Xernelquiman Haues defcribed,
 1137
 X Kiyndome defcribed and ac-
 counted, 1100
 Xuan: Haue defcribed, 1137. Of
 a Calabash in length, it is
 breasted almost as much, 1459

Z

Zacharies his Body, 1483
 Zago Zabo an Embellishment for
 Pretie Imaun: see Portugal, 1655
 Zaire the greatest River of Congo,
 987-991. The huge breadth and
 force thereof, 991. whence it is
 said to rise, 1111
 Zambeze River, vid. Cumis.
 Zanganees filds of strange name,
 1545
 Zanti Land, formerly called Zacynt-
 thus defcribed, 1275. It produ-
 ceth the best Oyle in the World, &
 excellent strong wines: but the
 cheife richest treasure consisteth
 Curants, which therein abounds
 much as straffine, 1274. The
 monies and Customs of Zant,
 1812
 Zathon Mount, a description there-
 of, 804
 Zauna a kinde of Drinke vied in E-
 thiopia, 1094
 Zebedees Houfe, 1135
 Zebras a viciuous Beasts of the
 defcribed, 1001
 Zebulus Spulcher, 1330
 Zeila Kingdom, 1150. The Com-
 modities thereof are Gold, Turrie
 Cusie, Frankincense, Myrrhe and
 many other Drugs and Spices,
 1152
 Zeilan Island defcribed, and the rich-
 Commodities thereof, 1150
 Zenogerie Island, 1136
 Zeuzers or Zebras a kinde of
 wilde Beasts like a Horse, but that
 his Maime, his Tayle, and strakes
 of diuers colours donne his fides
 and legges make a difference, &c.
 985. The Picture of the Zeuzer
 or Zebra, 984
 Ziden a Haueu in Ethiopia, 1073
 Zona torrida thought by ancient
 Writers to be vnehabitable, but
 now defcribed, 987

Z

Z Acharies boufe, 1330
 Zacharies Spulcher, 1332



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